

Christian Advocate

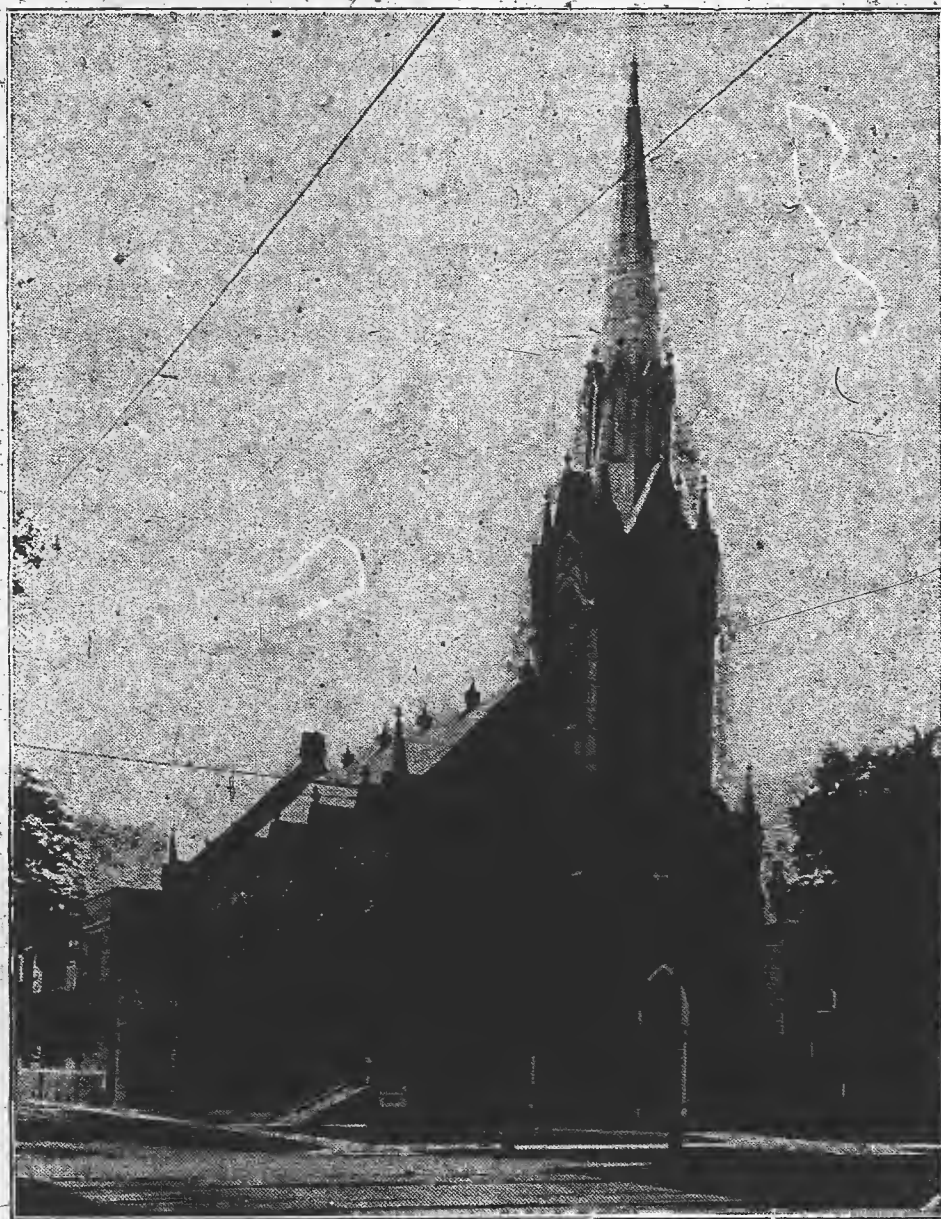
NEW ORLEANS

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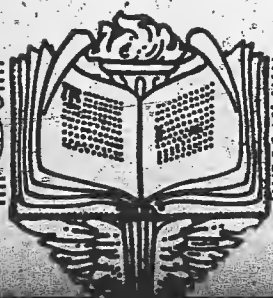
NEW ORLEANS, LA., THURSDAY, JANUARY 2., 1936.

Whole No. 4164.

Rayne Memorial Church



The Rayne Memorial Church was formally opened the first Sunday in January, 1876, with the famous Dr. W. E. Munsey as pastor. The beautiful church building was made possible largely through the generosity of Robert W. Rayne. This church has made a large and distinct contribution to New Orleans Methodism. The Sixtieth Anniversary will be celebrated this month, beginning next Sunday morning with Anniversary Message by the pastor, Dr. W. W. Holmes, and climaxing with an eight-day meeting, January 19-26, in which Bishop A. Frank Smith will do the preaching.



Wallet of the Week

THE CHURCH ON WHEELS is the name applied to a novel type of evangelistic work which has appeared in various parts of the country since 1923. In Boston, the equipment includes amplifiers and a collapsible steeple. The steeple suggests its purpose and the amplifiers give range to the message. That particular experiment is supported by Park Street Church and the Y. M. C. A.

* * *

FIFTY THOUSAND DOLLARS was recently donated to the National Council for the Prevention of War, by a woman of Washington, D. C., whose name was not disclosed. The sum, the largest contribution to world peace since the war, will enable the Council to carry forward its work until the million-dollar Peace Bond sale begins to bring in returns. Twenty-seven states now have the bond sales in progress, and other states are in process of organizing the movement for the sale of the bonds.

* * *

HUMUHUMUNUKUNUKUAPUAA is said to be the name by which the natives call the smallest fish found in Hawaiian waters. The name is said to be longer than the fish itself, which it requires no stretch of the imagination to believe. If one should go fishing and catch one of them, it would probably be best to throw him back and say nothing about it, for there is a limit to the stories which even a fisherman can tell.

* * *

THE BODY OF ADMIRAL JELlicoe was laid to rest in a crypt in St. Paul's Cathedral, in London, on November 25. It was Admiral Jellicoe who commanded the British fleet at the battle of Jutland in the World War, and his victory so completely bottled up the German fleet that it was rendered useless to the end of the struggle. One of the most interesting facts connected with the burial of the old sailor-hero was that, among the many laurel tributes placed upon his grave, was a wreath from the former Kaiser of Germany.

* * *

THERE IS AN ENGLISH CHURCH, according to an exchange, at the foot of Mt. Cervin of the Swiss Alps which maintains a burial ground for mountain climbers who lose their lives trying to reach the summit. The mountain is popularly called the "Cannibal of the Alps." It might not be bad for the prospective adventurer to visit the graveyard first and read the headstones of his predecessors. Like the Wise Men of the Christmas story, he might be induced to return home by another way.

QUAKER FRUGALITY is responsible for one of the romantic legends of the depression. Sylvester Jones, of Chicago, is given as authority for the statement that "not a single Quaker has been on the relief rolls during the national depression." He attributes this to the fact of the strict economic discipline in the personal affairs of all Quakers. It is said that, at the monthly meeting of each local church, members are "requested to inspect their affairs and settle their accounts." At least, the story furnishes food for thought.

* * *

MR. GANDHI recently expressed the opinion that it would be better for Christian missionaries in India to confine their activities to humanitarian service without the ulterior purpose of converting the people to Christianity. That opinion is not even news. Many years ago, Lafcadio Hearn made a similar observation about Christian missions in Japan. The world is filled with people who do not seem to realize that Christ did not intend to establish a universal Red Cross Society. Much as we believe in the humanitarian program of Christianity, we must not permit the redemptive mission of Jesus to be lost in such a small temporal ministry.

* * *

THE FLYING FLEA is the descriptive name of a new type of air-plane which is being developed. It is described as being about the length of a Ford car, has two short wings and a twenty-horsepower motor which gives it a speed capacity of sixty miles per hour. The lower wing is anchored back of the cockpit and takes the place of fuselage and the upper wing is movable and serves as a vertical control. The machine is "fliver" in size and it is estimated that it can be constructed for a sum not to exceed \$350. When the vision shall be realized the world will be flying, and many will soon be resting in God's Acre.

* * *

3640 DEAD is the caption of an editorial in which the **Christian Century** relates the horrors of American traffic accidents for October, 1935. By way of illustration and comparison, the editor says that it is "almost exactly ten times the number killed in action or dead of wounds during the entire war of 1898." The indications are that the traffic deaths of 1935 will be far in excess of 1934, and there is a constant upward swing of highway mortality. Anyone who feigns ignorance of the cause of these increasing fatalities is simply kidding himself. The cause is self-evident to one not interested in promoting it.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

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C. MILTON CHALMERS, Manager.

EDITORIAL

1936

As measured by the meaning of the four figures which compose this caption, it is a mere convention in the ordering of our days, but when considered as the symbol of a new unit in the cycle of change, how tremendous it becomes! Within our memory, the world has changed from a plodding gait to a form of individually owned machine which moves with the speed of the wind. Public carriers which clung to steel rails and to fixed and unchanging routes have been exchanged for great motor transports which carry the conveniences of travel to the door of the humblest cot of the countryside, while whirring motor planes literally ride the clouds in triumph. Less than fifty years ago, engineers announced the plans for a suspension bridge to be built over the Potomac at Washington. It was the proposal of an engineering feat which almost staggered the imagination of the public. On December 16, the Huey P. Long bridge, which spans the Mississippi River above New Orleans, was dedicated. The section over the river is almost one and a half times as long as the entire bridge-work in the Potomac structure and it has approach spans of bridge-work almost four miles in length. It is of cantilever construction, its depth of foundation is 87 feet, the massive piers rise 145 feet above the high water mark, and the steel work rises to a height of more than 260 feet. On Christmas morning, the King of Great Britain greeted his subjects all over the world, and we heard the responses which came from his wide dominions. Literally the ends of the earth exchanged the greetings of a common faith and a common loyalty. These are but some of the indications of the mechanical and industrial progress which we have witnessed in our time. That progress has changed a world of remote and discontented peoples, having little contact and personal knowledge of each other, into a great neighborhood of mutually dependent national families bound together by a thousand ties. We live in an atmosphere of responsibility, but it is no less true that we face an ever widening op-

portunity for service. A mere boast of progress is neither important nor impressive, but it is important that we shall find wisdom and the grace to translate our opportunity into a service that shall set the world forward in a manner worthy of our day and generation. No Christian can afford to be reactionary in spirit, and he must be constructive in life and purpose. In that spirit alone can we meet the challenge of progress.

LET US REFLECT

The following communication has been received for release December 27. We do not believe that we could do a better editorial service, or bring a more timely message for the New Year than to publish the facts in the form and the language of the paper itself:

"Dear Sir: I send you the following information concerning lynchings for the year 1935. I find, according to the records compiled in the Department of Records and Research of the Tuskegee Institute, that there were 20 persons lynched in 1935. This is 5 more than the number 15 for 1934; 8 less than the number 28 for 1933; and 12 more than the number 8 for 1932. Thirteen of the persons lynched were in the hands of the law; 5 were taken from jails, 6 from officers of the law outside of jails and 2 were shot to death in a jail.

"There were 53 instances in which officers of the law prevented lynchings. Nine of these were in Northern and Western States and 44 in Southern States. In 42 of the instances the prisoners were removed or the guards augmented or other precautions taken. In the 11 other instances, armed force was used to repel the would-be lynchers. A total of 84 persons, 17 white and 67 Negro, were thus saved from death at the hands of mobs.

"Of the 20 persons lynched, 2 were white and 18 were Negro. The offenses charged were: murder, 7; attempted rape, 3; rape, 3; altercation with man, 1; activity in share cropper organizing, 1; attacking person, 1; taking prisoner from officer of the law, 1;



The Forum



FRIENDSHIP

By Hugh Wallace, Monroe, La.

During these times of unrest, turmoil, anxiety and uncertainty; times when men of long years of close association look upon each other with suspicion and with envy; times when men of sound reason and sober thoughts are being torn away from their ancient moorings of safety and are drifting out into the waters of fear and apprehension, it is a comforting thing to let our minds turn to a friend, and so tonight I want to talk for just a few minutes about friendship. We are told that a friend is one who entertains such sentiments of esteem, respect and affection for another that he seeks his society and welfare. Friendship may be the fruition of long years of endeavor; it may be the culmination of long periods of association; or it may come as the result of the performance of some noble deed, or the happy realization of some great achievement. But if we study the man who has friends, we usually find that years ago he planted in his own soul the seeds of good will and fair play; that these have burst into the sturdy stalk of admiration, which have later borne the beautiful flowers of friendship.

Tradition would have us think of countless thousands of self-made men. Experience and serious thought teach us there is no self-made man. No one achieves any worthwhile objective alone. All along the way are others who contributed to our progress; who helped us reach our goal, and at the end of our journey we look back and find that the road over which we traveled was made by the hands of friends. One of the surest ways of gaining and keeping friends is to be worthy of them.

As we gaze into the firmament of life we see one star shining with outstanding lustre and brilliance; that great guiding star of right. Right is the one great principle of existence. Right thoughts, right words and right deeds increase with the growing understanding by man that his highest ideal, right, is the underlying principle of the universe. Might can never convert wrong into right until it shall be able to change the infallible and unerring laws of God, which, of course, is a self-evident absurdity. Right is humanity's celestial talisman while we make the journey from the cradle to the grave. Right is the guiding star of ethics, economics, and life itself. Truth is the fire which causes it to twinkle; mercy appeals to it for enforcement of its claims; faith sees

in it the reflection of God; hope finds sustenance and vitality in it; charity recognizes it as its fountain-head; justice stands always pointing to it; honesty and the other beautiful human virtues prove their positions by referring to right. When we keep our gaze fixed on that great guiding star of right, a whole constellation of stars, consisting of all the virtues which everyone should possess and practice, will soon be visible and twinkling with the brightness and beauty which only a full appreciation of right can reveal. The stars of hope, of virtue, of sincerity, of kindness, with all their charming sisters, will emerge out of the distance and come into our enraptured vision, if we but make right our guiding star. And so, if we become a friend of right, we become a friend of man. It is not necessary to be a back-slapping, handshaking fellow who goes along with you so long as things go well. A real friend is one who seeks to guide you in the paths of right; one who upholds you in all your efforts to do good, and who counsels against wrong; one who in your trials and troubles stands squarely before the world and proclaims your worthiness; one who sees the good in man and holds it up before the world as a light for all who may come his way.

A friend of man! What greater thing could be said of any man?

As we look down through the corridors of time we see a long procession of men pass through the portals of desire. From the time man first broke the prevailing silence of an infant world desire has prompted his every action. It is because of this desire that the world has been given some of the great friends of man. The greatest of all is He who gave his life that we might live. He came to man as a friend. He fed the hungry, He healed the sick, He restored the sight of the blind, and I am sure that through the changing times, men of all the ages have loved and honored Him most of all because He was just a friend of man. We call Him our Savior. A savior is one who confers upon man a degree of everlasting happiness. Can that everlasting happiness be bestowed upon us by one other than a friend? When the world was crying for laws to guide its destiny another friend delivered from Mount Sinai the laws that have guided men and nations in paths of peace and friendship, and with all the wisdom and knowledge of man of today, we marvel at the profound nature of the laws of Moses and know that they were made by a friend of man.

As time went on and one of the greatest dangers of

civilization was imminent; when it seemed that the teachings of ages were about to be thrown away, there came as a friend of man the saintly Martin Luther to point the way back home. When America was in her swaddling clothes and needed friends, there came from across the sea two men whose songs and sermons gave to our forefathers the vision and inspiration that strengthens and supports our institutions and our friendships, and all men of all creeds honor with us those two pioneer Methodists—Charles and John Wesley.

If I were asked to suggest one of the most important missions of the Church of today, I would say that it is to create and foster a closer and more profound friendship among men—a friendship that knows no east, no west, no north, no south, one that recognizes no sect, no creed, no race, and no position in life, but finds in all men that common understanding that builds for the future, and as builders we must realize that we are engaged upon the building of a temple whose foundations go deeper than the soil, whose spires reach beyond the jagged summits of skyscrapers, whose architecture is more beautiful than any that ever emanated from the drafting rooms of human design—a building which only honor can erect and which once demolished no money can restore. We must remain forever at work on that great Cathedral of Friendship. Let us build it well!

In closing let me say that there is an invisible, intangible, yet ever present force that permits the earth to whirl through space and remain in its orbit; one that holds the sun, the moon and the stars together; one that after years of study and research, science reached out and named it gravity. There still is another invisible, intangible, ever present, yet even more powerful force than the force of gravity, one that turns sorrow into joy, tears into laughter, frowns into smiles, clouds into sunshine, night into day, and hate into love, the force that holds men and nations together, the force that the infinite God scattered everywhere and called Friendship.

THE OVERFLOW OF METHODISM

In an old issue of the New York Methodist we find an article signed D. C., written no doubt by Dr. Daniel Curry. The following facts are suggestive as to the wealth of our contributions to the ministry and membership of other churches and at the same time maintaining a remarkable ratio of increase in our own ranks. We make a short extract:

Without going back from the present time, or passing beyond our own city, we find a remarkable list of first-class, non-Methodist Churches served by ex-Methodist ministers. Within the range of a mile, north and south, and between the Fourth and Fifth

Avenues of this city, we find Holy Trinity (Episcopalian), Rector W. F. Watkins, D. D., late of New York East Conference; Fifth Avenue Baptist Church, pastor, the Rev. Dr. Armitage, formerly of the Troy Conference; Church of the Covenant (Presbyterian), pastor, the Rev. Marvin Richardson Vincent (the son and grandson of two leading names of the New York Conference, both of which he bears), himself, also, for some time in the same ministry. The Rev. Robert Collyer, of the Church of the Messiah (Unitarian), was for many years an English Wesleyan local preacher. The Rev. Mr. Davis, who has just now vacated the Madison Avenue Congregational Church, to be replaced by Dr. Newman, was a somewhat popular Methodist preacher in the Baltimore, New York East and the New York Conferences. The Rev. Mr. Lloyd, of the Central Congregational Church (Madison Avenue near Forty-Seventh Street), it is well known, quite recently was a member of the New York Conference and pastor of the Washington-Square Church in this city. Dr. Rylance, of St. Mark's Church (Episcopal), was, if we recollect rightly, for some time a Methodist minister, and so was Dr. Deems of the Church of Strangers. Here, then are nine names of chief city pastors, all of whom were once of us, but are so no more.—New Orleans Christian Advocate, April 22, 1886.

THE CHRISTMAS FUND

Donations to the Christmas Fund have been less than we had hoped. The list so far includes the following: Mrs. S. M. Munholland, N. O., \$1.00; Rev. J. H. Stafford, N. O., \$1.00; Mrs. Mary Wise, Hazlehurst, Miss., \$1.50; Rev. R. H. Clegg, Hazlehurst, Miss., \$0.50; Mr. and Mrs. Ed. W. Brown, N. O., \$2.00. We hope for other contributions before the holidays are over.

LISTEN, SISTER!

Way back in those archaic days when time for man got ripe,

A tailless ape sat on a tree and smoked a penny pipe. And as he smoked, lo, thought began. He knew that he enjoyed.

(Be not surprised at this—you see, that ape was anthropoid.)

Thus thought began, and thought is all that makes a man a man;

So be it known that thus in smoke the human race began.

But mark how in a circle move all sublunary things; Events, like smoke, resolve themselves into expanding rings;

And as the monkey's pipe made thought, and thought created man,

The cigarette shall take him back to just where he began.

—Christian Advocate, Nashville, Oct. 24, 1891.

News and Views

HEADLINES

By Rev. D. B. Raulins, D. D.

(The editor of the Advocate has invited his predecessor to say a word from time to time in its columns. The writer, of course, assumes responsibility for what shall be written.)

Patient readers will indulge him with this personal word.

"Headlines" is to be the word that heads this column. Abandoning the "we" I shall roam here and there among the headlines of the papers, religious and secular. Those things I find interesting there I shall presume to be interesting to others, thereby disregarding the injunction "Judge not others by yourself." And this will not be the only time-honored slogan I shall ignore. I shall probably, in spite of the warning, "rush in where angels fear to tread." As a matter of fact we cannot expect angels to straighten out the troubles that we ourselves make.)

"Lindberghs Leave to Seek Safety in England" is a headline I find in my daily paper.

What? Are we to lose Col. Lindbergh's family just when we so sorely need men of such caliber, quality and courage? Yes, that is what it says.

So while we were busy about our holiday plans the Lindberghs quietly slipped aboard a steamer bound for Liverpool. Little Jon, three-year-old son, must hang his little stockings on the mantel of the ship while American shores sink below the watery western horizon. Farewell to the "land of the free and home of the brave."

Just before leaving, Col. Lindbergh turns over to officers a sheaf of letters carrying threats to the safety of his baby boy. To remain in America may mean a tragedy similar to that which blazoned his older brother's name on the front pages of every American newspaper and those of some other countries.

A few short years ago Lindbergh, unknown, braved the perils of the night and the hungry depths of the Atlantic, guiding the "Spirit of St. Louis" to a safe landing on the shores of France and announced to startled bystanders, "I am Charles Lindbergh." He returned to this country to receive the unanimous welcome of the people and the prizes and

honors of multitudes. He wrote his name by that of Columbus and not once has he conducted himself in a manner to subtract one degree from that well-deserved fame.

Now, with his family, he leaves his country with no return date announced. Why? He is seeking a place of safety for his little boy. No kidnaping in England.

The incident should cause every American citizen to pause for at least two minutes to consider the place of crime in our country. It should be one of the sobering thoughts with which to begin the new year. And it should issue a definite and determined action.

Crime and politics in this country are too closely connected. Laws mean little so long as those appointed to enforce them ignore their responsibility and play fast and loose with the enemies of society.

Crime in this country is profitable and almost respectable. The annual loot amounts to millions.

Justice blinded by bribes blunders slowly and uncertainly toward its task.

Shall we all seek safety in England? No. Let us create safety in America.

PLAN OF UNION

Opinion at the North

Whatever comes of unification, you can do no wiser thing than to teach your people the evil of an inferiority complex and to try to remove the attitude, assumed perhaps by no other race, that your color is something of which to be ashamed. . . .

You will take the above for what it is worth, but let me add that my full understanding is that the present plan of unification not only recognizes everything the Negro has ever had in our Methodism, but adds a number of present and still more ultimate advantages. In the new document race relations are administrative, not constitutional. — Bishop Frederick D. Lee to Editor A. P. Shaw.

Whatever may be the attitude of colored leaders who, weary after years of discrimination and injustice, might be willing to accept some kind of compromise that seemed to offer a little relief, the whole problem is at the door of white Methodists. Not how much will satisfy

the Negro for the moment, but what do considerations of justice and Christian brotherhood demand of those who hold the power?—that is the question.—Dr. L. O. Hartman, editor of "Zion's Herald."

Today Negro youth may contend against a plan that seems to separate us racially, but these same young people are ambitious. Upon becoming mature and finding themselves a hopeless minority in an interracial group, experiencing the inevitable friction which comes where numbers are involved, and finding leadership denied them, they will seek fellowship among their own, where honest ambitions may be satisfied.

The Commission's report on unification provides for interracial boards to direct the missionary and educational interests of the united church and membership in the General Conference on a parity with all others. The scheme seems to give opportunity for leadership and interracial fellowship on a larger scale than we have ever enjoyed.—Dr. W. A. C. Hughes.

Earnestly desirous to see Union a fact, I was uneasy lest the discussion be launched too early, believing the race issue would be foremost in that discussion, both North and South. In so far as the South is concerned, we had the best arrangement for the Negro in the Plan that we rejected ten years ago—better, I think, than the present Plan. I knew there are many in your church who in all good conscience would oppose segregation. And I knew, too, that their arguments against such arrangement would be quoted down South.—A Southern Methodist observer.

No matter from what source the sentiment comes, it is silly when any race so dislikes itself that it does not like to live, work, grow, and make progress together.

The difficulty with too many of us is that the source of our thinking is in our feelings and fears rather than in our brains. We have carried our fear of segregation and Jim Crowism far beyond their bounds. We are almost at the place where we will cry out "Jim Crow" when we go into our own homes and see only members of our own race members of our families.

Our present tendency in our fears and thinking about segregation and Jim Crowism leads toward both logical and practical nonsense.—Dr. A. P. Shaw, editor of the Southwestern Edition of "The Christian Advocate."

Mississippi and Louisiana

Mrs. B. T. Gallaher, Trout, La., was so pleased with her Christmas cards that she says she wants several boxes for next Christmas.

Twenty Millsaps College delegates attended the Methodist Young People's Conference when it held its nation-wide convention in Memphis, Tenn., from December 27 through 31.

The Advocate makes acknowledgment of many letters of appreciation and Christmas card remembrances, for which we say, Thank you, to one and all. It is indeed pleasant to be remembered.

Rev. E. Nash Boyles, D. D., sends us a copy of the Christmas Calendar of First Church, Columbus, which contains his beautiful greeting to the congregation. We appreciate the remembrance.

Mrs. H. Wilson, Plain Dealing, La., has our thanks for a list of subscriptions and a good word for the Advocate. The correction which she says we failed to make has now been attended to. We are sorry for the oversight.

Rev. K. W. Dodson, pastor at Winnfield, La., sends us a copy of the Christmas folder containing the outline of his Christmas service and the list of officers for the new year. We congratulate the new preacher and his people.

Dr. Dana Dawson, First Church, Shreveport, La., whose calendar is always in good taste, issued an unusually attractive folder for his service Christmas morning, and the cantata, "The Nativity," at the evening hour.

Mrs. H. W. Rickey is very happy on account of the graciousness of their reception for a fourth year at Gilbert, La. The good people of the charge came through the snowfall to make glad the hearts in the parsonage home.

Mrs. T. W. Beville, writing from Bernice, La. says that the Advocate has been

a contagious visitor in her home from the days of her grandparents. We appreciate her commendation of the paper now as well as the loyalty shown through the years.

Rev. Carl Lueg, of Slidell, La., thinks that Santa Claus' truck must have broken down right under his Christmas tree. Well, we hope that Carl didn't take anything for granted. Congratulations, Carl, and we extend the same to the church at Slidell.

Miss Mignonne McCandless, Route 3, Vicksburg, Miss., has our thanks for a good list of subscriptions sent in at the beginning of the holidays. Acknowledgment was made to the subscribers direct. We are much encouraged by the splendid loyalty of our friends.

Rev. John W. Robertson, pastor at Macon, Miss., favors us with a copy of his Christmas Bulletin which contains a list of the organizations and officers of the church. The list contains the names of many who were there when we served the charge thirty years ago.

We have learned, with sincere regret, that Fulton Methodist Church was seriously damaged by fire on Christmas day. The church was dedicated just a short time ago. The building was insured and it is hoped that the coverage was sufficient to restore the building.

Mrs. J. W. Ingram, Houston, Texas, says that she has been a reader of the Christian Advocate since the days when Bishop Galloway was the editor. It is no wonder that she should say, "I love my church paper and look forward every week for it, and it never gets old to me."

Mrs. Sallie Phillips of Pineville, La., says that her Christmas was made doubly joyous—her niece renewed her subscription to the Advocate which she has been taking for thirty years, and we sent her a box of Christmas cards. We are

glad to have had part in her Christmas happiness.

A card from Rev. W. B. Jones, presiding elder of the Meridian District and secretary of the recent session of the Mississippi Conference, announces that the Journal of the Conference would be mailed about December 23, and that pastors might expect their allotments in due course of mail.

MISSISSIPPI CONFERENCE COUNCIL OF CHRISTIAN EDUCATION

The Council of Christian Education of the Mississippi Conference met December 6 and 7 in Galloway Memorial Church, Jackson. The attendance of Conference and district workers, members of the Conference Board of Education, and the presiding elders was very gratifying.

Miss Barnett Spratt and Rev. O. W. Moerner from the staff of the General Board of Christian Education assisted Rev. I. H. Sells, executive-extension secretary in the guidance of the two days' study and planning of the year's Conference program. The afternoon of the sixth was used to study the district program. The presiding elders with other Conference and district workers as well as board members were enthusiastic in the prospects of the very fine opportunities to be had through district organizations. Very definite emphasis was given to early district staff meetings where the work for the year will be projected!

The evening of the sixth was given over to the age group meetings. At these meetings very specific study was made along very definite lines in their respective fields.

The Saturday morning session consisted of reports and findings and discussions of the age group meetings. Also the following great subjects were discussed by Miss Spratt and Mr. Moerner: Missionary Education, Extension Program of the Conference, Literature, Training Program.

The Conference Board provided supper Friday and lunch Saturday at the church. This was served by the Bessie Shands Missionary Society of Galloway Church. Galloway Church homes entertained the visiting members of the Council for the night. This characteristic hospitality of Dr. Decell and the people of Galloway contributed much to the enjoyment of the meeting.

General feeling seemed to prevail that the Conference Board under the leadership of Rev. I. H. Sells, had done a wise and effective thing to have such a meeting. Conference and district workers left the meeting not only with a more intelligent grasp of their task, but with new enthusiasm to carry on.

J. L. CARTER, Secretary.



THE ALTERNATIVE TO COMMUNISM

Dear Dr. Duren: At Annual Conference I purchased Stanley Jones' latest book, "Christ's Alternative to Communism," and have just finished reading it. It is impossible for me to put on paper my reactions after perusing its pages. If you would allow me space I would like to give the Advocate readers some extracts from it. Following are some exact quotations from it scattered along through it.

I am persuaded that Christianity is headed toward a supreme crisis—perhaps a decisive crisis. Events are leading up to a world decision.

The foundations of society are crumbling before our very eyes.

The choice is between a materialistic Communism and the Kingdom of God. You may forget your mother, you may forget your own name, but you dare not forget this issue as the supreme issue of the future—and of the present.

There is a Communist "cell" in almost every school and college. This "cell" is supposed to multiply like a living cell. A Communist student is planted among, say twenty-five students, and he is supposed to win them.

Will the future be determined by Russian Communism or by Christianity? The destiny of hundreds of millions hangs upon the answer to that question.

The hour of the terrible sifting has come. Christendom will have to pull up its roots from the present pagan order in which they are deeply embedded and plant them into the Kingdom of God and take its sustenance and life from it or it will perish.

The Communist will not hesitate to shed the blood of others. We must not hesitate to shed our own. They will inflict suffering to bring in a new order. We must invite suffering to bring in God's order.

Today we are at the impasse in Christendom. We have gone as far in spirituality as we can under the competitive system.

The hour for Christianity to assume control of the thoughts and the emotions and the directions of men has now come. Everything else has broken down, or is breaking down, and has shown, or is showing its bankruptcy.

Communism is literally an ideal with a club. Fascism is, too. Christianity is an ideal with a Cross.

This age is on the verge of a spiritual world awakening.

Christ is at home in the atmosphere of science, even if scientists are not yet at home with Christ.

This is God's purging hour. He is sift-

ing the heart of civilization and the soul of the church. God's besom of destruction is upon us—out of the crash of things two things are emerging intact and resplendent—the Kingdom and the Person.

The world decision between atheistic Communism and the Kingdom of God will probably be made in the next twenty-five years... The time may be much shorter.

The whole thing may be upon us sooner than we dream. The fact is it is at our very doors now. I put it at twenty-five years. The Kingdom of the Atheistic Mass Man and the Kingdom of God are

Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. **THIS IS IMPORTANT!**

FOR FURTHER PARTICULARS WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions

M. E. Church, South

BOX 510

NASHVILLE

TENNESSEE

PROTECTION AGAINST OLD AGE

at the door of the world. This generation may have to decide which one it will take.

I suppose there is no doubt that Stanley Jones is the world's greatest religious leader. I believe he senses the true situation of the world today. What a great day to live!

J. A. WELLS.

A PREACHER'S WIDOW

Dear Dr. Duren: Opening your box of lovely cards to send to my friends, I am constrained to write you, though somewhat late, to thank you for them. They are exquisite, so sweet and dainty. My reason for not acknowledging their re-

ceipt was that I did not have the necessary three cents for postage, therefore you know I am doubly grateful for the Christian Advocate, and cards and also for the Conference Superannuate Fund which gives me heart to go on again. Trusting the Advocate will be able now "to go on its way rejoicing" and that the new year will bless you and yours, I am

LOUISE P. HILL.

Ponchatoula, La.

McDONOGHVILLE, LA.

The McDonoghville Church is one of the most friendly and hospitable groups of Methodists it has been my privilege to know.

After a well attended prayer service last week, ending with a consecration period at the altar, they called the pastor and his wife over to the parsonage. There in the living room, the large table was piled with good things, a pounding, the like of which I had heard about, but had not seen lately. They seemed to enjoy being helpful.

They are already making plans to thoroughly renovate the parsonage, papering the entire inside of the home, and painting and enameling both inside and outside. It is a comfortable home now, and it will be a most attractive home as well, when this is done.

The Board of Stewards are willing to work, and most of the budget has already been covered with good pledges. The Missionary Society has initiative and energy, and is taking a leading part in the work of renewing the parsonage. The young people's department is alive, and is completing the work of proper organization already begun by the preceding pastor. The Church School is one of the best in the State, for the enrollment of the church, and its limited equipment. Its officers do not have to be told what to do; they go right ahead with needed plans and activities. The intermediate department reflects the good work of the preceding pastor, also, being alert, and interested.

There is a wide area here in which Methodism can expand, and there is a loyal nucleus of Methodism here in McDonoghville church.

HENRY A. RICKEY.

QUARTERLY CONFERENCES

New Orleans Dist.—First Round

Pearl River, preaching and Q. C., Jan. 12, 11 a.m.
Slidell, preaching and Q. C., Jan. 12, 7:45 p.m.
Bogalusa, preaching and Q. C., Jan. 18, 11 a.m.
McDonoghville, preaching, Jan. 19, 7:45 p.m.
Donaldsonville, preaching and Q. C., Jan. 26, 11 a.m.
Parker Memorial, preaching, Jan. 26, 7:45 p.m.
Morgan City, preaching and Q. C., Feb. 2, 11 a.m.
Houma and Mission, preaching and Q. C., Feb. 2, 7:45 p.m.
Franklin, preaching and Q. C., Feb. 9, 11 a.m.
Covington, preaching and Q. C., Feb. 16, 11 a.m.
Second Church and Gentilly, preaching, Feb. 16, 7:45 p.m.

ELMER C. GUNN, P. E.

Christian Education

CHURCH SCHOOL LESSON, JANUARY 5.

By Dr. J. R. Countiss
A MOTHER'S VISION AND
INFLUENCE

In a very real sense, we may truly say that the Bible is the most abused book in the world. No other great literature has been so much dissected nor had its beautiful portions so torn and disassociated. Multitudes have memorized "God so loved" who have failed to trace the manifestation of that love through even a single short Gospel story. With the church school lessons for the coming six months taken entirely from the Gospel of Luke, every teacher and thousands of students should become thoroughly conversant with the greater characteristics

of what has been called "the most beautiful book in the World." It is unique in being the only book of the Bible written by a Gentile. The scholarship of the author is excelled only by that of Paul. Why not set yourself to "know" at least this one Gospel?

As God is best understood in relation to those with whom and through whom he works, so Jesus is most to be appreciated when studied in his racial background, his social and religious environment, more especially that of his own home. It does mean something that Mary, the devout, the reverent, the poetic, was his mother, as it means something that he was a carpenter, a peasant; that he was hungry, thirsty, tired, tempted; that he was the Son of Man as well as the Son of God.

The song of Mary, like the song of the angels, has been perpetuated through the ages because of its worth-whileness. It touches every human heart because her own heart strings were swept by the finger of God as she sang. Opening with a paean of personal joy and gratitude, it swells to an altruistic anthem that embraces all nations and all generations that fear the Lord.

It means something that Jesus was nurtured by a mother; not tended by a nurse. Motherhood is a God-given honor and a divinely ordered responsibility. With such a vocation, why should any heart hunger for a profession or a career? Surely we may see the influence of Mary in the way Jesus honored women as well as in their response to him. Take women out of the New Testament and you rewrite the book; take women out of Christian history and you turn back the calendar of ages.

Confused, perplexed, inquiring youth today needs nothing so much as Christian mothers. The search for "old fashioned children" will end at the hearth stone of old fashioned motherhood. Home training still outweighs all other. When Jesus the man went into the synagogue on the Sabbath day, he merely followed the custom of the home from which he came. One can but pity a generation in whose hearts is no echo of a mother's devout song nor memory of a father's earnest prayer. Society has four great institutions—the home, the church, the school, the state—and the greatest of these is the home. The greatest influence in the home is the mother, but "God set the solitary in families" that father and children might help in fashioning

that holy of holies of human society. Not the dearth nor misery of a far country can so move the heart of a prodigal as the memory of his childhood home. Let us pause today and recall Mary's song—and mother's!

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

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REVIVAL AT CLEVELAND

The Methodist Church of Cleveland has just closed the greatest revival in its history. The inspiration of this revival was Dr. Theodore Copeland of Dallas, a preacher of great spiritual power, a profound scholar and convincing speaker, and a national figure in evangelistic work.

To the success of the meeting several factors contributed. In the first place Dr. Copeland did not confine his activities to the pulpit, but responded to invitations to address the Rotary and Exchange clubs, the Cleveland High School, and the Delta State Teachers College. As a result of the impressions made through these visits and addresses the members of these clubs and institutions swelled the attendance at the services until the audience overflowed the church into the galleries—the first time, according to the memory of old citizens, this has ever occurred in the Cleveland Methodist Church. Every day, too, accompanied by the pastor and frequently by ministers of other churches, he was a guest in some home in the community and he endeared himself to the inmates of every home he entered. The memory of these visits will always be cherished in the homes of Cleveland.

The fine spirit of co-operation that prevailed throughout the community was another contributing factor to the success of the meeting. Members of all denominations loyally supported it, especially the ministers who attended reg-

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For constipation and the sluggish, bad feeling it causes, take a dose or two of old reliable Black-Draught!

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(Black-Draught dosage is easily determined—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.)

Sold in sealed cardboard containers. So economical that every 25-cent package brings you about 25 doses.

ularly and participated actively in the services. These consecrated men were closely associated in the church and in the homes they visited together, and the fine spirit of fellowship that was manifested among them was, in itself, an eloquent sermon.

The chief influence, however, for the success of the revival was Dr. Copeland's great love for people. In a series of eloquent sermons he held high the Christian ideal of the brotherhood of man; and his audience from the beginning were struck with the conviction that here was a man who unqualifiedly accepted all men as his brothers, regardless of how high or how low might be their social positions or how exalted or degraded their lives; and that rendering loving service to these brothers was the dominant purpose of his life and the chief source of his happiness. Denunciations and unkind criticism found no place in his discourses. His appeal was to the higher, nobler nature of people; and he is especially gifted with that rare power of evoking the finest qualities of human nature.

About 50 additions were made to the Methodist church and to churches of other denominations. While this was a very gratifying result, the true measure of Dr. Copeland's service is not to be found in the number of additions to the church. His greatest service was that he imparted some of his great spirit—his love of people, his unfailing interest and abiding confidence in them—to the people of Cleveland; and a finer, more wholesome, and more brotherly spirit prevails in the community than ever before.

Dr. Copeland leaves a town of appreciative friends who will follow him with interest as he carries on his work in Europe next summer. Their wish for him is that of Webster for Lafayette, that the day may be very far distant when any hand shall pen his epitaph or any tongue pronounce his eulogy.

Dr. J. H. Holder, the able and popular pastor of the church, in bringing Dr. Copeland to Cleveland, has rendered another great service and continues to demonstrate that he is alert and eager to secure the best for his church and community.

"NOT A REVIEW, BUT AN APPRECIATION"

I have just received a Christmas present from Dr. Lynn Harold Hough, dean of Drew Theological Seminary. It was a copy of the Great Evangel which contains the Sam P. Jones Lectures on Evangelism, delivered at Emory University.

It was my pleasure to hear these lectures, but it is a great privilege to read them. May I suggest to you to share this pleasure and privilege with me? This is the only book I have unqualifiedly recommended.

Sam Jones would have enjoyed hearing these comprehensive, scholarly, brilliant and powerful lectures, and would have read the book with peculiar delight. This is the season's book that every minister should have in his library.

Our own Cokesbury Press has done a fine piece of work, both in matter and material. It is "A COKEBURY GOOD BOOK." Price \$1.50. This is not a Review, but an Appreciation.

Yours truly,

WALT HOLCOMB, Pastor,
Decatur First Methodist Church,
Decatur, Ga.

CHANGES IN LOUISIANA APPOINTMENTS

Dear Dr. Duren: Kindly publish in the Advocate the following: An exchange was made by Bishop Hoyt M. Dobbs in the appointments of the Louisiana Conference, as follows: Rev. A. R. Hoffpauir remains at Grand Cane, and Rev. J. C. Price was sent to Mooringsport and Oil City. The change was made in Shreveport, Tuesday, after the Louisiana Conference closed.

The pastor at Grand Cane has received a "royal reception" and "pounding" and the year's work begins with bright prospects for a successful second year on the charge.

I am going to remember the Advocate too.

With best wishes to you and wishing you a merry Christmas and a very happy new year,

Yours sincerely,

A. R. HOFFPAUIR.

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Heb. 4:7—Today, if ye will hear his voice, harden not your hearts.

These words occur twice in the third chapter of Hebrews, once in the fourth chapter of Hebrews, and once in the ninety-fifth Psalm. The repetition gives emphasis.

God speaks to men. "God having of old times spoken unto the fathers in the prophets by divers portions and in divers manners."

God has spoken in the Holy Scriptures. "Holy men spake as they were moved by the Holy Spirit." God spoke through Moses, David, Isaiah, the evangelists, the apostles. The Bible is the Word of God.

God has spoken in other ways. Eliphaz said to Job, "God speaketh twice, yet men perceive it not." It probably meant that God speaks through nature and through conscience. "The heavens declare the glory of God and the firmament sheweth

His handiwork. Day unto day uttereth speech and night unto night sheweth knowledge. There is no speech nor language where His voice is not heard." Nature is a revelation of God. "There are sermons in stones, books in running brooks, and good in everything."

God reveals Himself in the moral law. "There is a light that lighteth every man that cometh into the world." The conscience may be falsely trained. It may be dulled. "There is a way that seemeth right unto a man, but the end thereof is the way of death." Yet God speaks through that inner light that He hath made.

God speaks in history. There is a morality in history. God's judgments are on every page. "He lifteth up one and casteth down another." He who passes by may read.

God speaks in wholesome literature. Christians have unveiled the soul of brotherhood and given expression to their faith.

God speaks in the lives of good men, whose lives "are living epistles known and read of all men."

God speaks through art, through the order and unity of science, through music.

God speaks through His Church. Even "angels desire to look into the manifold wisdom of God" revealed through the Church. The treasure is in earthen vessels, but "the excellency of the power is of God, and not of us."

God speaks through the person of the Holy Spirit. He convicts of sin, of righteousness, of judgment. God reveals His will. The Holy Spirit makes known the things of Christ to us.

Supremely does God speak through the Incarnate Word. Christ speaks for God, of God, as God. When Jesus speaks, God speaks. "Hear ye Him."

2. We may hear or we may fail to hear. Whether we hear or fail to hear depends on our will to believe, the will to receive. "He that willeth to do His will, he shall know of the teaching, whether it be of God." The great hours of our soul are when we hear and heed the authoritative Voice. They are hours of inspiration, soul-awakening, epoch making.

3. God may have a special message for special days. "Today, if ye will hear His voice."

In the beginning of a new year, surely God will call us to "forget those things which are behind, and press toward the mark for the prize of the high calling of

God in Christ Jesus." He would call us to renewed purposes and enthusiasms.

God has a message for you today.

It is only the hardness of our hearts that prevents us from hearing God's voice. "Today if ye would hear His voice, harden not your hearts. A voice often ignored ceases at last to be heard. Disregard God's alarm clock and it ceases to be heard. Swift moral downfall and disaster await the soul that disregards God's signals."

Hearts grow hard by deliberate persistence in known sin. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. 1:24-28.

PRAYER

Our Father, save our hearts from hardness, save us from selfishness, save us from emptiness. We give our hearts into the keeping of God.

May we be so attentive to Thy Voice that we shall hear the still small voice that speaks as well as the sound of thunder. Let this be a year of spiritual progress.

The heart given to Thee is kept from all evil. The heart kept by the God of peace is kept in peace. Keep us close to Thee, we pray in Jesus' name.

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

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Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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WELCOME ADDRESS BY REV. MARSHALL WINFIELD ON BEHALF OF THE CHURCHES OF AMORY, MISS., TO THE 66TH ANNUAL NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH, OCTOBER 30, 1935

As spokesman for the religious forces of this community it gives me pleasure to welcome to our hospitable city the 66th Annual North Mississippi Conference of the Methodist Episcopal Church, South.

You were here fourteen years ago in a similar Conference. These 14 years have witnessed world-shaking events. America has undergone what the historian of the future will probably call a bloodless revolution. Old political and social landmarks have been pulled down. A new course has been charted for the ship of State. Yet, through all these changes, the foundations and walls of Zion have stood secure. You have been guardians of those foundations, you have been the watchmen on the walls, and your trumpets have not given any uncertain sound.

So we welcome you today because you represent one of the most heroic movements in the Church of God during the last half millennium. Your spiritual forebears did not wait for cities and city comforts to spring up on American frontiers before they went forth. The flaming evangelists who were your predecessors marched with the pioneers. They were here when the blue smoke first curled heavenward from the rude cabins of the settlers of North Mississippi; they heard—indeed they helped to raise—the first

songs of religion and civilization along the banks of the Tombigbee.

If I were a composer I should like to compose an oratorio with the old-time Methodist itinerant as the central theme. If I were a painter I should like to pay tribute to the Methodist pioneers in a canvas glowing with the labors of the most courageous men the world has known, whose gentle spirits no adversity ever embittered, and whose loyalty and devotion no neglect ever impaired. If I were a sculptor I should like to chisel from some imperishable stone my ideal of a spiritual hero. The figure would be that of the old Methodist circuit-rider who in obscurity gave himself to his fellows with the abandon of the noblest martyrs of heroic history. The influence of their courageous and unconquerable spirit will flow on through the centuries invigorating and renewing the human spirit with the stream of its inspiration.

We welcome you because of what you are. The fires of adventure, courage and self-abnegation did not die out with your spiritual forebears.

They burn on as brightly now
As in ancient days and high;
Loyalty's sun has never dipped
Adown affection's sky.

The glory of the fathers is ever enhanced by the faithfulness of their children. As the architect lives on in the growing splendor of the cathedral he designed but never saw completed, so your illustrious fathers in Israel are living on and coming to a nobler completion in the work of their sons. And, in a very real sense, you are co-workers with those who have gone before you, just as the workmen who built the temple are co-workers with him who designed it. Remoteness in time does not affect unity of service. The lives of your spiritual forefathers are incomplete. It is yours to bring them to further completion. By loyalty to their ideals you are adding lustre to their names and glory to their fame.

As their successors and co-workers, you are striving to kindle a hunger in the hearts of men for that quality of life which our Lord called eternal. In so doing you are assuring your spiritual forebears who are now in the great cloud of witnesses that

The star of their spirit shall lead, not decline,

And shall shine everlastingly bright.

As you add your rays to its glory divine
So the nations may walk in its light.

Their call shall still resound near and far

Urging men to a glorious quest

And the nation we love shall follow their star

That leads to Christ and his rest.

We welcome you because of what you promise. We cannot hope that the politicians of our fair Southland will lead us to prosperity and peace. Their spirit is too often the spirit of self-aggrandizement. Their methods are so antiquated that if Horace Greeley were to return he would probably add to his advice, "Go West, young man, and grow up with the country," the further advice, "Go South, old man, and get into politics."

But we can hope that out of your Christ-like courage and devotion and out of the Gospel you preach there will be developed more intelligent, honest and industrious citizens who will maintain justice and exemplify in their lives the righteousness which exalteth a nation.

Material riches will perish, our cities will crumble into ruins, but that which you are building into the human spirit will survive the decay of cities and the wreck of nations.

With the authority of the Christ you serve, you promise not only a better day for this world, you promise a boon for our world-scarred spirits when all our earthly days are done. You tell of a brighter clime where our spirits shall soar and sing; of a tree of life whose leaves shall heal our hurts; of a kindly realm where our souls shall wake and smile in the face of God; of a Heaven where tottering age shall find the fountain of youth; of a happy shore where our world-blinded eyes shall see again; of a haven where the blessed Christ who whispered "peace" to the troubled waters of Galilee shall whisper peace to our

For Bad Cough, Mix This Better Remedy, at Home

Needs No Cooking!

Big Saving!

You'll be pleasantly surprised when you make up this home mixture and try it for a distressing cough. It's no trouble to mix, and costs but a trifle, yet it can be depended upon to give quick and lasting relief.

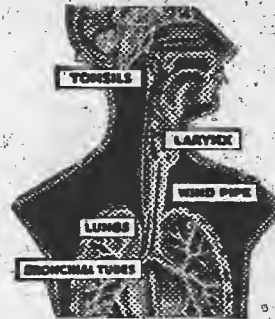
Make a syrup by stirring 2 cups of granulated sugar and one cup of water for a few moments until dissolved. No cooking needed. Get 2½ ounces of Pinex from any druggist, put it into a pint bottle, and fill up with your sugar syrup. The pint thus made gives you four times as much cough remedy for your money, yet it is far more effective than ready-made medicine. Keeps perfectly and tastes fine.

This splendid remedy has a remarkable three-fold action. It soothes the irritated membranes, loosens the phlegm, and helps clear air passages. Thus it makes breathing easy, and lets you get restful sleep.

Pinex is a compound of Norway Pine, in concentrated form, famous for its effect in stopping coughs quickly. Money refunded if it doesn't please you in every way.

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A COLD dries or clogs the throat's moisture glands. Sticky phlegm collects... you cough.

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Your throat is soothed. Then—you experience quick relief!

Over 1,000,000 doctors' prescriptions for Pertussin were filled in 1 year, according to the Prescription Ingredient Survey issued by American Pharmaceutical Association. Get a bottle.

PERTUSSIN

"MOIST-THROAT" METHOD OF
COUGH RELIEF

ali of death to die." And so because of what you promise for the life which now is, and for the life which is to come, we take you to our hearts and homes with souls; of a country in which we shall find that it was "not all of life to live, nor a hospitality which spells our welcome in the language of Christian love.

We welcome you because you are our brothers.

"The crest and crowning of all good,
Life's final star, is Brotherhood."

You are brothers in aim and affection, in benevolence and boldness, in consecration and co-operation, in dream and in desire, in earnestness and in endurance, in fervor and faithfulness, in grace and in gladness, in heroism and hope, in ideals and intentions, in joy and in judgment, in kindness and kindness, in loyalty and in liberty, in motive and in ministry, in nature and necessity, in outlook and objective, in prayer and purpose, in quelling and in quest, in responsibility and reward, in spirit and service, in truth and in triumph, in unity and urgency, in vision and vigilance, in witnessing and wooing, in yearning and in yielding, in zeal and in zest.

We welcome you because you are our fellow members in the Church universal, for,

"What is a Church? Let truth and reason speak,

They would reply, 'the faithful, pure and meek,

From all Christian folds, the one selected race,

Of all professions and in every place."

And I think "in every place" includes the Church invisible, that glorified throng into whose labors you have entered.

If we could lift the veil which separates this world of time and change from the invisible and eternal realm, I am sure we would see in the great cloud of witnesses your predecessors and comrades who have answered the roll call of eternity, and you would hear their greeting of welcome blending with the welcome of the religious forces of this community which I am trying to express to you as you gather in this your 66th Annual Conference.

One family we dwell in Him
We breathe only holy breath
And we are still united
Despite the change called death.

Still one Church of the living God.
Bound with one holy vow;
Though some have crossed the flood
And some are crossing now.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

With ears of love we hear them,
With eyes of faith we see;
That they were never nearer us
Ere the change which set them free.

MRS. JOHN SHARP WILLIAMS, SR.

Whereas, God in His design for all lives has seen fit to translate the life of Mrs. John Sharp Williams, Sr., to her home, long since prepared for her; and,

Whereas, her life has been a benediction to Benton through her sympathetic understanding of her friends and her abounding philanthropy—her creeds being beautiful deeds; and,

Whereas, She imparted her religion through the channels of her non-assuming nature, strength of her convictions, and her Christian home, thereby leaving a great heritage; and,

Whereas, is the desire of the Woman's Missionary Society of the Benton Methodist Church, of which she was an honorary member and to which she contributed so liberally, to express its love for her; therefore be it

Resolved, First, that a copy of these resolutions be sent to the county paper and to the New Orleans Christian Advocate;

Second, That as a token of our appreciation of Mrs. Williams, a copy of these resolutions be left with the children of so sainted a mother.

Respectfully submitted,

MRS. SAM WOOD,
MISS ANNIE BOWMAN,
MRS. RICHARD SWAYZE,
Committee.

Benton, Miss.

FROM OIL CITY, LA.

Dear Advocate: There was some shifting after Conference, and I was caught in the shift. And was changed to Mooringsport and Oil-City. We arrived on our new field the third of December. Went into a newly arranged parsonage, that had been prepared for

us. On Thursday night following, there was a joint reception given us by both churches given at Mooringsport. Dr. Sexton and Brother Ware from Shreveport came out and added much to the occasion. There was a fine crowd, and the evening was a great occasion. After speeches, and introductions, delightful refreshments were served by the ladies.

On the night of the eleventh, Mrs. Price and I were taken by a great surprise. One of the ladies came over, we thought to visit with us, and we were having a good time talking, when suddenly there was the noise of many feet on the porch. Opening the door, we saw fifteen or twenty men, women, and children bringing boxes and packages into the parsonage, and for a little while Mrs. Price and I stood almost speechless. Oh! such a pounding of good and useful things. We tried to give our appreciation in words, but words were too lame to express our heart-felt thanks, the gifts were all nice and useful, but our greatest appreciation was to those who brought the gifts.

Our work has started off with pep and ginger, and we are optimistic of having a great year.

I am wishing a merry Christmas for all my people, and a happy new year.

J. C. PRICE.

So long as you live and work, you will not escape being misunderstood; to that you must resign yourself once and for all.—Goethe.

Help Kidneys

● If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back. Only 75¢ at druggists.

Cystex

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Christian Advocate

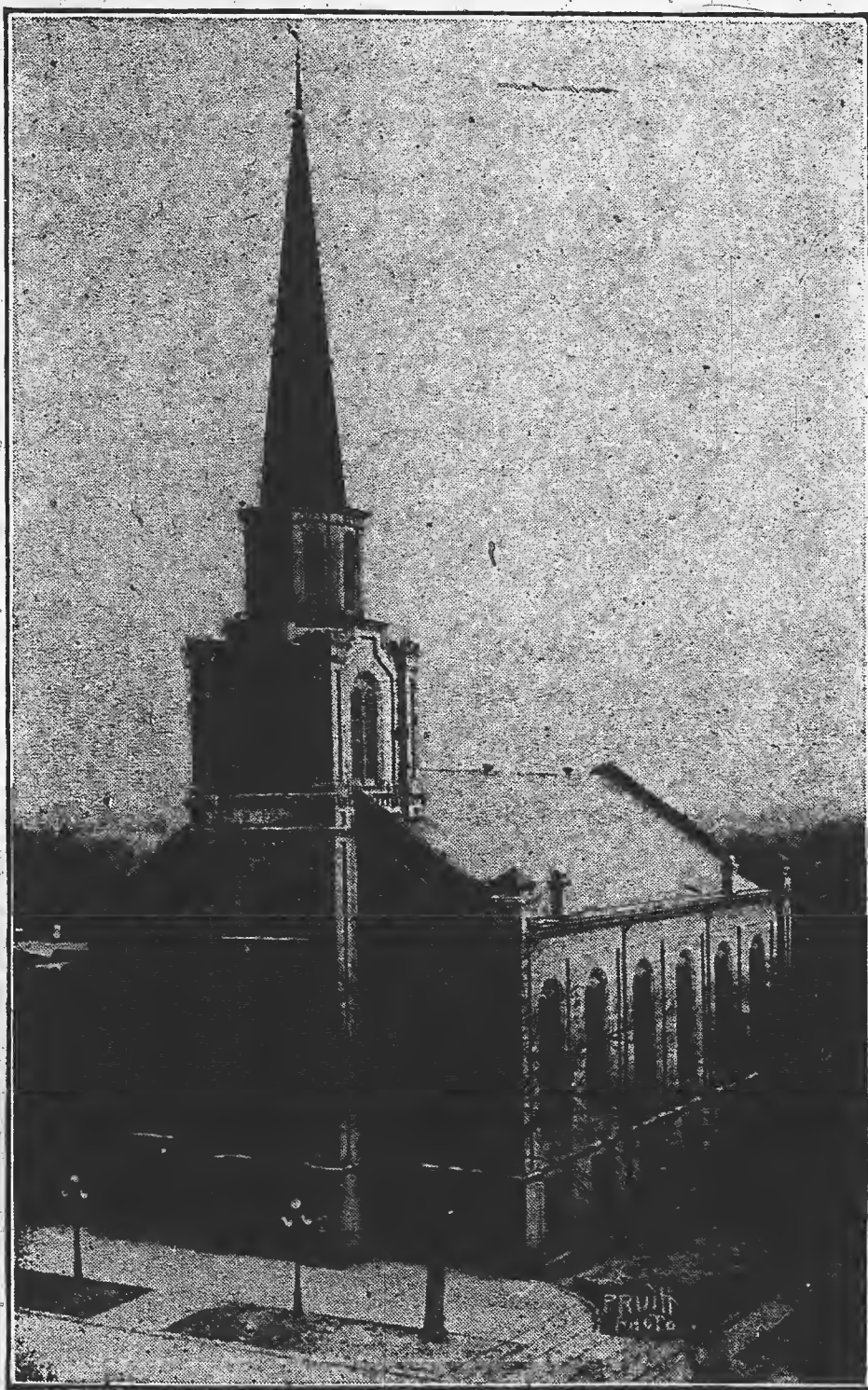
NEW ORLEANS

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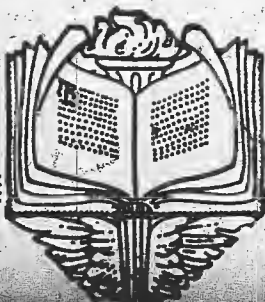
NEW ORLEANS, LA., THURSDAY, JANUARY 9, 1936.

Whole No. 4165.

First Methodist Church, Columbus, Miss.



On the cornerstone of the present building is the date, September 3, 1860. It is one of the impressive structures of Southern Methodism, and houses one of its most cultured and influential congregations. The church organization is more than a hundred years old, and has about twelve hundred members. The Rev. E. Nash Broyles, D.D., is pastor.





Wallet of the Week



JOHN WESLEY preached his last open-air sermon on October 7, 1790, approximately five months before his death. He stood on a table under an ash tree in Winchelsea, and the anniversary of that sermon is still observed. The tree, under which Mr. Wesley preached, was blown down in a storm in 1927, and another tree was planted in its place. The oak table upon which he stood and the rosewood chair used at the time have been carefully preserved and they are objects of great veneration among British Methodists.

* * *

A NEW GERMAN ZEPPELIN is to be ready for its trial flight early in the present month. The disasters which have overtaken British and American dirigibles have not affected the determination of the German for that type of air-ship, which is the creation of his own genius. The new craft will be the largest, the most palatial and luxurious ship to be found on the highways of the air. The progress in transoceanic navigation of the air may soon make the air liner a real contender for the ocean passenger traffic.

* * *

THE GIDEON BIBLES were recently removed from a certain six hundred-room hotel, at the instance of an atheistical society. The first night after their removal, according to report, there were more than two hundred inquiries for them. The management is said to have been so impressed that the Bibles were replaced in the rooms at once. There are said to be three New York City hotels which maintain a chapel for private worship and meditation. The chapel is a commercial response to the faith and hunger of the human heart.

* * *

THE COLUMBIA BROADCASTING SYSTEM recently conducted a newspaper poll for determining the incidents which, in the esteem of the public, topped the news of the year. The poll of 128 newspaper and press association editors shows that the emotional enthusiasm and maudlin sentiment of the people do not indicate the sober opinion as to news value. The Dionne quintuplets could muster only nine votes, the world series in baseball six, the loss of Sir Charles Kingsford-Smith and the assassination of Walter Liggett three each, and the Byrd expedition, with all the thrill of the broadcasts from Little America and the land of the long night and the weary wastes of ice, had but two supporters for first place.

THE FIRST ENGLISH BIBLE printed in the United States was a small duodecimo volume printed in brevier type, and was published in Philadelphia by Robert Aitken, in 1782. Later in the same year, the Continental Congress officially recommended the edition to the people of the United States. The volume is now extremely rare and on sale it commands an almost fabulous price. But its real value is not measured by a collector's price nor by the fact that it was recommended by Congress, but by the fact that it is the Father's message to the human race.

* * *

THE METHODISTS of New York City recently celebrated the 175th anniversary of the arrival of the first band of Methodist immigrants in this country. The celebration consisted of a procession from John Street church to the wharf, where a brief service was held. The copy of the Geneva, or "Breeches" Bible used in the service was the same that was used by Philip Embury when, at the instance of Barbara Heck, he held Methodist services in the city. At that time New York City had but eighteen thousand inhabitants.

* * *

AN ENGLISH CONCERN has developed a house of steel, upon which it has spent four years of experimentation. It is one hundred per cent steel and the space between the inner and the outer shells is filled with a non-conducting material which makes the house sound-proof, retains the heat in winter, and makes it cool in summer. It is claimed that two men can construct a small apartment in sixteen hours, after the foundation is ready; and that they turn over to the electrician and the decorator a damp-proof, fire-proof, vermin-proof house at a cost 25 per cent less than the ordinary types of construction.

* * *

THE STREAM OF EMIGRATION from Europe to the New World affords an interesting study of the changing social and economic conditions of the world. It is said that from 1850 to 1915, over fifty million people left Europe to find a home in the New World. At that time the westward flow of population was stopped, and it has had a tremendous effect on both sides of the Atlantic. The question of the world's population and its adjustment has become one of the most acute and difficult problems of our day. It is reflected in the economic, the social and the political life of the whole world, and no solution is yet in sight.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

TOYOHITO KAGAWA

Personality cannot be analyzed or adequately interpreted by a single contact, for it is a thing as varied and multiform as are the opportunities for its expression. One does not hear Dr. Kagawa even once, however, without a definite impression as to the mind and soul of the great Christian leader who is bringing romance and a new spirit of adventure into the ranks of the Christian church throughout the world. The simplicity of his faith is strikingly described as a reaction to the unselfish devotion of a missionary who ministered to him when he was ill and forsaken in the slums—the contagion of love. The educational factor in his conversion was introduced by the use of the words of Jesus, "Consider the lilies," as an English lesson. He said that the thrill of the thought, that he might become as pure and innocent as a lily, filled him with ecstatic rapture and made him a captive of Christ and of the missionary movement. The dogged determination of his faith was exhibited by the fact that he spent fourteen years and eight months in the slums, although he gained only eighty-five converts. His own emergence from paganism he described as a miracle, and not less so was the fact that God had used a man from the slums to wipe out the slums themselves. His approach to the Law of Love was the most unique and original that we ever heard. He began with Darwin's *Origin of Species* which he declared was founded upon the false assumption of a principle of inherent antagonism in nature ultimating in a doctrine of the survival of the fittest. He said, too, that we think of life in the terms of causation instead of the terms of possibilities. Over against the Darwinian theory of antagonism, he holds that nature is ruled by love, that eighty per cent of the birds lead a pure moral life, that three of four species of monkeys are monogamous, and that practically all animals respond to love and can be tamed. History he interpreted as the growth of the consciousness toward God, of which Jesus was the standard of humanity. In dramatic speech and with evident passion, he said,

"I do not preach the doctrines of Christianity, I preach the love of Jesus." And he indicated the hollowness of Christianity by saying: "We listen to preaching in the church, but when we step outside we are pagans." Dr. Kagawa's message is a little difficult to understand on account of his English, but the ability and the passionate devotion of the man shine through all deficiencies of speech and one who has heard him does not have to be told why his message has been heard around the world.

WAR AND PEACE

There is today a positive sentiment against war and an almost vociferous clamor for world peace. Much of this is a reaction from the World War, but war and peace have been discussed by the Christian Church from the beginning of American history. Following the Revolution there was a discussion of the corrupting influence of war upon public morals, and following every war there has been public recognition of its debasing effects. At the second Ecumenical Conference of Methodism, which met in Washington, D. C., in 1891, the subject was given a place of major emphasis on the program of the meeting. The discouraging thing is that the years since that Conference have been the bloodiest in the history of the race. During that period the Boer War in South Africa, the Spanish-American War, the Russo-Japanese War, the World War, and the Italo-Abyssinian War, now in progress, have been fought, not to mention Japanese aggression in China and numerous other secondary conflicts. This is made all the more disheartening by the utter collapse of the League of Nations, the only international organization seeking to translate the vision of World Peace into reality. In the light of that history, one cannot think of all this discussion without a feeling that we have been less sincere and courageous than our speech might indicate. It all shows that World Peace is not an ethereal something to be brought into being by academic discussion or formal resolution. We do not believe that it can ever be brought to pass by the paci-

fist organizing—a form of boycott. We have nothing to say against pacifism as a declaration of personal conviction and attitude, but we do say that war will not end and the reign of peace will not begin until the Christian Church reaches a point where it is willing to accept the implications of international peace. To do that, the Church will have to spend much time in agonizing prayer, it will have to tarry until it shall be endued with power from on high and it must recapture the estimate which Jesus placed upon life. Today a screen of selfishness and jealousy shuts out and makes impossible the attainment of the ideal which we preach but do not practice.

REV. R. G. A. CARLISLE PASSES

We record with sorrow the passing of Rev. R. G. A. Carlisle, one of our beloved superannuates from the North Mississippi Conference, who died at his home near Starkville, Miss., Friday morning, December 20. He had been in ill health for some time. Brother Carlisle was laid to rest on Saturday, December 21, in the cemetery at Liberty Hill, near McCool, Miss. Services were conducted by Rev. Melville Johnson assisted by Rev. T. E. Gregory and others. We trust that we will have a fuller account for publication in the near future.

THE NESTORIANS

The press reports concerning the mass migration of the Nestorian Christians from the kingdom of Irak into Syria call to mind a story of religious persecution and suffering which is without a parallel in the history of the Christian Church. It is the tragic spectacle of a church that has been driven from one refuge to another until only a feeble remnant of what was once a mighty Christian force remains. In missionary zeal, they probably outrank every other sect of Christendom. They were once spread over a great part of Asia, but on account of persecutions, political and religious, in many lands, the pathos of their abandonment makes appeal to the civilizations of the world. Oft has the ground been stained with the blood of their martyrs and nowhere has been found a great national patron who, for reasons political, ecclesiastical or even humane, has felt constrained to offer sanctuary to this refugee Church. At last, however, Britain has turned intercessor and these world pilgrims and martyrs for their faith will be given a home in the waste lands of Syria, a mandate of France. Under British direction, they will be transported en masse from the inhospitable dominion of the Turk to the houseless and untenanted region in Syria, a step

urged by the conscience of those whose abandonment of them two years ago added 600 more names to the long list of their martyrs. We wish that we could feel that the migration now about to take place might bring them to a haven of abiding peace in a home recognized as their own; but the fierceness and fanaticism of the Druses and other tribesmen of that region offer little ground for hope that the long story of their afflictions has at last come to a happy and a permanent ending.

Contributed Editorial

By Rev. H. T. Carley, D. D.

COONS AND POSSUMS

Possum up de simmon tree,
Coon on de groun',
Coon say to possum,
"Shake me some simmons down."

Too many coons and not enough possums!

The possum is an ugly beast, with his long, bare tail, rat ears, and hog-like snout. His disposition is as unattractive as his looks. Tickle his sides, and he will grin and appear to fall asleep; press him too hard, and he will snarl angrily, leave him to himself for a few minutes, and he will sneak away.

The coon is an attractive rascal, with his bushy tail, beautiful coat of fur, and his keen, inquisitive eyes, which gleam with intelligence and sparkle with mischief. And his disposition is in keeping with his appearance. He will play like a kitten or fight like a tiger, as occasion may require. And he is as fastidious as he is handsome, always washing his food, if water is convenient, before eating it.

The coon would always be the winner in a beauty contest with the possum.

But in the picture presented in the doggerel verses at the top of this column, the possum appears to better advantage than the coon. He is "up de simmon tree," where there are plenty of persimmons, and he is enjoying his feast royal. (Incidentally, persimmons are pretty good eating, for man or beast!) The coon is on the ground, pleading with the possum to shake down at least a few persimmons, that he may comfortably satisfy his hunger with the succulent fruit without the effort of climbing and gathering. Or the coon may not be pleading with the possum—he may be demanding that the possum shake him some simmons down.

The answer of the possum to the coon is not recorded, but it must have been something like this: "Bre'r Coon, ef you wants some simmons, you better clim' de tree and git 'em fo' yo'self, like I is."



The Forum



THE YOUNG PEOPLE'S CONFERENCE

By the Editor

The Young People's Conference, with an attendance well over the five thousand planned for, was called to order on Friday evening in the great Municipal Auditorium at Memphis. We spoke last week of the first evening's program. Saturday was Kagawa Day, and a great day it was. Of course, the addresses of Dr. Kagawa held the center of interest and not without reason, for they were masterpieces in thought and in Christian interpretation. Other addresses on Saturday included one by Dr. E. M. Poteat, Jr., pastor of Pullen Memorial Baptist Church, Raleigh, N. C. Dr. Poteat's theme, The Law of Love in a Profit-Seeking Economic Order, was not easy to popularize, nor could so great a theme be given satisfactory treatment in the time allotted to him. We were not able to agree with all that he said, but there was an infectiousness about the style and the enthusiasm of the man himself, that made popular and effective a message which revealed both thought and courage. An address by Dr. Charles W. Gilkey, on Leisure and the Abundant Life, was one of the most fascinating and gripping deliverances that we ever heard along that line. Dr. Gilkey took from the manuscript diary of Duke Dane, a companion of Admiral Byrd on the expedition to Little America, the sentence, "Success is not a destination, but a journey," and he translated it into a striking and beautiful philosophy of leisure and the use of hobbies. He showed that what Duke Dane failed to achieve as a task, he accomplished through the unconscious process of following a hobby. It was as a dog-driver in the Arctic snows that he found a way to self-expression and the use of the inventiveness of his personality. Among several excerpts quoted from the diary, was this, "He who lives to love and loves to live shall find the happiness of being, being of God."

Saturday's program was brought to a close with a concert by the Negro Concert Singers of the Tennessee Agricultural and Industrial State College. The singers were well received by the audience, and their performance reflected great credit upon both the individual members of the organization and the School.

Sunday morning was occupied with communion services at various places and preaching by visiting ministers at many of the city churches. At the Auditorium in the afternoon, Bishop Edwin H.

Hughes, of the Methodist Episcopal Church, addressed the Conference on, "What Shall Youth Do About Alcohol?" He dealt with the liquor issue and pussy-footing politicians in no uncertain terms, and he was not more sparing of the church member who absents himself from the polls on election day, and clerical "compromisers" on the liquor question. His address called forth great applause from the Conference.

The evening hour was devoted to an address by Dr. Paul W. Quillian, pastor of St. Luke's Church, Oklahoma City, and another by Dr. Allen Knight Chalmers of Broadway Tabernacle, New York. The subject, Candles in the Wind, was really a plea for a social rather than an individual gospel, a religion that recognizes the interests of all men and seeks to promote the fortune and future of all.

For the proceedings of the last two days of the Conference, we are indebted to Mrs. C. W. Turpin, editor of the Secular Press Bureau of the Methodist Episcopal Church, South, Nashville. Monday, International Day, brought to the platform of the Conference more than one hundred persons representing by Christian nationals or by missionaries every land where the Church, South, has work, and, in addition, a group of American Indians representing the home mission work. The first speaker of the day was Bishop John M. Moore, president of the Board of Missions, and he addressed himself to the missionary enterprise in its relationship to the church tomorrow. His message was charged with a note of confidence and hope. He believes that the power which captured the intelligence of the first century is still sufficient for the missionary adventure of the day and generation to which we belong.

The next speaker was Mr. T. H. Sun, editor, publicist and Christian national of China. As the editor of an agricultural paper which has gained national prominence, in addition to the fact of his being a well-established Christian leader, he brought a worthwhile message regarding the solution of the tangled situation which exists in the Orient today. He holds the view that only through Christ and the Gospel will the peoples of those lands be able to find a way to higher levels of political and social life. He thinks that a factor of hope in China is that it is on the verge of discovering its national soul—an end to which statesmen and military leaders like General Chiang Kai-Shek are making positive and helpful contribution. A last factor of promise for China is the emergence of the masses, for the loyalty and

control of whom an idealistic form of Communism is a serious competitor, and against such, Christianity must offer a program for the uplift of the whole life of man.

Mr. Hastings Kamuzu Banda, a student in Meharry Medical College, spoke upon the problems of Africa and of the contribution which Christianity has made toward the suppression of the tribal wars of his country and supplanting that spirit of war by a spirit of human brotherhood. To this appeal from the heart of Africa, Ada Pino, leader of Cuban youth, added her Plea for Friendship, and Tatsuo Kuribayashi, formerly a Japanese business man, but now studying for the Christian ministry, spoke on The Royal Banner of Jesus.

The last speaker on the program for Monday was Dr. Ivan Lee Holt, pastor of St. John's Methodist Episcopal Church, South, St. Louis, and president of the Federal Council of the Churches of Christ. Speaking on Youth and World Trends, he drew a rather sombre picture of conditions now facing the youth of the world. He pictured the turning of many into ways of crime, others to war and war preparation, and many more as definitely turning away from Christianity and the Church. On the whole, while Dr. Holt was pleading for a larger sense of human brotherhood, he presented a rather gloomy, and we think, pessimistic view of the outlook for the youth of today.

The speakers for Monday evening were U. S. Senator Gerald P. Nye and Dr. Kirby Page. The former discussed the Arms and Munitions inquiry and its implications and no one in America is prepared to speak more authoritatively on that subject than is Senator Nye, since he was connected with the investigation. Dr. Page, who is a member of the editorial staff of the Christian Century, Chicago, is a forceful speaker, a brilliant writer, and an outstanding advocate of Peace. The Conference, according to press reports, gave overwhelming endorsement to the doctrine and practice of a policy of international peace and good will. There appears to have been great unanimity on all phases of the subject, except as to a policy of pacifism, on which "more than one-half" took an "absolute pacifist position," according to the report of the Findings Committee.

Tuesday's session featured Race Relations. The speakers were Willis A. Sutton, superintendent of the Atlanta, Ga., public schools; Mordecai Johnson, president of Howard University for Negroes, Washington, D. C.; Mrs. Henry W. Wieman, Chicago; and G. Ray Jordon, pastor of Centenary Church, Winston-Salem, N. C.

The session on Tuesday evening brought the Conference to a conclusion with a great spiritual appeal

REMEMBER THE SUPERANNUATES

Last year we received \$32.00 for taking care of the subscriptions of superannuates and others who would otherwise have been deprived of its visits. Many persons have enjoyed the Advocate this year because of that fund. If you would like to have a part in making glad the hearts of superannuates and others who can not afford the Advocate, send us a contribution designated "For the Superannuate Fund." You will see that no worthy person is denied the joy of the Advocate.

for a practical embodiment in the lives of the young people of that which had been envisioned during the mountain top experiences of the Conference. The speakers were Dr. Umphrey Lee, of Dallas, Texas, and Bishop Paul B. Kern. With the pronouncement of the benediction at the concluding session, more than five thousand young people, with great resolves in their hearts, turned their faces toward homes scattered over the entire Southland; and in those centers they will seek to make real the ideals of righteousness and peace which the Conference so ably emphasized.

EDITOR GALLOWAY

On the fly-leaf of Mr. Moody's Bible are the following definitions:

Justification—A change of mind, new standing before God.

Repentance—Change of mind, new mind about God.

Regeneration—Change of nature, new heart from God.

Conversion—Change of life, new life for God.

Adoption—Change of family, new relationship towards God.

Sanctification—Change of service, separation unto God.

Glorification—Change of place, new condition with God.

Why Christ became man—To bear sin; to obey God's law; to destroy death; to sympathize; to give us an example; to reveal God to us; to unite God and man.

He gave Himself—For many; for the church; for me.

God is faithful—To fill your hope of your calling; to establish the believer; to succor the tempted; to fulfill all his promises.

March 26, 1885.

News and Views

HEADLINES

By Rev. D. B. Raulins, D. D.

"INTELLIGENT USE OF HORN IS AID TO MOTORING SAFETY"

The automobile page of the daily furnishes the pretext for this week's observations. A supplementary headline is to the effect "If Tone of Horn Becomes Monotonous Adjust Nut," the one at the horn. The first headline has reference to the one at the bottom end of the transaction.

The widespread and increasing use of automobiles and the thousands of casualties due to auto accidents annually demand that every part of the car have due attention, the driver most of all.

Now the horn has its uses, yea, and its abuses. Its right use facilitates traffic and helps to preserve the courtesies of the road. Its abuse helps to precipitate accidents and calls into play the fifty-seven varieties of nerves and muscles necessary to produce a frown and calls up those cave-man words occupying the lower brackets of one's vocabulary.

In approaching a motorist the horn is your way of courteously asking if you may pass, and "Please excuse my dust." But some mannerless motorists so use the horn that you wish all horns with the honkers thereof were transported immediately far beyond the Northern Sea.

Horns do grow monotonous. Their squawks rasp the ear and violate all our artistic sensitiveness.

Which thing is a parable.

Horns are both necessary and a nuisance, but he that bloweth the same is the object of primary consideration. For a horn entails obligation, a sense of responsibility. One of ancient times observed, "Blessed is he that tooteth his own horn; for verily if he doth not it shall not be tooted." But maybe the world would be better with the afore-said personal horn untooted.

How we do need to use words moderately, modestly and wisely; for, fitly spoken, they are like apples of gold in pictures of silver, according to the wise man. A soft answer turneth away wrath, the other kind stirs up strife. And, behold how great matter a little fire kindleth.

The Bible abounds in this matter of the

horn and its use. If the trumpet give an uncertain sound, who shall prepare himself for battle? And, therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Why insist that it be called the "Horn Memorial Library" when the contribution made would hardly buy a dictionary for it?

PLAN OF UNION

Opinion at the North

I am of the opinion that if the matter is as released to the press, it will not only pave the way for the Negroes in the Methodist Episcopal Church to make some decisions for themselves, while retaining their place in the organization, but that it should open very wide the door for the reunions of all the Negro Methodists.—Interview with a leader in a Negro Methodist denomination.

Our present policy is segregation. But it has not been crystallized into a permanent legal status for the Negro. The Plan of Union gives him his fixed place in the church, but that arrangement has all too much resemblance to the familiar doctrine that he is all right when he knows his place and keeps it.

Any plan which should contemplate the separation in a regional jurisdiction of the Negro members of the Methodist Episcopal Church from their white brethren, or provide for anything less than straight equality of treatment for both races, would constitute a violation of fundamental rights of the colored man, and would be directly contrary to both the spirit and the teaching of Jesus Christ.—Dr. L. O. Hartman in wire to "Literary Digest."

I am strong for the unification of the three Methodisms. We seem to be getting somewhere at last. The union movements in Canada and England warn us not to expect sudden miracles from unification. But I am heart and soul for getting rid of fences that separate the Methodisms.—Dr. William H. Phelps, editor of the "Michigan Christian Advocate."

The number and boundaries of all jurisdictions are not a part of the fundamental or basic law, changeable only by

the process of amending the Constitution. They may be changed by General Conference action to meet shifts of population and of public opinion.

This is true of many portions of the plan. While the constitutional vote of all the uniting bodies is necessary for its original adoption, large sections of it are open to improvement by any General Conference under definite and proper safeguards. No plan which did not include such flexibility stood a chance of being approved by the Commission.

That the plan is perfect no one would be so rash as to claim. That it presents concessions and compromises which will be distasteful to individuals and groups here and there in all three churches cannot be denied. The main question to be decided is whether unification is worth the price which has now been fixed and plainly marked. For our part, we think it is a bargain!

Thus far no representative Negro Methodist Episcopalian has spoken or written against it, while the *Southwestern Christian Advocate*, the Methodist Negro organ, warmly supports it.

In fact, the main attack has come from spokesmen of the "African" churches, so-called, from non-Methodists like Dr. Kelly, who seize this opportunity for publicity, and from the Negro race journals, which are habitually indifferent or openly hostile to the churches, and in general take the Russian view of religion.—Dr. James R. Joy, editor of the New York Edition of "The Christian Advocate."

At the present time there are nineteen colored Conferences, with over 3,400 churches, nearly 300,000 members, 2,100 ministers, and church property valued at nearly \$22,000,000. These colored Conferences elect their own delegates, lay and ministerial, to the General Conference, on the same basis and equality as white Conferences. They are represented on the various benevolent and other boards without discrimination. Colored men sit with white men in the World Service Commission, the Board of Home Missions and Church Extension, the Board of Education, the Book Committee, the Judiciary Committee of the General Conference, and other commissions and organizations.—Dr. Edward Laird Mills, editor Pacific Edition of "The Christian Advocate."

Mississippi and Louisiana

The editor acknowledges the receipt of a beautiful Christmas card from Brother J. C. Cavett, of Jackson, Miss., whom he has known since his college days.

Mr. and Mrs. W. C. McDonald send their greetings from Sexton's Chapel, and they are particularly pleased that Dr. Carley is to be on the editorial staff of the Advocate this year.

Dr. J. R. Countiss, presiding elder of the Greenville District, North Mississippi Conference, sends us a subscription for Mrs. Cora Hess Turnipseed and with it an appreciated word for the Advocate.

Rev. J. B. Shearer, pastor at Gibsland, La., says that he has had a gracious reception at his new appointment—"showered to flood proportions." He is naturally happy, and expects a good year.

Brother Richmond Randle, Memphis, Tenn. was born at Shiloh, Union Parish, La. He says that his mother read the Advocate to him until he was old enough to read it himself, and he still reads it.

The editor acknowledges the greeting of Rev. David Tarver of Morgan City. We regret our absence from the office when he called. We shall expect to enjoy the privilege of seeing him another time.

The editor of the Advocate left last Saturday morning to attend the Missionary Council in Washington. He spent Sunday in Atlanta with his friends at St. Mark, and will return to the office next Monday.

We have received a copy of the beautiful calendar sent out by Millsaps College. We have placed it on our desk, and we shall let it be a reminder of the happy and helpful ministry of that great institution to us.

Rev. Ben. P. Jaco, Raymondville, Tex., a superannuate of the North Mississippi

Conference, was handsomely remembered by his Sunday school class, and he is planning to use their gift to help him enrich the class.

Noel Memorial church, Shreveport, is fully abreast of the approved conventions of Methodist worship, having recently placed two hundred and fifty copies of the new Hymnal for use of the congregation.

Mrs. Barney Lewis, whose husband was a member of the Mississippi Conference, sends us greetings from Marion, Ark., where she makes her home. We appreciate both her greeting and her loyalty to the Advocate.

Rev. R. F. Harrell, of Ponchatoula, La., was a pleasant caller at the Advocate office a few days ago. He is getting orientated in his new charge, and is looking forward to a good year in the capital of strawberry land.

Rev. A. J. Davis, of the Mississippi Conference, says that his permanent address will be 2613 19th Street, Meridian, Miss. His condition is somewhat improved, and we trust that the improvement may continue to complete restoration.

Dr. Lawrence L. Cowen, Noel Memorial, Shreveport, will be assisted by Dr. W. C. Martin of First Methodist church, Dallas, in a meeting which will begin February 3. The music will be under the direction of Mr. Walter Jenkins of Houston.

Rev. Elmer C. Gunn, the new presiding elder of the New Orleans District, has announced an impressive list of objectives for the year's work. The list includes Evangelism, Finances, Church Expansion, Spiritual Cultivation, and Miscellaneous Activities.

Rev. Hillary S. Westbrook, Homewood, Miss., reports a great reception on his

new charge. They have made him glad both in the sharing of their substance and by their presence for the services. He is among the first to prove his loyalty to the Advocate.

Rev. T. A. Ferguson, now of the Florida Conference, sends his greetings to brethren in the Mississippi Conference, and says that he is looking forward to a good year at Vero Beach, Fla. He also expresses an abiding interest in the visits of the Advocate.

A unique feature of the Watch-Night service at Noel Memorial church, was the broadcast of the Young People's Conference at Memphis, an address, A New Year's Meditation, by Mrs. Paul M. Brown, Jr., an organ recital by Mr. Morris Thompson, and a special musical program by Prof. Ernest Rolston.

Rev. P. H. Fontaine, whose home is Kentwood, La., is a patient in Touro Infirmary, where he came for surgical attention which he had postponed from time to time, until it could not be postponed longer. He is apparently past the worst and is probably well on the way to complete recovery.

Mrs. Genevieve B. Jones, Route 1, Winnsboro, La., in renewing a subscription to the Advocate, says that she has continued the paper in the name of her mother who went home to Heaven six years ago. That betokens a tenderness and a tribute to her mother as worthy as it is beautiful.

Rev. Seamon Rhea is getting off to a good start at Como, Miss., his new charge. He had a cordial reception among the people, has already supplied his church with the new Hymnal, and is getting his Advocate campaign under way. We think that there is no doubt about his having the good year he expects.

Rev. Henry A. Wood, who was appointed as an evangelist at the recent session of the Mississippi Conference, has moved from Fayette and is making his home at Crystal Springs, Miss. Those needing his assistance in meetings can reach him at that address. The Advocate reciprocates Brother Wood's greeting.

Emory University is planning a semi-centennial celebration for Dr. Franklin N. Parker, dean of Candler School of Theology, who was admitted on trial into the Louisiana Conference, January 7, 1886. No man has made a greater or a more worthy contribution to the ministry and to the Church than has Dr. Parker.

Friends of Hon. B. E. Eaton of Gulfport, Miss., will regret to learn that he has been indisposed recently. He was stricken upon a trip to Washington and New York, and he came to Touro Infirmary.

LUZIANNE
COFFEE
100% Good

ary in New Orleans for observation and treatment. He is apparently doing well and is expecting to return to his home in a few days.

Mr. Hearn Goza is in the city at the bedside of his son who had a very serious automobile accident a few days ago. Brother Goza is from Tallulah, La., and his son, who lives in New Orleans, is a member of Rayne Memorial church. At last report the outlook for his recovery was somewhat brighter than it appeared at first.

The Advocate is sorry to learn of the illness of Rev. H. L. Johns, presiding elder of the Monroe District. Brother Johns was not well at Conference, and he went to a hospital for what proved to be quite more serious trouble than he had expected. At last report, he was doing well. We hope that this may be the happy turning point in his illness, and that his health may soon be entirely recovered.

Dr. Dice R. Anderson, president of Wesleyan College, Macon, Ga., honors the editor and the Advocate with a beautiful announcement of the centennial of that historic institution which began as Georgia Female College, in 1836. The only word, other than the announcement of the centennial, is a quotation from George F. Pierce, the first president and later a bishop of the Church, "On this institution rest forever the dews of Zion and the smile of God."

A letter from Mrs. A. D. St. Amant, wife of our pastor at Delhi, La., says that Brother St. Amant is in St. Francis Sanitarium, Monroe, La., where he underwent an operation on December 31. Mrs. St. Amant says that he is getting along well and they are looking forward to the time when they can be back at their task. The work at Delhi is being cared for by Rev. D. C. Barr, that veteran superannuate whom years makes younger.

THE FIFTIETH ANNIVERSARY OF THE CHINA CONFERENCE

By W. G. Cram

It has been eighty-seven years since the Methodist Episcopal Church, South, opened missionary work in China and it has been fifty years since the organization of the Annual Conference. Bishop Alpheus W. Wilson organized the Conference in 1885. Rev. A. P. Parker of Missouri, whose name is revered among China missionaries, was the secretary. Bishop Collins Denny accompanied Bishop Wilson on this visit to China.

The China Annual Conference held in 1934 planned to adequately celebrate in

1935 the fiftieth anniversary of its founding as an outstanding event of progress in the missions of our church. Accordingly the celebration took place in Shanghai on October 30. Among the many visitors and delegates present were Miss Sallie Lou MacKinnon, W. F. Quillian and the writer as representatives appointed by the College of Bishops. The sessions were held in the Moore Memorial Church. This is not only a church with fine auditorium and a great membership, but is a center of activity for the youth of Shanghai—a great Oriental city.

Bishop Arthur J. Moore presided. He has carried into his administration and public utterances all the strength and winsomeness of his fine personality. Bishop Moore does not spare himself in giving kindly counsel and stirring preachments of the truth. It was evident in the whole tenor of his presidency that his service is not only an administration but a ministry. With Rev. Z. T. Kang, D. D., of Soochow as interpreter, Bishop Moore has quickly acquired the art and skill of preaching through the ears and mouth of another. Pungent phrasings, moving appeals, gripping exhortations, and illuminating illustrations, lose none of their effectiveness when passing from one brilliant mind to another to emerge in striking utterance. Dr. Kang is perhaps one of the most skillful of Chinese interpreters. His knowledge of general affairs as well as of Scriptural and ecclesiastical lore gives him great range and liberty in immediate interpretation. The arrangements committee provided a most comprehensive program of celebration. Their minds were not upon the fifty years of history through which the Conference had passed, of stress and storm, almost always resulting in victory, but were intent upon the conquests of the future. Foundations strong and secure had been laid. Of this they were sure. But upon these foundations they knew it was their task to build enduring structures of spiritual power and culture in the kingdom of God in China. They were not deceived at any point in thinking that their work was done or that in the future they would have no need for the counsel or help of the great sponsoring churches in the Protestant centers of the world. A careful observer could come to no other conclusion but that the fifty years gone, had been merely years of preparation and that the missionary work in China is, even now, only upon its very threshold.

Although the China missionaries and national leaders of the Conference would not stop to congratulate themselves upon what their hands and hearts have done in making strong institutions and in the

launching of great churches, yet the history of the China Mission of the M. E. Church, South, is replete with deeds of courage and heroic achievement. The names of Laura Haygood and Helen Richardson are as ointment poured forth and McTyeire School for Girls is the memorial to their success in giving to Chinese girls the advantages of higher education. Famed throughout China as an institution of culture, it has passed the fortieth year since its founding. During the Conference sessions Bishop Moore dedicated Richardson Hall, after which representatives from each of the forty classes which have graduated each succeeding year for forty years passed by the main entrance in review—a sort of surviving guard of honor to the memory of the founders of McTyeire.

Then there is Soochow University under the presidency of J. C. Yang, a second generation Christian, an able successor to D. R. Anderson and John W. Cline, its one-time presidents. Soochow University had its auspicious development as a school, to be well known in China, after the great Missionary Conference in New Orleans in 1900. The \$50,000 raised in that Conference was a gift for the upbuilding of Soochow University.

Then there are the four great medical institutions in Soochow, Huchow, Changchow, and Shanghai, than which for equipment, buildings and skill of the staff, Chinese and foreign, there are none better in China.

In Shanghai the Moore Memorial Church is a thing of beauty. Every square foot of space is occupied with some worthwhile Christian activity which furnishes opportunities for Christian service and personal spiritual improvement. This building cost nearly \$250,000 (Mex.) and is the best institution of its kind in China. All the money for its building came from Chinese giving and from the proceeds of the sale of property bought in the early days of the Mission.

The Chinese preachers and laymen and all the missionaries were calm in the face of the impending national crisis. China's history is so full of floods and famines, and Communistic activities, and military, commercial and financial wars, and the predatory activities of nations that news of the creation of an independent government in North China came as an every day occurrence. It is not intimated that because disasters are commonplace in China, no concern is felt for the integrity of the country or the development of the Chinese people by their leaders and the leaders of the Christian forces. The contrary is true. Great reforms and efforts looking toward the

(Continued on page 13)

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

SOME THINGS TO DO DURING 1936—

Presidents—Study "Efficiency Aim" and strive to bring auxiliaries up to the standard.

Vice-presidents—Organize spiritual life groups. Observe World Day of Prayer, February 28.

Corresponding Secretaries—Stress Stewardship. See that quarterly reports are accurate and mailed promptly.

Recording Secretaries—See that records are properly kept—this is very important.

Treasurers—Stress individual pledging. Keep women posted about where their money is going. Work on life memberships.

Assistant Treasurers—Guard your funds carefully, so that they will not get into unlawful channels.

Secretaries of Children's Work—Study the co-operative plan. Keep in touch with Mrs. Paul Arrington, Magee, Miss.

Superintendents of Study—Secure a copy of "Toward a Christian America," Morse, (price 60 cents, from Methodist Publishing House, Nashville, Tenn.), and begin planning for your spring mission study class. For Bible study during January and February use one of the stewardship studies suggested in Group I of Bible study materials. (Price, 15 cents, see leaflets.)

Superintendents of Literature and Pub-

licity—Have the programs presented interestingly, do not have them too long. Present the Missionary Bulletin as entertainingly as Lowell Thomas gives the daily news. Assist all officers in giving publicity to their work. ADVERTISE.

Superintendents of World Outlook—The campaign is still on and we must work diligently if we are to keep the line moving forward.

Superintendents of Christian Social Relations—Stress inter-racial work and anti-lynching programs. Notice that of the twenty lynchings in the United States during 1935, six were in Mississippi. Promote peace programs. Call attention to the Squibb radio program, Thursday evenings at 8:30 over the Columbia network.

Superintendents of Supplies—Remember that not only do we send boxes to our Wesley Houses but to our Superannuated Preachers, who really need them this year.

Superintendents of Local Work—We often forget that under this head comes "Visits to the shut-ins and unchurched." Let's do this part of the work during 1936.

Auxiliary Members—Back your officers and do willingly what they ask of you. Be loyal to your church society as you are to your clubs. Give God one-tenth of your time.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Somewhere in the mail this report of a very splendid meeting was lost. So, I am sending it again. It is an outline of the All-day Spiritual Life Meeting held in the Methodist Church at Clarksdale.

"An all-day Spiritual Life Meeting—or Week of Prayer Service—was held at the Methodist Church on Monday, beginning at 11 o'clock. A delicious luncheon was served at noon.

In the nature of a Spiritual Life Retreat, the program, in charge of Mrs. F. H. Cannon, was presented in four parts, the first, 'In the Silences'; the second, 'The Light of the World'; the third, 'Praying Hands'; and the fourth, 'The Service of Victory.' Soulful, sweet music was played by Mrs. C. F. Baltzer, interspersing the program. Mrs. I. B. Pickens sweetly sang the required hymn solos while a quartette, Mesdames Pickens,

Denton, Fuller and Tomlinson, feelingly rendered 'Holy Ghost, with Light Divine.'

A number of short scripture lessons were presented by Mesdames Wilkins, Tomlinson, John Wiley, Hattie Wiley, Nelson, Frank Harris, Henry C. Page, Bennett Batson, and Luster. Mrs. Cannon gave a history of the hymns sung, prefacing the parts of the program in her spiritual way.

Mrs. S. W. Whitmire told of the purpose and value of quiet. Always a forceful speaker, she asked all to remember that God is our Father, that we are not to let our mental vision blur, or allow ourselves to be upset. We are to "be still and know."

An outstanding member, Mrs. Hilary Talbert, talked of the purpose of retreat, a spiritual preparation for living. She told also the destination of the sacrificial giving which is a part of this service. There was so much this year that the money given during the Week of Prayer will be divided into four parts: The Laura Haygood School, Soochow, China; Social Evangelistic Center, Seoul, Korea; the Ensley Community House, Birmingham, Ala., where they expect to build a gymnasium for the use of many foreigners who are often unemployed and who would have to walk a distance of six miles to another gymnasium, and to the Home Work Emergency Fund.

Two famous pictures were shown and discussed because of their influence for good. Mrs. Ben Collier ably told of Holman Hunt's painting "The Light of the World," completed in 1854, yet still of as much influence as today. It came at a time when a religious revival was much needed. The picture seemed to say "Behold, I stand at the door and knock; if any man (or woman or child), hear my voice and open the door, I will come in to him, and will sup with him and he with me."

Mrs. H. B. Heidelberg gave a beautiful description of the "Praying Hands" by Albrecht Durer, telling some of the life history of the artist that inspired the painting. Other praying hands were mentioned—mothers', fathers', friends', and above all the "praying hands" of Jesus extended to us today.

Mrs. J. F. Humber followed, feelingly calling attention to the upraised hands of our brothers in need, socially, economically and nationally. We are to always remember that we should translate our love of God into meeting the needs of those whom He loves, the people of the world who are our brothers whether we recognize the fact or not. The question she asked was: "Are we helping to make the place in which we live a better place to live?"

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After the singing of "My Faith Looks Up to Thee," the service was turned over to the retiring and much loved pastor, Dr. Wasson, who with his brother, the Rev. Mr. Wasson of Marks, administered the Sacrament.

Dr. Wasson then briefly referred to the happiness he had found in the service of the Clarksdale church and his regret that he had been called elsewhere. He spoke for his successor the loyalty that had been given him, saying that no better choice could have been made. Then he pronounced the benediction, fittingly closing four years of devoted service.

DEBT

By D. W. Heidelberg

Dr. Charles H. Spurgeon, probably the greatest preacher of the eighteenth century, in his book entitled "John Ploughman's Talks," says that there are three things that he had endeavored to keep out of his house ever since he began house-keeping, and they were dirt, debt and the Devil, and that the last of the three had sometimes gotten in at the door or the window, yet thanks to a good wife, hard work, honesty and scrubbing brushes, the two others have not crossed the threshold. He also says that Scripture says "Owe no man anything," which does not mean to pay your debts, but to have no debts to pay, and my opinion is that those who break this law should be turned out of the Christian Church. He further says that "of course there are exceptions, and I do not want to bear down on the honest man who is brought down by sickness and heavy losses, but take the rule as a rule, and you will find that debt is a great dismal swamp, a huge mud-hole, a dirty ditch; happy is the man

who once gets out of it, after once tumbling in, but happiest of all is the man who has been by God's goodness kept out of the mire altogether."

One of the greatest evils of which the American people are guilty is the habit of going into debt beyond their means. If Mr. Spurgeon is right in his interpretation of this Scripture, almost all of the American people are wilfully living in the commission of sin. Some of our clergymen, whose duty it is to preach against the commission of sin, sin by going in debt. They should either quit preaching, or quit thus going in debt. They should either stop preaching or stop thus sinning. The lawyers are supposed to make more money than any other profession, and, therefore, have the least excuse for going in debt, but almost all of them are in debt. They should repent of their sins, which means to feel sorry for and turn away from them, else how are they to get to Heaven? Many churchmen are liberal supporters of the church and charitable institutions, but are doing so with other people's money. By all means be pious but be honest as well.

Soloman says that "the borrower is servant to the lender," and it follows that he who contracts debts sells himself into voluntary servitude. The habit of going into debt if once formed will generally follow one to his grave.

People go into debt not because they have to, but because they want to. As a rule those who owe most are those who make most. I have known lawyers, whose incomes were as much as \$10,000 a year, with deeds of trust on their homes unsatisfied at their death, thereby forcing their wives to give up their home to pay the encumbrance and were thus left without a home in their declining years.

I have known preachers receiving salaries as large as any in the Conference to move away without paying their debts, while other preachers with small salaries went to Conference owing no man anything and with money in their pockets. Such preachers and such lawyers may think they are on their way to Heaven, but they may be mistaken.

One of the greatest mistakes, if not sins, our churches are making is the building of church edifices on credit. Many of our new churches in the Mississippi and North Mississippi Conferences have never been paid for, and for this reason cannot be dedicated. Some of them are costly brick structures built more for show than for worship, and the preachers and members who built them are answerable to God. The parties who are responsible for building them should go to the mourners' bench and ask forgiveness for their sins. A failure

to pay the taxes on their homes has caused many a poor widow to lose her home and its forfeiture to the state for taxes. As a lover of the great Methodist Church, it is humiliating to me to see churches in which we worship which have not been paid for. DEBT, the very name of it to me is odious. DEBT, I hate it as much as Luther did the Pope. DEBT, I hate it because its contraction was actuated by pride, and the Good Book tells us that pride goes before destruction and a haughty spirit before a fall.

These lawyers and preachers who live and die in debt do not exercise the judgment of the little ants which we trample beneath our feet, because they lay up a sufficiency to take care of them during the winter months.

Shubuta, Miss.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.



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Christian Education

CHURCH SCHOOL LESSON, JANUARY 12.

By Dr. J. R. Countiss

JESUS, THE HOPE OF ALL NATIONS

Luke 2:25-35, 40.

Simeon, a balanced character, devoted to God as he was just toward men, "waited for the consolation of Israel," for the coming of the Kingdom of God. He seems to have been a meditative soul who had prayed and studied the prophets till he was saturated with their ideals and burning with their hopes. He has been called "a Christian before Christ," even as others may be justly acclaimed who embody His spirit though they have not heard His name. He not only read the prophets, but he attended worship in the temple, coming "in the Spirit," a condition of mind not more appropriate

to the pulpit than to the pew. Prepared people receive and open hearts are filled. Perhaps other visitors to the temple that day were amazed or disgusted when this good man burst into rapturous song as he beheld the babe. Their blind eyes saw nothing more than another peasant mother presenting her child according to Jewish law. A strange peace came into the heart of Simeon as he held the child in his arms. He was sure that the promise of God was fulfilled. It was enough. The longing of a life time had been fulfilled and the sentinel of God could be dismissed from his long watch in peace. What peace! What Simeon saw in Jesus, the Master himself saw, in some measure, in every little child.

Simeon appears to have grasped the loftiest lessons of the prophet. He saw in the Messiah not merely a liberator of Israel, but salvation for all people, a light that was to reveal God even to Gentile eyes. One can but wonder if Simeon's faith would have kept its assurance had he lived like John the Baptist to see the humility and humiliation of Jesus, to see him eating with publicans and sinners and companying with lowly fishermen as his ambassadors of state. At least, his vision was clear. Jesus was "set" as a stone is laid over which men either stumble toward ruin, or rise by steady step to heights not otherwise to be attained. He became the world's moral and spiritual standard by which all others are measured. Formal Pharisee and punctilious scribe, all sham and hypocrisy, all hatred and prejudice were made naked and ashamed by his coming. Hate met its Waterloo in the battle with Love. Selfishness shrank into black night while sacrifice lifts its radiant beacon forever from Calvary. The spear that pierced His side pierced Mary's soul, and she became the perpetual symbol of sorrowing motherhood.

The story of the childhood of Jesus is told briefly and simply, in strong contrast with the miraculous incidents recorded in the apocryphal gospels. His was a normal development. He grew in spirit as in body. Faithful training by his mother coupled with the grace of God so wrought upon his character that the learned men of his day listened with wonder at his knowledge of the Scriptures. His life needs no adornment as his deeds need no apology. "He was the true Light that lighteth every man that cometh into the world."

WILLIAM THOMAS HOLLADAY

The subject, William Thomas Holladay, a son of Rev. S. S. Holladay and Mrs. Laura (Harper) Holladay, was born December 25, 1874. Passed peacefully to to his eternal reward October 29, 1935. He was sixty years, ten months and four days old.

Tom carried much sunshine in his life, and brightened the path of many with his good nature, and furnished much laughter to his friends. How great it is when you can so live as to pass smiles on to others. The old saying is very true: "Laugh, and the world will laugh with you, cry and you cry alone." Happy are they that can really smile.

Tom had remained at home with his devoted parents all his life, he was much devoted to his mother, who preceded him to glory land several years. He so often spoke about mama, and what they did. He was first to join her in that happy land, and his body was laid to rest by her side in Pelican cemetery, the trip through life has been finished. Tom was an invalid for several years before he passed away. A more patient person I have never seen than he.

One of the most beautiful traits of character that Tom possessed was that he was truly religious, church was uppermost in his mind. He was like the Psalmist, he was always glad when they said, "let us go unto the house of the Lord." In his last days he had much to say about the religion of the Lord Jesus Christ, and was always happy in the thought of the "Holy Ghost." Tom is gone for a while but has left the tenderest affections to linger in the minds of his devoted loved ones.

J. C. PRICE, Pastor.

Oil City, La.

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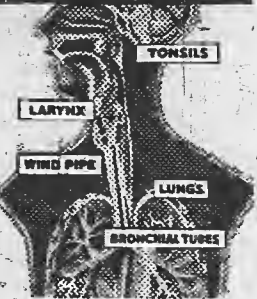
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IN ERROR

In the list of institutes and places published in the issue of the Advocate January 2, I was in error as follows:

North end of Sardis-Grenada District at Goldwater, Jan. 14, and not at Fountain Head, as published.

South end of Sardis-Grenada District at Batesville, January 15, and not at Charleston, as published.

East Side of Corinth District at Rienzi, February 12, and not at Booneville, as published.

R. G. LORD, Executive Secretary.

FROM QUITMAN, MISS.

Gentlemen: On the evening of Sunday, December 22, 1935, there was presented at the Quitman Methodist Church, under the capable direction of Mesdames T. B. Cottrell, wife of our pastor, and Thomas Dabbs, a short, impressive pageant of the nativity and the scenes surrounding it, according to the gospels of St. Matthew and St. Luke, depicting particularly the visits of the shepherds and wise men to the infant in the manger.

The scenic portrayals were under the immediate supervision of Mrs. Cottrell, and the musical program which consisted of sacred songs and "Silent Night" which was rendered by the pianist, Mrs. Dabbs, in chimes, was beautiful and was under the personal direction of Mrs. Dabbs, who presided at the piano with her usual tact and dignity.

The entire presentation was deeply impressive and the thanks of our church,

and community, are due these ladies and the different ones that participated.

A collection was taken and the proceeds donated to the Methodist Orphanage and the superannuate fund.

After the singing of the doxology by the congregation the benediction was pronounced by Brother J. D. Ellis.

J. D. FATHERREE,

Chairman Board of Stewards.

Quitman, Miss.

FROM WESSON, MISS.

Dear Brother Duren: Just a word from the Wesson charge, Brookhaven District, Mississippi Conference.

This is our first year at Wesson. We have been most graciously received here; a delegation was waiting for us when we arrived at the parsonage. They had the parsonage clean and warm and also a warm supper waiting for us, we found the pantry well willed, too, all of which adds to the happiness of a preacher and his family.

We found plenty of work to do and we have started in on it in a big way. We have already put a new roof on the church at Beauregard, the other church on this charge. We also plan to paint the inside of this church and do other minor repairs. Then, on the Wesson church we plan to make some minor repairs and some quite extensive repairs on the parsonage.

Sunday, January 5, Rev. I. H. Sells, executive secretary of Mississippi Conference Board of Christian Education, will be with us, preaching in the morning at Wesson and Beauregard at night, he will meet with us in the afternoon in a joint meeting of the local church Board of Christian Education and a workers' council to make plans for the year 1936.

We are hoping, praying and expecting a great year on the Wesson charge.

Your brother,

H. L. DANIELS, Pastor.

THE FIFTIETH ANNIVERSARY OF THE CHINA CONFERENCE

(Continued from page 9)

making of a solidified China were in motion everywhere. Something might be done if her present rulers be given a chance at constructive leadership.

The preachers and people of the China Conference had their faces toward the future and were busy building a program of aggressive evangelism. The missionary task is not finished in China. Of this we should be fully aware and should suffer no abatement in our efforts to

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Mark 5:1-20.

1. Jesus cares for everybody. In preceding chapter Jesus had been preaching to the crowds. In every place He went multitudes pressed upon Him. He had "compassion on the multitudes because they are as sheep without a shepherd."

Jesus cared for individuals. At Gadara there met him one man. This solitary individual was an outcast. This demoniac had been driven to dwell among the tombs. Jesus wept over one man at the tomb of Lazarus. He also gave vent to His deep emotions when He grieved over Jerusalem with its multitudes. Philip the evangelist, left the crowd at Azotus to go to Gaza out in the desert to find one man.

Jesus was tired. He left the crowds to rest. But this man needed Him. He cared. Jesus healed the man. The demoniac was a desperate case. He had been given up by the Gadarenes. But Jesus healed him. There are no helpless cases for Jesus.

2. What was the reaction on the part of the Gadarenes? "They began to pray

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Him to depart out of their coasts." Vs. 17. Why? The presence of Jesus had cost them something. The demons driven out of a man had taken possession of the swine and they had plunged headlong into the sea.

The Gadarenes cared more for their hogs than they did for a man. They were not willing to pay the price of the cure of the demoniac. They were willing to be delivered from this menace to their homes. They were willing to be spared the terror he created. But they were not willing to pay such a price. They asked Jesus to leave.

There are people today who think more of the "almighty dollar" than they think of Almighty God. There are people today who spend more time on their stock than on their children.

3. Jesus prepared to leave. Jesus is a gentleman. He will not stay if He is not wanted. Christ stands ready to help. But He will not force His way in. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in." Rev. 3:20. Holman Hunt has painted a picture depicting Jesus standing at the door knocking. The night is dark, but Jesus holds a light in the hand. Jesus knocks. But the door is barred. Jesus will knock, but He will not break open the door. The inhabitant of the house must open the door.

4. What became of the healed demoniac? Was he ungrateful? Was he influenced by his environment at Gadara? No. He came to Jesus and prayed that he might go with Him. Jesus heard his prayer. He did not grant his request. He did not acquiesce in his petition. But He heard his prayers. He did what was best for him. Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee and had compassion on thee."

The man did not sulk because he could not go as he desired. He did not complain. Instead "he began to publish in Decapolis how great things the Lord had done for him." He was obedient. He was a witness. He gave his testimony at home. He did not stop in Gadara but went to the surrounding country throughout Decapolis.

God needs the full time Christian ministers and missionaries. He also needs the witnesses in the homes, churches, and communities to carry on the work.

5. The result. "All men did marvel." Had this man kept back his witness, Decapolis would have lived on in ignorance

of Jesus and his power to save. But this faithful witness aroused Decapolis. All men did marvel. In the following chapter, we read of a subsequent visit of Jesus to the region north of Gadara. A great crowd assembled and Jesus taught and fed the multitude of five thousand. Many had come around the lake, but it is very reasonable to believe that many throughout Decapolis hurried to hear Jesus when the news of his coming was spread abroad. The witness of the healed man of Gadara created in others a desire to see Jesus.

6. Christ needs witnesses today. Having been created with a free will and a power to work we have been given a hand in the work of redemption, and to a certain degree that work depends upon us. It is a solemn thought. "We are laborers irresistibly. Thou art depending upon

PRAYER

Our Father, may our testimony be clear and strong. We would work and strive with our utmost power, that God's divine and victorious purposes may go forward irresistibly. Thou art depending upon us. We would ever be true to Thee. We consecrate our all to Thee in the name of Jesus.

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CAPUDINE

THE FRUIT OF MODERNISTIC THEOLOGY IS ATHEISM OR PAGANIZED RELIGION

By Rev. S. S. Bogan

This article makes no pretense of being anything like an exhaustive treatise of the theme; nor yet, a replete compilation of the subject matter.

Permit me to say by way of preamble that the average young theologian is more or less the replica of his theological teacher of his seminary days and hardly less pedantic.

The approach and presentation of the Holy Scriptures by these young theologians follow a well blazed route, a carefully labeled method of Scripture exposition and interpretation, and among other things he finds himself possessed of a highly developed sense of repulsion and antipathy for certain words and forms of speech labeled fundamental. He shuns them as he would a plague; for there is something about the word fundamental that is tantalizing to the modernistic minded. So they set about to bring it into disrepute and represent it as being something else than what it is, and put out the impression that it is antiquated and musty with age and disuse. We pause, to call to mind, that this trouble maker in the camp of the modernists has driven them well nigh desperate, it just won't down. Nor can they rid themselves of its presence and influence, for it is a good word and well established in Christian terminology. Therefore have they contrived to supplant it by putting another word in its room? But unhappily the word they have chosen is far from being its synonym, but they are not seeking a synonym, but a camouflage. No doubt, Mr. Webster is very good authority as to the meaning of the word fundamental—"Pertaining to a foundation, or basis; essential, primary." Now let Mr. Webster give us the meaning of the word traditional, which the modernist propose to put in the room of fundamental. Here it is, tradition—"Pertaining to, derived from, or handed down by tradition"—that is, "through successive generations without written memorials." Thus it may be seen at a glance that the words fundamental and traditional are not synonyms and by no arrangement of syntax may they be used synonymously. Why then, this insistence upon the part of the Modernist to replace the word fundamental by the word traditional? Surely not to elucidate a word that is already as clear as light. Then it must be to camouflage an antagonistic purpose that the Modernist deems unwise to openly avow. In the meantime, our young theologian is blissfully unconscious of any ulterior motive

in this insistence. However, in this verbal bantering he may detect a vein of derision and sense a perceptible sneer.

On the other hand, the theological student is taught to receive with open arms and full confidence everything that bears the imprimatur of the schools and is labeled modern scientific finding, or marked, the assured results of modern scholarships, and one of the main results of this scholarship has been to label the Holy Scriptures an aggregate compilation of so many scraps of ancient folklore, legends and old-wives fables. Will wonders never cease? These very same scrappy nothings of a barbaric, half civilized and ignorant people of long ago have challenged the learning and scholarship of the ages—including this egotistic and boastful generation—and have successfully withstood the combined onslaughts of all their enemies.

Let us select at random two scraps from among these hoary and musty scraps of folklore, legends and old-wives fables. One of these scraps read like this: "God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and the things which are not to bring to nought the things that are." Well, to the modernist that scrap is just as foolish as it sounds. The second scrap reads like this: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and the intents of the heart. Neither is there any creature that is not manifested in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Some Dynamite! but the modernist sees only the sawdust.

In certain educational and theological circles, what is more contemptible than dogma in its primary meaning and application? to-wit: "An established principle, tenet, or doctrine; a doctrine stated in a formal manner and received by the church as authoritative." This is why, that modern scholarship can more easily swallow a camel than affirm a Scriptural doctrine. Therefore dogmatism is given no standing room in the field of modern theology. From the fundamental side no greater offence can be given to modern scholarship than to presume to dogmatize in doctrinal statement and Scriptural authority. Yet, this same modern scholarship never hesitates to dogmatize in the presentation of its attacks upon doctrine, Scripture and Christ. We

cite, for example, a recent book entitled "Jesus," by Professor Charles Guignebert. Pierre Van Paasen, writing from Paris, says of the book: "Never since the publication of Renau's Classic Life of Jesus has a book of such inestimable value for a knowledge of Christian origins been placed at the disposal of every intelligent man and woman." And here is a brief summary of its points; namely: "Jesus was not born in Bethlehem; he was not a cousin of John the Baptist; he did not thunder against the Pharisees, but was their disciple; he performed no miracles; he was not betrayed by Judas; he did not pray in the Garden of Gethsemane; he was not sent from Herod to Pilate; he did not always have a clear conception of his mission; Barnabas was not liberated in his place; he did not pronounce the words attributed to him on the cross; he was not buried in the hewn grave but his body was thrown into the criminal ditch; he did not rise from the dead, and he did not visibly ascend into Heaven."—Sunday School Times, Oct. 19, 1935.

The loss of moral convictions, careless handling of the truth and deliberate falsification of historical and doctrinal facts concerning our Lord flourish today by permission of modern theology. Dr. Edwin Lewis, of Drew University, whose knowledge of modern intellectual currents is second to no man's, has well said: "A whole generation has been subjected to a type of preaching which was presumably Christian, and yet from which has been eliminated those very truths in which the church began and by which it has been nourished and perpetuated, and by which alone it can long continue in the future."

Somebody has said of Dr. Albert E. Day's 1934 Yale lectures, that from the standpoint of literature, are brilliant. . . . Intellectually, he is as bright as day; theologically, he is as opaque as night. I give here, a few excerpts from Dr. Day's Yale lectures—namely: "The pastor of one of our greatest churches appealed to me that I should not shy away from the Deity of Christ in these lectures. I have not used that phrase at any time during these lectures, and I cannot. It has so many confusing connotations" . . . "He has been so entangled in the customs and habits of the thought of his contemporaries, and in theologies and world-views of his immediate followers that he has seemed inadequate for a scientific, socially-minded generation and therefore incapable in himself of being that ideal to which the modern man can commit himself."

"Christ after his death in some fashion full of mystery to us, convinced His disciples that he was not a dead prophet,

but a living comrade, and inspired them to launch a campaign for the salvation of the world."

The modern man does not get his help from the traditional Jesus of the unexamined records, nor the poetic Jesus of religious fantasy. It has been a Jesus who rose up out of the records . . . who grew by a process of moral and spiritual assimilation . . . knowing the kind of man he was, we can be rather sure that he did not destroy the herd of Gadarene swine, nor rebuff the Syrophenician woman who came to him for help, nor curse a fig-tree because it offered no fruit to his hunger, nor sent a disciple down to the lake to find a fish with enough money for the temple tax. . . . Events like the stilling of the angry sea, the feeding of the 5,000 with a basket of food, and raising of the dead, are events which seem to the scientific mind a collection of fairy tales." (Rident in C. F. and L., Jan., 1936.)

The field of modern theology has become a common heritage of the Atheist, the Infidel, the Modernist, and the Theistic Evolutionist, and is their mutual ground of agreement and source of munitions in their war against God, Jesus Christ and the Holy Scriptures; against these have they made common cause and for this distruction are they united.

MY IMPRESSIONS OF THE YOUNG PEOPLE'S CONFERENCE

The most encouraging sign of progress in the kingdom of God is the fact that more than five thousand young people should turn aside from their holiday vacations, visits from their friends, and days of rest and leisure, and travel hundreds of miles to a Conference so definitely religious as the Methodist Young People's Conference, held in Memphis December 27 to 31.

It was a revelation of the opportunity and challenge facing the Church today. We need not say that the young people will not respond, for they did respond, and not only came to Memphis, but from the first to the last service the great auditorium was filled with eager, anxious faces, responding in a most marvelous way to the entire program. More than nine thousand heard Toyohiko Kagawa speak at the evening service.

Different churches of the city opened their churches for a communion service, held at 8 o'clock Sunday morning. Think of young people crowding into the churches at 8 o'clock on Sunday morning for a communion service until there was not even standing room, and this they did.

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THE CHURCH

By George W. Wickersham

To live without faith in God, without any companionship with Christ, seems to me to be the very aridity of human existence. What the world needs today more than aught else is to return to Christ and His teachings—so simple, so convincing, and yet so hard to follow. We know we should love our neighbors, but it is not easy to do, when their personality repels.

Yet there is no more certain way to peace than the way of self-sacrifice and service to others. The Church—imperfect as it is and divided in its methods of ministering to the needs of men—is nevertheless the best instrumentality for quickening faith in God and strengthening and stimulating its members with courage and cheerfulness in facing the problems of human life. When the life of man begins, it seems meaningless. The message of the Master gives to life a significance and a grandeur that eradicates all human effort. We cannot do without the Church, which draws us nearer to the front of that confident assurance which gives us strength and confidence to face with courage the problems of this life.—The Living Church.

JACKSON DISTRICT MISSIONARY INSTITUTE

The Missionary Institute for the Jackson District will be held at Galloway Memorial Church, Jackson, on January 31, at 10 o'clock.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE Meridian Dist.—First Round

Poplar Springs, Jan. 12, 11 a.m.; Q. C., Jan. 15, 7:30 p.m.
Chunky, at Collinsville, Jan. 19, 11 a.m.; Q. C., 2 p.m.
Rose Hill, Jan. 16, 11 a.m.; Q. C., 12 noon.
Wesley, Jan. 19, 7:30 p.m.; Q. C., 8:30 p.m.
Pachuta, at Pachuta, Jan. 26, 7:30 p.m.; Q. C., 3:30 p.m.
Burnside, at Longino, Feb. 2, 11 a.m.; Q. C., 2 p.m.
Philadelphia, Feb. 2, 7:30 p.m.; Q. C., 3:30 p.m.
Newton, Feb. 9, 11 a.m.; Q. C., 3 p.m.
Central, Feb. 9, 7:30 p.m.; Q. C., Feb. 12, 7:30 p.m.

Decatur, at Decatur, Feb. 16, 11 a.m.; Q. C., 2 p.m.
Union, Feb. 16, 7:30 p.m.; Q. C., 4 p.m.
Daleville, at Andrew Chapel, Feb. 23, 11 a.m.; Q. C., 1:30 p.m.

W. B. JONES, P. E.

LOUISIANA CONFERENCE

Ruston Dist.—First Round

Cotton Valley and Springhill, at Cotton Valley, Jan. 12, a.m.; Q. C., 2 p.m.
Clay, at Clay, Jan. 11.
Homer, Jan. 12, p.m.
Simsboro, at Simsboro, Jan. 19, a.m.; Q. C., 2 p.m.
Hodge, Jan. 19, p.m.
Dubach, at Dubach, Jan. 26, a.m.; Q. C., 2 p.m.
Calhoun and Downsville, at Downsville, Jan. 26, p.m.
Haughton, at Haughton, Feb. 2, a.m.; Q. C., 2 p.m.
Minden, Feb. 2, p.m.
Sibley, at Brushwood, Feb. 9, a.m.; Q. C., 2 p.m.
Ringgold, at Ringgold, Feb. 9, p.m.
Bienville, Ct., at Strange, Feb. 16, a.m.
Bienville, Feb. 16, p.m.
Lapine, at Lapine, Feb. 22.
Eros-Claiborne, at Eros, Feb. 23, a.m.; Q. C., 2 p.m.
Ruston, Feb. 23, p.m.

LOUIS HOFFPAUIR, P. E.

Shreveport District—First Round

Cedar Grove, Jan. 5, preaching 11 a.m.; Q. C., 3 p.m.
Caiborne, Jan. 5, preaching 7:30 p.m.; Q. C. following.
Noel, Jan. 6, Q. C. 7:30 p.m.
Bossier City, Jan. 12, preaching 11 a.m.; Q. C., 3 p.m.
Mangum, Jan. 12, 7:30 p.m.; Q. C., Jan. 15, 7:30 p.m.
Kentucky Avenue, Jan. 19, 11 a.m.; Q. C. following.
Mansfield, Jan. 26, preaching 11 a.m.; Q. C. 2:30 p.m.
Logansport, Jan. 26, preaching 7:30 p.m.; Q. C. following.
Coushatta, Feb. 2, preaching 11 a.m.; Q. C. 2:30 p.m.
Park Avenue, Feb. 5, Q. C., 7:30 p.m.
Plain Dealing, at Benton, Feb. 9, preaching 11 a.m., Q. C., 2:30 p.m.
First Church, Feb. 12, Q. C., 7:30 p.m.
Ida-Hosston, at Ida, Feb. 16, preaching 11 a.m., Q. C., 2:30 p.m.
Mooringsport-Oil City, at Oil City, Feb. 23, preaching 11 a.m., Q. C., 2:30 p.m.
Greenwood, Mar. 1, preaching 11 a.m., Q. C., 2:30 p.m.
Hall Summit, at Wesley, Mar. 8, preaching 11 a.m., Q. C., 2:30 p.m.
Grand Cane, at Stonewall, Mar. 15, preaching 11 a.m., Q. C., 2:30 p.m.
Vivian, Mar. 22, preaching 11 a.m., Q. C., 2:30 p.m.
Pelican-Harmon, at Pelican, Mar. 29, preaching 11 a.m., Q. C., 2:30 p.m.
Belcher-Gilliam, at Belcher, Apr. 5, 11 a.m., Q. C., 2:30 p.m.
Noble-Benson, at Bayou Scia, Apr. 12, preaching 11 a.m., Q. C., 2:30 p.m.

GEO. S. SEXTON, P. E.

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NEW ORLEANS

Vol. 83—No. 3.

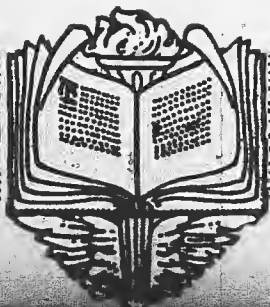
NEW ORLEANS, LA., THURSDAY, JANUARY 16, 1936.

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This bridge, over the Mississippi River at New Orleans, was opened on December 16, 1935, and is one of the most beautiful and imposing bridges in America.





Wallet of the Week



A NEW TELEGRAPH EXCHANGE, connecting twenty towns in Palestine, was recently put in operation. The first message, according to report, was in Hebrew and the first word was "Shebechina," which is the traditional Hebrew blessing at inaugural occasions. Its meaning is, "Blessed art thou who hast preserved us,"—a message worthy of the race in whose language it was cast, and in keeping with the history of the land over which it was sent. The origin, the solidarity and the perpetuity of the Hebrew people are summed up in one word—GOD.

* * *

THE ALARMING INCREASE in traffic fatalities during the year just ended has had the effect of focusing the attention of a serious-minded public upon the cause and responsibility for this wretched and reckless slaughter. The finger of a resentful public points with a stern confidence at the door of the saloon. A professor of Yale University is quoted as saying that the most dangerous driver is the man who is drinking but who imagines that he is still in possession of his faculties. Be that as it may, we are paying an enormous price for the myth of a balanced budget.

* * *

KWANSEI GAKUIN UNIVERSITY in Japan began as a Middle School and Theological Department, and opened with twenty-seven students. It now has twenty-seven hundred enrolled in four co-operating schools, and it has become a strong force for international friendship, social service, honesty, purity and high ideals, and it finds its inspiration in the religion of Jesus Christ. Sixteen hundred of the students meet in various chapels every day, nearly two thousand receive Bible instruction in classrooms every week, and voluntary groups meet for the cultivation of their spiritual life.

* * *

PROSPERITY IN BUSINESS is no gauge of public benevolence, as shown by the confessions made to the income tax collector. The income of the American taxpayer in 1934 showed an increase of 15% over that of 1933, but his spirit of benevolence shrunk from 2.31% in 1933 to 2.15% in 1934. This means that while the public confessed a substantial increase in its blessings, the sense of sharing suffered to the extent of \$2,576,974.40. The Government authorizes a 15% deduction for benevolence and charity, but the American citizen draws the line

at 2 1/3%. At least American business cannot be charged with being Utopian in its giving.

* * *

THE CARACOL OR WINDING STAIRCASE, a relic of Mayan civilization in Yucatan, is one of the many puzzles with which the archaeologists are faced in their efforts to read the mysteries of that ancient people, according to the Literary Digest. After almost ten years spent in the restoration of the Caracol, Mr. Karl Ruppert is inclined to believe that it was designed with a view to the observation of solar phenomena, and Dr. Kidder, chief of the Carnegie Institution archaeologists, says that it was probably a temple also, since Mayan religion was bound up with astronomy, astrology and geomancy. At any rate, it is another evidence of the greatness of a people who have utterly perished from the earth.

* * *

CAST IN THE METAL OF THE BELL, which will be used in the coming Olympic games at Berlin, is the legend: "I summon the youth of the World." That bell in clear and clarion tones will call the youth of every land to a purely physical contest, and to the selfish rewards of a momentary triumph. Aside from the conditions which have called forth protests against their being held in Germany, is a more challenging fact. The youth of today needs a call in notes that are clear and true, not to feats of physical strength and to deeds of personal skill and prowess, but to a life of righteous thinking, unselfish service which will make distinct contribution to the sum of the happiness and joy of mankind throughout the world.

* * *

DOCTOR ALBERT SCHWEITZER, musician, philosopher, physician and missionary, is an artist in every phase of his career. In a day when his fame was already assured, he turned aside from a brilliant career and he refused the prospect of a great material fortune to become, like Livingston, the servant and minister to ignorant savages in the jungles of Africa. Recently he finished the second half of a series of lectures in England and Scotland, with what has been described as a triumphal procession. At Newcastle and at Sheffield he was honored with great civic demonstrations, and he turned his face toward his lonely post in the Dark Continent cheered and supported by the fact that the love and the devotion of the British people were with him in his great work.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

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EDITORIAL

FIFTY YEARS OF SERVICE

Such is the record of Dr. Franklin N. Parker, now dean of Candler School of Theology of Emory University. Dr. Parker came of a forward-looking, cultured and consecrated ancestry. Rev. John C. Burruss, his maternal grandfather, was president of Elizabeth Female Academy at Washington, Miss., which was probably the first chartered institution for the higher education of women in the world. Mrs. John C. Burruss, his grandmother, was one of the organizers and was made the president of the Mississippi Female Assistance Society—a missionary group of Methodist women organized July 23, 1826. That organization antedated by more than fifty years the connectional missionary society of 1878, and by almost as many years, the Trinity Mission of Baltimore and the Woman's Bible Mission of Nashville. Dr. Parker's father was Bishop Linus Parker whose lamented death came at the very beginning of a career of great promise. To that ancestral heritage, Dr. Parker has himself made a no less significant and constructive contribution. He was admitted on trial at Baton Rouge, La., January 6-11, 1886, and his first appointment was Patterson, La. Through the fifty intervening years, he has made a steady march toward a fame, not of position, but of service. As pastor and presiding elder, he had marked success; in the councils of the connection, he has long exercised a wholesome and a helpful influence; and as a teacher of preachers, he has contributed to the thought and the ideals of the whole Church. By his own choice, he has marched for these fifty years in the ranks of the ministry, and in his modest and unassuming devotion to duty, he has earned for himself a large place in the affections of the Southern Methodist Church. On January 7, a fitting commemoration of Dr. Parker's fifty years of service was held at Emory University and its spirit was shared by a host of friends throughout the Southland.

THE ADVOCATE CAMPAIGN

The payment of the Advocate debt has lifted a great load from our shoulders, but it has not taken away our apprehension as to the future. We feel great anxiety lest there shall be those who may persuade themselves that the Advocate is fully capable of caring for itself. The Advocate is facing one of the severest tests of its history. Last year there was no salary to provide for and that made it somewhat easier to meet the debt obligations. This year the editor has to be paid, a modest salary, but it is an obligation that has to be considered. On January 1, all obligations were met in full, but from now on we are going to be more dependent upon the responses of the pastors and charges. We hope to be able to report at an early date that every charge in the three Conferences is on the way to meeting its campaign quota. Let us have the ten thousand subscribers we have asked for, and the fortune of the Advocate will be secure.

We desire to make the Advocate the paper of every Methodist home in Mississippi and Louisiana. Send us the news about your charge and your people, and we will try to make a paper that will interest every Methodist in its territory. We may print some things that you will not like, but we are going to try to keep the columns free from unnecessary controversy, and we will try to deal with the things which are vital to the building of the life of the Church. We send you our greetings and good wishes for a great year in every respect, we salute you in the hope of a greater Methodism for tomorrow, and we promise you our best in thought, wisdom and love.

LAYMEN OF MISSISSIPPI CONFERENCE

Dr. J. M. Sullivan and the laymen of the Mississippi Conference have placed the Advocate under lasting obligation for their fine and unfailing loyalty to us in paying off the Advocate debt. We have already reported \$33.50 sent in by Mr. Curtis Youngblood for the Brookhaven District, and in the pres-

ent enclosure is \$6 sent in by Mr. R. E. Sullivan, associate Lay Leader of the Vicksburg District. Dr. Sullivan sends another check for \$90.50 which brings the total payment by the laymen of the Conference up to \$235. We make due acknowledgment of this loyal and worthwhile assistance, and we shall try to make every contributor feel that he made a good investment of his money. Let us help you with your work. Thank you, one and all.

THE ADVOCATE APPRECIATED

The Editor has received the following much appreciated letter, which is in no sense a criticism of the Advocate or its policy, but is expressive of the writer's sincere interest in the paper. No Methodist in Mississippi or Louisiana stands more loyally by the Advocate than does Brother Reily:

My Dear Dr. Duren: I want to compliment you on the way you are getting out the Christian Advocate. I have been reading that paper now for something over sixty years, and as a boy I can remember always turning over the pages looking for the children's corner.

Of recent years, however, I haven't read it, but have subscribed to it as a matter of duty. A recent issue of it, however, shows me that you are going to make it a real newspaper, and that's fine! I predict that you will find that it will get more popular as time goes on.

If I were a newspaper man I would think that it would pay me to get someone out and solicit advertisements. There are lots of people in this city who I believe would give you an advertisement if they were properly approached. Take men like the people and businesses like that who ought to give you a nice advertisement, and I believe would do so.

I know you will excuse me for writing you this long letter and telling you how to run a newspaper when I don't know anything about it at all, but I do know that every man who is interested in making a success of his proposition wants suggestions coming from where they may.

I wish you all kinds of success, and with my very kindest regards, I am,

WM. B. REILY.

REV. JAMES H. FELTS ILL

The editor has just learned of the serious illness of Rev. James H. Felts, pastor at Grenada, Miss., and a member of the Publishing Committee from

the North Mississippi Conference. He is reported to be somewhat improved and we sincerely hope may soon be on the way to complete recovery.

Editorial Miscellany

"ALL IS LOST"

By Rev. H. T. Carley, D. D.

The caption is correct—except that it is wrong. This exclamation, not infrequently heard, expresses a feeling rather than a fact. We are prone to let our fears outrun our faith. Disappointment, seems, at least at times, to destroy hope.

But all is not lost—never has been lost. When the Israelites were carried captives to Babylon, they hung their harps on the willows and thought they would never sing again—but they returned to Jerusalem to rebuild its walls and restore the Temple. When Christ was crucified, all his sorrowful disciples could say was, "We trusted that it had been he which should have redeemed Israel"—but the resurrection had already taken place, and the Master himself was with them at that very moment. When Lee surrendered at Appomattox Court House, the South was prostrate and her people were poor beyond description—but the New South is more glorious than the Old. When the Eighteenth Amendment was repealed, the failure of the "noble experiment" was hailed with unholy glee—but already there are signs of a new prohibition sentiment that reaches around the world.

So the record runs, with innumerable other illustrations of the emergence of victory out of defeat, of gain after loss.

The world has all it needs in days like these or any other days—men, and time, and God. Men have vision, and courage, and determination, and zeal, and faith, and hope. They are not cowards and they are not weaklings. (Some men are; but not all, thank God!)

Time is opportunity. Time is not fleeting—the moments do not fly. The hands of the clock go round, and night follows day; but time is silent, motionless, eternal. Men measure time, but God does not—with him a day is as a thousand years, and a thousand years are as a day. Time is opportunity.

God is infinite wisdom, and power, and love. All his attributes are infinite. There is nothing he does not know, nothing he cannot do; and no mortal is beneath his love.

Brave, strong men, opportunity, God! What more can the world need than these?

All is not lost!



The Forum



ANNUAL MINISTERS' WEEK

Fellowship, disciplined thinking, and corporate worship are the three basic ideas of Emory University's second Annual Ministers' Week planned for January 20-24. "This program represents the earnest effort of the Candler School of Theology to serve ministers and churches in these crucial days by providing intellectual and spiritual stimulus during a week of concentrated study and fellowship," writes Professor Lavens Thomas, chairman of the program committee.

Dr. Halford E. Luccock, professor of homiletics and pastoral theology in the Yale School of Divinity, will deliver the Jarrell Lectures on Practical Christianity during the week on the general subject, "Christianity and the Individual in a Social World." Short courses for visitors are being offered daily by Professors F. N. Parker, Andrew Sledd, H. B. Trimble, and W. T. Watkins of the Emory faculty.

New features this year will be the courses for ministers' wives under the leadership of Mrs. H. B. Trimble and others and the seminar on Contemporary Social Problems directed by Dr. M. Ashby Jones, Dr. Arthur W. Raper, Judge Garland M. Watkins, and Dr. John W. Shackford. Noon worship hours will be led by Bishop W. N. Ainsworth, Bishop Paul B. Kern, Dr. Lester Rumble, and Dr. Luccock.

Other activities planned for the week include Special Interest Luncheon Groups, a get-together supper for Emory alumni, a reception tea for all visitors, a banquet with Bishop Kern as toastmaster, and special programs of music presenting distinguished Emory and Atlanta musical talent.

THE MISSIONARY COUNCIL

(Reporter)

The Missionary Council met in Mount Vernon Church, Washington, D. C., Tuesday, January 7. Practically the entire Church was represented, and the program from the very beginning was of a high order. The morning of the first day was devoted to "shop," and the afternoon to sight-seeing in the city. The house was well filled at the evening hour, and after a short address of greeting by the Japanese Ambassador, Honorable Hiroshi Saito, Dr. John R. Mott delivered the address of the hour. He gave a telling resume of missionary achievements around the world which laid the foundation for an optimistic note concerning the spiritual loyalty and outlook of the world today. He declared that, from his wide

experience of travel and contact with missionaries and mission lands, he never believed more profoundly in the world mission of Christianity than now; and he felt assured that if Christianity were to die out in America, it would be returned to us from the lands of our missionary cultivation. Dr. Mott discussed with great effectiveness every phase and form of missionary work, and he paid particularly high tribute to missionary education as a force for liberating the minds of foreign students and making possible a favorable appraisal of the values of the Christian Gospel. He did not deny the gloomy international outlook of the present moment, but said that when he considered the other great religions with their incurable deficiencies, he realized more than ever that there is none other to whom we can go, except to Jesus Christ. He declared "this" to be, not simply a day of opportunity, or a day of crisis, but the "Day of God," a day in which the living God shall lead us in the triumphs of the Gospel, regardless of every ominous prospect.

On Wednesday morning, Bishop John M. Moore spoke on our Missionary Heritage. He held that Methodism generated the instruments and means of its own propulsion, and that the missionary enterprise must have conscious access to an all-sufficient source of Divine power. He said that incandescent lives are necessary to missionary success, and he attributed the "terrible" aspect of mission lands and ancient civilization to the fact that the world today is being measured by the standards of Jesus Christ. Bishop Moore said that an unchanged and an unchanging Eden would be an intolerable ideal or standard for civilization, and that the value of an inheritance depends upon the character and the capability of the heir. The Church needs, therefore, to create men for the interpretation of its life, and to become the worthy ancestor of the age that is to be.

Bishop Moore was followed by Dr. John C. Hawk, Mrs. Ethel Shula Smith, and Rev. D. L. Betts, missionaries to China, Africa and Brazil respectively. Bishop Paul B. Kern then made an inspiring appeal for a saneness of attitude and a co-operativeness of spirit which must save the mission enterprise of tomorrow from the drabness and the deadness of proselytism. The last speaker of the morning was Dr. A. W. Beaven, president of Colgate-Rochester Divinity School, who presented the cause of missions as the movement of one culture upon another, not for purposes of exploitation or self-aggrandizement, but for the promotion of the life of the people through a sharing of the blessings of Christian experience.

with the needy. For the realization of that ideal, he held that the pastor is the necessary link between the mission field and the folk of the home church; because the people believe that the pastor knows the values which make him a man of God and which entitle him to be their leader in such benevolence. On the side of the difficulties of the missionary task, Dr. Beaven emphasized the fact that the opponents of Christianity are exhibiting a fanatical sureness of their position, and that they are both militant and powerful. He then referred to the fact that the Student Volunteer Convention is having to turn back to the churches to rebuild their loyalty and support, a purpose which a disloyal and unsympathetic pastor may defeat. Dr. Beaven declared that a religious enterprise without a great spiritual interest which is central is not more than a chamber of commerce campaign, and that with a great unselfish and sharing spirit, local tasks will be made easy. He concluded his address with an appeal for the missionary, saying that God expects us, who enjoy the comforts and the luxuries of the homeland, to maintain the equities between ourselves and the men and women who surrender themselves for heroic service in the outposts of civilization.

On Wednesday afternoon, Dr. Cram brought a very effective address on his own missionary experiences and travels. He was followed by Bishop James B. Freeman, of the Protestant Episcopal Church, Diocese of Washington. In a felicitous and effective manner, the Bishop presented the need for a universal Christ, and he concluded with an earnest plea that, in the desperate political situation now confronting the world, we recognize only allegiance and loyalty to Jesus Christ.

The program for Wednesday evening was introduced by Dr. Sze, the Chinese Ambassador, whose words of greeting were followed by an address by Dr. Ivan Lee Holt on "The Christ of Asia." It was a plea for a faith adapted to the life of those peoples and for a co-operation which recognizes that their Christianity is one with our own. The last speaker was Dr. Fred B. Fisher of Detroit, whose vigor of action fitly symbolizes the positiveness of his convictions and the vigor of his thought. He described this as the greatest era in the history of Christian missions, an era in which the barriers are no longer vertical, but are lateral, and a time in which we face the challenge as to whether this is a material or a spiritual universe. He represented the new churches as presenting to the homeland a demand for a greater spiritual unity.

Thursday morning's program was opened by Bishop A. Frank Smith and Professor J. M. Ormond, who discussed in an illuminating manner the report of the Commission on Rural Work. They declared

that we must find some way to remove the inferiority standard accepted for our rural work, or we may lose our hold upon that large and influential section of our people. The next speaker was Bishop Edwin Hughes, of the Washington Area of the Methodist Episcopal Church. He was in a rollicking mood and he completely captured the great audience by his inimitable humor, but all the while he was laying the foundation for giving honor to the contribution and place of the plain people in the making of Methodism. He declared that a purely intellectual ministry is just an icicle gone bad, a ministry that will pale and be forgotten in the light of unpretentious toilers like Francis E. Willard and Jane Addams. Bishop Hughes was followed by Dr. Lynn Harold Hough, of Drew University. Dr. Hough discussed the pastor in a Day Like This, and he classified pastors as being either thermometers or pilot-flames—they either reflect the temperature of the church, or they raise the temperature of the church. He said that the important fact is that the ministry shall get its controlling idea from within Christianity, and not from without, for if he should get it from without he must fashion his religion to fit it. Dr. Hough said that a project religion is as apt to produce an Al Capone as a great religious leader, and that the miracle of the pulpit is that its authority comes from the imperial voice of the living God. He declared that the preacher of our time must listen to the contemporary voices, but he must be above all the vehicle of the divine mind and purpose.

Miss Frances Perkins, Secretary of Labor, was ill and could not keep her engagement to speak, so the Council closed its session in the afternoon on Thursday. The first speaker was Dr. W. S. Abernethy, pastor of Calvary Baptist Church, Washington, whose address on evangelism was thoughtful, practical and helpful. Dr. Abernethy was followed by Dr. Emmei Yue, a physician on the staff of the Stephenson Memorial Methodist Hospital, Changchow, China. Her address on Woman in the New China, was an able paper and will appear in an early issue of the General Organ at Nashville. The concluding address of the Council was delivered by Bishop E. D. Mouzon, and his appeal for a repetition of the successes which made Methodism what it is formed a fitting and worthy conclusion for what was unquestionably one of the greatest sessions of the Council which has been held thus far. Dr. W. Angie Smith, the pastor-host, was graciousness itself and he did everything that could have been done to make the Council and the visit to Washington what they were. The next session of the Council will be held in New Orleans. The people of this section will, therefore, have a great occasion to look forward to at the beginning of the next year.

News and Views

HEADLINES

By Rev. D. B. Raulins, D. D.

Hello, what is this? "Burglar's 'College' Is Found In Prague." Now isn't that a turn in education? Isn't that a new dimension to college experience?

"Complete instruction in the latest methods of burglary were taught in a crime university recently unearthed by police." Karel Cenek, aged 42, was in charge of the school and gave lectures to his students on "the use of safe-breaking tools and the handling of explosives."

But that was in far away Prague, Czechoslovakia. We do not have crime schools in our fair land. Perhaps there are none so nearly formally organized as this. But it may be sobering for us to reflect that we may be producing our own criminals. Sometimes a home is the primary school.

You know how we country fellows used to stand in awe of the college man and the man with the "finished education." And it is great to be educated—if we know what that means. But education is all the while in need of re-defining. There are a number of fallacies afoot about it.

Some of us think that education can take place nowhere but on a campus, in a school, with teachers and books. Now we need all these, but you may have them without getting much worthwhile education. And we have had the idea that one could "finish" his education. That is impossible. You may complete a course, but not education.

Furthermore we have thought that the mind was the thing to be educated. Education is knowledge. And "knowledge is power."

Leopold and Loeb, two university boys with exceptionally bright minds, set out to commit the "perfect crime." You remember the story. They are in the penitentiary.

Of late education has become specialized, departmentalized, practicalized and made scientific almost to its complete undoing. The neglected dimension of education is the culture of the emotions, the feelings. Leopold and Loeb were emotionally insane. And there are many others with this sort of education. That explains why we have criminals from some of the very brightest minds.

No, we do not want to organize any "burglar colleges."

The best way to fight crime, and the only way that will be ultimately successful, is by true religion and the right kind of education. In other words, the Christian colleges, the local churches, and the home still have a place in the program of real education.

Another thing. We have not saved society when we put a criminal behind the bars. Our civic and political life may be such as to produce crime and criminals. Our country may become a crime college. Almost no criminal is wholly responsible for his crime.

PLAN OF UNION

Opinion at the North

As for the Negro, God bless him, surely he is far enough along the way to take care of himself. Let him have a Conference of his own, and run his own business as suits him best, without white interference. He can have a Conference of his own, and run his religious business, surely, without our help, and he can still be our brother.—The Rev. W. W. Sutton, Glenville, W. Va.

A racially-conscious church has nothing to export; nothing to say to the colored races of the world, who are vastly in the majority.

Theoretically we all subscribe to the doctrine of human brotherhood and look upon it as the essence of Christianity. Only rarely, however, do we find a man who is ready to carry this doctrine any considerable distance toward its ultimate implications.

The Negro student is barred, at least in any numbers, from our medical colleges, on the ground that white patients, even in wards of our hospitals, will refuse to be treated by colored internes.

The same reason prevents the colored high-school girl, however gifted intellectually she may be, from becoming a nurse, and while there is an occasional Negro secretary, few doors are open in this field.

Even more anomalous is the question of the Christian Church. If its leaders really believe the principles they so eloquently expound, why is it that most congregations would deeply resent the appearance of their colored neighbors within the church?—Rev. J. A. McCallum, Reformed Church in America.

NEGRO LEADER SETS FORTH HIS VIEWS ON THE PROPOSED PLAN OF UNION

By Willis J. King,
President of Gammon Theological Seminary, Atlanta, Ga.

And now for an analysis of the new plan of unification with particular reference to the Negro members of the Methodist Episcopal Church. Briefly, the plan contemplates a General Conference of the whole church with representatives from each Annual Conference in the United States, irrespective of race, and on exactly the same ratio basis. That is to say that Negro Annual Conferences will be represented in the General Conference in the same way as are the white Conferences, and will have exactly the same ratio of representation.

In the equal ratio basis of membership in the General Conference, and in the authority given to the General Conference for the supervision of the general boards and connectional enterprises of the church, which are to be shared in by all the constituent elements in the church, is to be found the answer to most of the doubts that have existed in the minds of Negro members of the church as they have contemplated the larger union.

A new feature in the new plan of union is the conference known as the Jurisdictional Conference. To this conference are to be committed most of the administrative functions now exercised by the General Conference of the Methodist Episcopal Church. The bishops of the church will be elected by the several Jurisdictional Conferences, and will be primarily responsible to them, as far as administration is concerned. These bishops will be absolutely equal in status, and together will comprise a single board, or Council of Bishops.

It is the Jurisdictional Conference feature of the plan which has aroused most of the discussion and whatever of criticism there has developed concerning it. The plan provides for six Jurisdictional Conferences, five of which are to be composed of the white Annual Conferences of the uniting bodies, and one to comprise the Negro Annual Conferences of the church in the United States of America. The two fold principle in-

(Continued next week)

Mississippi and Louisiana

The Missionary Institute for the Jackson District will be held at Galloway Memorial Church, Jackson, Miss., on January 31, at 10 a. m.

The Missionary Institute for the Seashore District will be held at Biloxi, Miss., February 6, at 10 o'clock, instead of at Gulfport, as previously announced.

The fourth Sunday Missionary Offering, North Mississippi Conference, for the month of December, amounted to \$374.41, according to the report of Rev. R. G. Lord, Executive Extension Secretary.

Rev. A. D. St. Amant, recently appointed to Delhi, La., is well on the way to recovery from his recent operation, according to his presiding elder, and he has made a fine impression in his new charge.

Rev. H. L. Johns, presiding elder of the Monroe, La., District, reports that he is out of the hospital and has resumed his full schedule of work. This news will be joyfully received by his many friends in the Conference.

Miss Estelle Lanier, writing from Mer Rouge, La., says that she enjoys the Advocate so much that she does not want to miss a single copy. Thank you, and may your pleasure in its coming increase with each issue.

According to an announcement made by the National Will Rogers Memorial Committee, a hospital for the treatment of under-privileged and physically handicapped children will be erected at Claremore, Oklahoma.

A new daily feature of the National Broadcasting Company is the "Gospel Hymn" period presented each morning by popular request from 10:15 to 10:30 Eastern Standard Time. The hymns are sung by Mr. Edward MacHugh.

Bastrop, La., and Bishop Hoyt M. Dobbs are reported to have had a fine day together on January 5. Rev. W. H. Giles is the pastor and the occasion was the dedication of the pipe organ which, of course, is now fully paid for.

We are authorized to announce the following changes in the appointments for the Ruston District, Louisiana Conference: Dubach, J. F. Dring; Athens, J. C. Whitaker; Calhoun and Downsville, J. R. Roy, and Simsboro, L. E. Crooks.

Monroe District had twenty-four delegates in attendance at the Young People's Conference in Memphis. Brother Johns says that he is making efforts to secure an advance on Benevolences, and we believe that he will succeed.

Dr. J. Campbell Kern, a member of the staff of the medical and surgical clinic of San Angelo, Texas, and son of Bishop and Mrs. Paul B. Kern, was married recently to Miss Vivian Adams, of Rolla, Mo., Bishop Kern performing the ceremony.

Friends of Rev. Frank L. Wells in Louisiana will be delighted to learn of the good fortune of his church through the bequest of real estate, from the sale of which he believes that the entire debt of the Park Place Church, Norfolk, Va., will be discharged.

Mrs. C. M. Crossley, who now lives at Newton, Miss., says that the renewal of her Advocate subscription was the gift of a friend. She says that she especially appreciates the gift since it will bring fifty-two visits which she expects to enjoy very much.

Rev. M. M. Black, our pastor at Gibson Memorial, Vicksburg, loses no time in launching the full program of the church. A recent card to the Business Manager indicates that he is at present presenting the claims of the Advocate to his loyal congregation.

The editor acknowledges with sincere appreciation an invitation from Rev. H. C. Seidel, to visit him in Omaha, Nebraska. Brother Seidel is pastor of a Methodist church there and is much interested in the Plan of Union. He has lived in the South and knows the Southern people.

Two Millsaps College students, Raymond McClinton, president of the student body, and Caxton Doggett, editor of the *Purple and White*, student publication, were delegates to the eleventh annual congress of the National Student Federation of America recently held at Kansas City, Mo.

Mrs. W. B. Broadway, Grayson, La., in renewing her subscription for two more years states that she enjoys reading the Advocate and that she has been a constant subscriber for many years. We appreciate her commendation of the paper as well as her loyalty so materially displayed in renewing for two years.

In a personal letter to the editor, Bishop Dobbs writes regarding the recent Young People's Conference as follows: "I returned from Memphis greatly encouraged that five thousand young people should so faithfully devote themselves during the holidays to the consideration of the meaning of life and its issues."

We greatly appreciate the generous words of commendation from Rev. F. J. Jones, our pastor at Satartia, Miss., contained in a recent business letter to the Advocate. He also writes kindly of Dr. H. T. Carley, associate editor of the Advocate who is now making his home at Satartia. We thank you, Brother Jones.

The Homer Methodist Church, Rev. B. C. Taylor, pastor, has again placed the Advocate in its budget for 1936. As previously announced, all paid-for budgeted subscriptions will be credited on quotas in the Advocate's 1936 circulation campaign, and each district securing its quota by July 15 will receive a cash prize of \$100.00.

We have a letter enclosing a check for the subscription of a superannuate preacher whose parishioner she was in 1884. The price of the paper is \$1 per year to superannuates and we are crediting him with a year and a half. Such a remembrance after a lapse of more than fifty years is a beautiful tribute to one's ministry.

Miss Florence Kern, a niece of Bishop Paul B. Kern, and Rev. J. H. West, a prominent member of the North Carolina Conference, were united in holy wedlock at the home of Bishop Kern in Greensboro, North Carolina. The bride is a native of Mississippi but has made her



home in Brevard, North Carolina, for the past several years.

The weekly broadcast of the Chapel Choir each Sunday evening at 5:30 Central Standard Time over Radio Station WSM, Nashville, 650 kilocycles, is meeting with widespread enjoyment over the entire South. The program features the singing of hymns from the New Methodist Hymnal and is sponsored by the Methodist Publishing House.

Rev. L. J. Power, presiding elder of the Seashore District, Mississippi Conference, announces the appointment of Rev. A. W. O'Bryant to supply the pulpit of the Coalville charge for the remainder of the year. Rev. M. W. Porter, appointed to this charge at the recent session of the Conference, has been released from his duties due to illness.

College Day was observed by the First Methodist Church, Shreveport. Dr. Dana Dawson pastor, on last Sunday morning Dr. John B. Entrikin, a member of the local board of Christian education, presided, and Dean R. E. Smith delivered the address. A feature of the service was the attendance, in a body, of the various young peoples' departments of the church.

"We are beginning the New Year under favorable auspices," writes Rev. W. F. Roberts, our pastor at Franklin, La. "Had fine congregations at both services Sunday. I am wishing for you good health and everything needful for a good year in 1936, and I purpose to do more than wish the Advocate success." And after all, actions do speak louder than words. Thank you, Brother Roberts.

"We were given a royal welcome at Elizabeth when we were returned for the fifth year," writes Rev. Alonzo Early. "The day before Christmas we were given a 'pounding' that amounted to many dollars. May I ever be worthy of such kind and generous treatment at the hands of my church." A contented preacher and a satisfied people—surely much good is bound to result from such a combination.

A Tithing Banquet for the New Orleans District will be held at the Carrollton Avenue Methodist Church on Friday evening, January 17. Besides the addresses by the Presiding Elder, Rev. Elmer C. Gunn, and the Tithing Campaign Chairman, Rev. W. H. Wallace, Jr., Bishop Hoyt M. Dobbs and Bishop A. Frank Smith are scheduled to speak. Tickets for the occasion can be obtained from the various pastors of the district at 50c each.

Preparatory to the Revival Service, January 29-February 13, at Noel Memorial

Methodist Church, Shreveport, Rev. L. L. Cowen, pastor, Cottage Prayer Meetings are being organized by the Board of Stewards and the Woman's Missionary Society. Dr. Geo. S. Sexton, presiding elder, Shreveport District, will preach twice daily from January 29 through February 3, and Dr. Wm. C. Martin will continue the same schedule from February 3 through the 13th, assisted by Mr. Walter Jenkins who will lead the great chorus choir.

Copies of each of the Journals of the patronizing Conferences of the Advocate

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**PROTECTION
AGAINST OLD AGE**

have been received at our office. The first to reach us was that of the Mississippi Conference, which came to hand on December 28. The North Mississippi and Louisiana Journals were received on the same day, Monday, January 13. The arrangement of each is in keeping with the usual accuracy and care displayed by the respective editors in previous years and the printing speaks for itself insofar as those in charge of the mechanical end are concerned.

Following the Annual Conference, Rev. W. C. Mason, of Charleston, W. Va., was appointed pastor of the Lockport charge. He has arrived on the field full of enthusiasm for a great year. Brother Mason

is the brother-in-law of Rev. Harvey B. Hysell, of Parker Memorial Church of New Orleans. He reports that his work is getting off to a good start with a marked increase in interest and attendance in all departments of his charge. Brother Mason said recently: "I have prayed four years for a church," and he feels that his new appointment is an answer to prayer. In view of this we may predict success for the new pastor and the Lockport charge.

Mrs. B. H. Simms, Minden, La., expresses her appreciation of the Advocate in a recent letter to the editor for which we thank her and take courage. She writes that she especially enjoyed the recent number in which we carried a reproduction of the General Conference of 1866 held in New Orleans. "The issue of the Advocate of December 26 is especially prized by me," writes Mrs. Simms, "as my grandfather is included in the group of delegates to the Conference. He was a delegate from the charge which is now known as Haynesville and occupied the pulpit of one of the New Orleans churches during the Conference, and of course it is all very interesting to me. He was Rev. James R. Smith, my father's father. I also had two great-uncles who were delegates to that Conference."

MINISTER EXPRESSES THANKS

Dear Brother Duren: May I have space in the Advocate to give my humble thanks to my many friends on the Sartia circuit and surrounding country, who remembered me so kindly during Christmas season, in the ways following:

A shower of Christmas greetings and New Year wishes for happiness, a well-filled Christmas box of good and useful things, also two dollars in money. On Christmas Day, three good women came with our dinner already prepared and a purse containing twenty-three dollars in money. Total, twenty-five dollars.

"Praise God from whom all blessings flow."

H. L. SCARBOROUGH
Mechanicsburg, Miss.

P. S.—Methodist born, I am over eighty-three years old, Methodist preacher over sixty-one years, itinerant six years. Traveled on Livingston Mission in Livingston Parish, Louisiana, for four successive years. Located in elder's orders.

H. L. S.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

The Home Mission Study Course

The Home Mission Study should be planned for the spring. Use "Toward a Christian America," by Morse. In addition to our own Home Mission booklet being prepared by the Literature Department and found in the approved list with several other reference books, the following books are suggested as source material:

"God and the Census." R. N. McLean. Price, 60 cents.

"What Next in Home Mission." W. P. Shiver. Price, 50 cents.

"Making America Christian." A. V. Caselman. Price, 25 cents.

"For a New America." Coe Hayne. Price, 25 cents.

Other books studied recently and still in your libraries are:

"Facing the Future in Indian Missions."

"Our Templed Hills."

"The Jew and World Ferment."

Stewardship Bible Studies

The Woman's Missionary Society are advised to use part of January or February for one of the stewardship studies suggested in Group 1 of Bible study materials. (See leaflet on Approved Study

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METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1935

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 80.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing memberships. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, General Secretary
Home Office: Association Building, 808
Broadway, Nashville, Tennessee.

Books.) If the pastor is putting on a church-wide study in February, the women are urged to participate in this. Wherever there is opportunity to cooperate in any church-wide study program, this is advised.

Council Program to be of Wide Interest

The meeting of the Woman's Missionary Council to be held at Dallas, Texas, March 20-24, will not only mark the fiftieth anniversary of the beginning of home mission work by Methodist women, but will bring the Council members into close contact with the round-the-world missionary program of the Church, through addresses to be made by Dr. W. G. Cram, who has just returned from a six months' inspection tour of the work in Europe, Africa and the Orient, and by Miss Sallie Lou MacKinnon, foreign secretary, Woman's Work, who is expected to return from the Orient just prior to the Council meeting.

The executive committee of the Council, in session at Nashville, Tenn., November 19-20, approved the tentative program for the Council meeting. One of the high lights of the program will be an address by Dr. Toyohiko Kagawa, world-famous social and religious leader of Japan, who will appear before the Council on Saturday, March 21. The Council sermon will be preached by Dr. Charles Gilkey of Chicago on Sunday, March 22, and he will also conduct a worship and meditation service each day at 10:30 a. m. On Sunday night Bishop A. Frank Smith will consecrate the missionaries and deaconesses going out into the work of the Church under the auspices of the Council.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

(You are requested to read the announcement under the caption of "Council Program to be of Wide Interest," which appears under the heading of "Mississippi Conference.")

Fifty Years of Methodism in South Brazil

The meeting of the Southern Regional Council of the Methodist Church of Brazil held in Porto Allegre, September 24, 1935, featured special programs arranged to commemorate the fiftieth anniversary of the coming of the first Methodist

missionaries into South Brazil. They came from the Methodist Episcopal Mission in the Argentine to do colportage work and preach the gospel in Brazil. Then, there were 100 members of the Church. Now, there are 4,000 or more.

* * *

Deaconess Myrta Davis, who is doing rural work in Mississippi, writes from Tishomingo: "We have just completed a week of Daily Vacation Bible School at Carter's Branch, a Negro community six miles out of Tishomingo. This was the first school of the kind ever held in the community, and the first time the white people had ever tried to do anything to help the Negroes in their Church work. One Negro woman said she had heard of white people helping Negroes in their churches, but this was the first time she had ever seen it done. The teachers were two colored and three white. The white pastor helped in every way he could. Fifty-one were registered in the school, ranging in age from infancy to seventy years. On Friday afternoon a program was given to which the whole community came. The Negro women have asked for a club of some kind."

Miss Davis is working out a plan whereby these people may have the help of the Demonstration Service, and the mothers will receive help in spiritual development and moral problems. The wife of the teacher of agriculture (a nurse) is helping Miss Davis in her plans.

* * *

A card from Priscilla Walker tells of her rapid improvement. She eats what she wants, can talk better than she has in months, and has gained eight pounds.

We have not such a good report from Mrs. Brooks who remains at Mayo's.

* * *

Scarritt College opened its fall term with an increase of thirty-three and one-third per cent in its enrollment, according to report of Miss Mabel K. Howell, made before the executive committee of the Missionary Council. In addition to ninety-three regularly enrolled Scarritt students, there are twenty-six affiliated students taking work at Peabody and Vanderbilt, eight men students and four married students.

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NEW ORLEANS, - - - LA.

JUNALUSKA LOST?

On February 3, next month, the property of Lake Junaluska Methodist Assembly, at Lake Junaluska, North Carolina, will be offered for sale to the highest bidder under foreclosure sale by the holders of the first mortgage against the property. Unless our Methodists respond to this appeal for help, and this immediately, Junaluska is apparently lost. During its more than twenty years of existence approximately a half million people have come under its inspiring influence. Our young people have profited by its educational advantages, and have gone out through Southern Methodism better prepared for leadership. Some of our superannuate preachers have built homes at Lake Junaluska. For the past three years it has been self-supporting, despite the depression, and during this time no indebtedness has been incurred. The property is worth \$500,000.00. Shall we lose it for one-fifth of its value? This appeal will reach at least fifty thousand

666 checks **COLDS**
and **FEVER**
first day **HEADACHES**
in 30 minutes

LIQUID - TABLETS
SALVE - NOSE DROPS



It takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



families, and two dollars from each of these families will discharge this obligation. There are those who will not see this appeal that will willingly help. Tell them about it. And we especially request that the ministers read this appeal in their pulpits as soon as possible. The loss of Junaluska to our Church would be a calamity. Our time is extremely limited, but IT CAN BE DONE. LET'S DO IT NOW. Mail your donation to James Atkins, Jr., Lake Junaluska, N. C.

REPORT OF RURAL WORK COMMISSION

The Rural Work Commission of the Methodist Episcopal Church, South, will release Report No. 1 at the meeting of the General Missionary Council in Washington, D. C., on January 8.

Immediately following the release of the report a complimentary copy will be mailed to each one of our pastors. This report represents a year and half of intensive study and contains invaluable information with reference to the entire rural situation. Those receiving a copy of the report should preserve same for future reference.

GROVER C. EMMONS,
Secretary of the Commission.

SHOP

Under the above caption the editor has requested the writer to keep our readers informed from time to time as to the finances of the Advocate and the progress being made in the 1936 Circulation Campaign.

Accordingly, it is my privilege to report that on January 1, of this year, every obligation of the Advocate has been satisfied and all current bills and salaries paid. While this is unusual, and probably caused a few individuals to suffer from severe shock, it is as it should be.

But that was last month—tomorrow is another day, and unless a goodly number of our subscribers, who have allowed their subscriptions to expire, forward their renewal remittances before the end of this month our era of prosperity may be short lived. May we count on you?

The 1936 Circulation Campaign is on. Each pastor in the three patronizing Conferences should receive a personal letter from Dr. Duren, editor, and literature explaining the plan in detail before this issue of the paper comes off the press. Pastors are urged to read this literature carefully, determine the period most convenient to present the claims of the Conference organ, mark his calendar accordingly, and by no means allow anything to interfere with or cause a post-

ponement of this important phase of the Church's program. District and charge quotas are one subscriber for every twenty-five members reported on roll in 1935. Let every pastor have a part in this campaign and thus give the Advocate the chance it deserves in carrying on its important work.

C. MILTON CHALMERS,
Business Manager.

Find Out

From Your Doctor
if the "Pain" Remedy
You Take Is Safe.

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
Preparations

BEFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated among the fastest methods yet discovered for the relief of headaches and all common pains . . . and safe for the average person to take regularly.

You can get real Bayer Aspirin at any drug store—simply by never asking for it by the name "aspirin" alone, but always saying BAYER ASPIRIN when you buy.

Bayer Aspirin



It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Christian Education

CHURCH SCHOOL LESSON, JANUARY 19.

By Rev. J. R. Countiss, D. D.

FINDING GOD'S WAY OF LIFE Luke 3:1-4: 15

Jesus came to John's baptism as a private citizen, still growing in favor with God. As such he identified himself with others, participating with those who worshipped and looked for the coming of the Kingdom of God. Following his baptism, he prayed and received the

baptism of the Holy Spirit with the witness that he was not merely one of God's children, but his "beloved Son." Henceforth he walked in full consciousness of his Messiahship. The Spirit was upon him. He saw clearly what the Father desired him to be and to do. The method by which his goal was to be reached had yet to be determined. He had been anointed but not tested. He must now match privilege with responsibility.

We shall perhaps best understand the temptations of Jesus if we think of them as being similar to those confronting every young man as he enters upon his calling. Personal character and ethical methods mean more than one's vocation. It is not so much the ministry as the minister; not the law but the lawyer; not banking but the banker. Each must choose how he will order his life, by what path he will pursue his goal. Temptation will come along "natural" lines, and at weak points. Appetite calls loudly to youth. Jesus was worn and hungry. A "short cut" to abundance of food lay in the use of official power for personal ends. Has any youth ever escaped the cry of the physical for supremacy over the spiritual? Has any missed the temptation to attain a worthy goal by unworthy means? Jesus refused to put bread first.

Failing to reach Jesus through appetite, the tempter next appeals to avarice—to the use of material means to promote the coming of the Kingdom. That was the way of the Caesars, the way of force. It meant temporary success at the cost of ultimate and utter failure. It meant removing God, morals, and religion from first place. Jesus determined to keep God first. Quickly there flashes a plan that will throw all responsibility on God—"Cast thyself down from the pinnacle of the temple." How could ambition win more applause and popularity than by setting aside the law of gravity? How many fanatics have tried to do it? And how many young men have attempted to win success by ignoring the fundamental laws of life and business in favor of the speedy and sensational. The types of temptation were as real to Jesus as to any young man who ever lived. He points the unerring way to victory.

The spectacular is not spiritual. Jesus depreciated dependence on signs. His wonders were wrought only in ministry to human need and pain. The greatest miracle is the miracle of growth. Men do well to wait on the orderly processes of Providence. Bread that nourishes

comes from seed, not from stones; power that endures comes from God, not from gold; fame that abides comes from worthy character, not from a foolish "stunt." Jesus came from the wilderness of temptation firmly resolved to build a spiritual kingdom by spiritual methods. He had settled clearly the "What?" and the "How?" The Kingdom is righteousness; its law is love.

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New Orleans Oldest and Best
Department Store
CANAL STREET . . . N. O., LA.

CLEAN EYES ARE HEALTHY EYES



To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

SALESMEN WANTED: For one of the oldest and largest Monument Concerns in the South. Leisure or Full Time. No experience necessary. Write today. ROBERTS MARBLE CO., Dept. B, Ball Ground, Ga.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

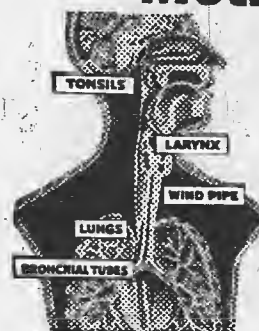
It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

"Moist-Throat" Method Stops COUGHS quicker



When you catch cold, thousands of moisture glands in the throat and windpipe dry or clog. Sticky phlegm irritates your throat . . . and makes you cough.

Pertussin stimulates these glands to pour out natural moisture. Phlegm loosens. Your throat is soothed. Then—quick relief!

Pertussin, by the "moist-throat" method, checks coughs safely.

Over 1,000,000 doctors' prescriptions for Pertussin were filled in 1 year, according to the Prescription Ingredient Survey issued by American Pharmaceutical Assn. Buy a bottle!

PERTUSSIN

"MOIST-THROAT" METHOD OF
COUGH RELIEF

BRUISES! SPRAINS!

Here's a way to take the pain out of wrenched ankles, bruises, sprains! Just pat Sloan's Liniment gently on the sore spot. Discomfort disappears. You feel only a soothing, sunshine warmth as Sloan's stirs up the circulation of fresh, healing blood. The swelling goes down! Pain is eased away! No wonder millions of Mothers call Sloan's "The Family Friend!"



Put on gently!
Don't Rub!

SLOAN'S LINIMENT

Certain Pains Relieved

By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pains, from the early teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

WATCH NIGHT AT RINGGOLD, LA.

The watch night service held in the Ringgold Methodist Church was very effective and inspirational. It was a union service of the Methodist and Baptist congregations with the pastors of both churches, Rev. F. C. Collins and Rev. Robt. W. Singleton, participating. The group was composed of adults, young people and children, seventy in number. The program was as follows: Opening remarks as to the purpose of the meeting by Brother Collins, who also told of the great meeting of Methodist young people then in session in Memphis, stating the aims set before the young people to face life with Jesus Christ. After which Brother Singleton told of the meeting in Birmingham of the B. T. U., stating their aims and purposes, which was very inspiring. Then the congregation was led in prayer by two young people, praying for the youth of all the world for a closer walk with Him. Time was given to special songs and readings. At 11 o'clock the group retired to the League room for a social hour which was an hour of real fellowship. The Methodist ladies served refreshments. At 11:45 o'clock the group re-assembled in the main auditorium, where a glorious testimony and praise service was led by Brother Collins. It was truly soul-stirring to be in a service at the approach of the mid-night hour where so many were praising our Heavenly Father for so many blessings enjoyed during the year 1935 and as it was rapidly slipping by, pledging, braver, truer and more loving discipleship for the approaching year. When the mill whistles, horns and bells began announcing the old year was passing, the group was in earnest prayer to Almighty God for wisdom, courage, and divine leadership in every task undertaken, making the new year the most fruitful of all previous years because of a deeper consecration of His children. This prayer service was led by Brother Singleton.

There is no more beautiful way to observe the passing of the old year; it brings one face to face to his or her responsibilities, privileges and opportunities, and makes one realize that these, too, are passing as the year is going and gone to never return. What a sacred trust is life!

When Evangeline Booth was in Cleveland, she was interviewed by a reporter who asked: "Do you think the world is getting better?" With a quickness of wit she shot back the reply: "Well, I'm doing all I can to make it better. What are you doing?"

We pass the question along for it's not

a question for newspaper reports alone, nor preachers, nor lay leaders in our churches. It is a question pertinent to every person as he faces the stern reality of life and the new year that lies ahead. What will our answer be?

MRS. E. B. GILLON.

HOMEGOOD CHARGE

The Board of Stewards of the Home-wood charge, in spite of the cold, freezing weather, met at the parsonage on the afternoon of December 26, 1935. The pastor, Rev. Hilary S. Westbrook, conducted the devotion with some suggestive and helpful words of encouragement, which I am sure will give heart to the stewards in their work this year. The following business was transacted by the board at the close of the pastor's talk. The stewards after consultation with the pastor on the different financial items of interest for the charge and church generally, set the goal for the charge for the ensuing Conference year, and with a determination to meet all financial obligations in full. The pastor asked that they look the parsonage over and see what was needed in the way of repairs and furnishings, and upon looking it over carefully, they found that some repairs and some new furniture were badly needed to make the parsonage more comfortable for the pastor and his family, and by unanimous vote they agreed that each church would assume its part of the expense, upon the basis of the pastor's salary, and they delegated to one of the stewards the authority to purchase the material and the other articles listed in their report for the parsonage, and this will be done immediately. There being no other business to look after, they adjourned with prayer by the pastor, and they were then invited to the dining room, where an enjoyable 6 o'clock dinner was served by the stewards' wives and the ladies of the Missionary Society. Brother Westbrook has had a fine beginning for the new year. We are praying for and expecting much and lasting good to be accomplished on our charge this year in the Master's work. Each one left the parsonage feeling that it was good to be there. Remember us when you approach the Lord's Throne of Grace.

MRS. N. B. TURNER, Reporter.

MISSISSIPPI CONFERENCE CHRISTMAS OFFERING

Dear Dr. Duren: I am highly pleased with the response of the Mississippi Conference in the interest of "Christmas Special Offering" for our claimants. It

COTTON SEED

Heavy Fruiter Three Bale Acre Cotton. More lint. More money. Bigger bales. Easy to pick. World beater in producing cotton. Write originator for Special Prices and Free Seed Offer on Heavy Fruiter. Vandiver Seed Co., Lavonia, Ga.

is worthy of notice that every charge in the Brookhaven District made an offering to this cause. I shall send to the Advocate for publication the first week in February a tabulated report by districts and by charges. Some charges having failed to report in time for disbursement, I am therefore carrying over a balance until next Christmas-tide. If any presiding elder or pastor desires to have any charge that has not contributed thus far listed they may take offering yet, provided they get the proceeds to me by February 5.

C. A. SCHULTZ, Chairman,
Mississippi Conference Board Finance.
Hattiesburg, Miss.

RACE RELATIONS SUNDAY, FEBRUARY 9.

Materials Available for Sermons, Addresses, and Programs

Race Relations Sunday, which falls this year on February 9, will doubtless be observed, as in previous years, by thousands of religious groups throughout the country. Those considering its observance are invited to write the Southern Interracial Commission, located in the Standard Building, Atlanta, for a dozen assorted bulletins on various phases of the subject. These aggregate nearly a hundred printed pages and give a mass of information suitable for sermons, addresses, and programs. There is no charge for this material, but those who care to do so may send along ten cents to share the expense of publication and mailing.

FEEL WONDERFUL EVERY DAY



PERHAPS you could if you did not have to suffer from periodic pains and discomforts. Have you tried Lydia E. Pinkham's Tablets? Sally Mariel works in a mill in Putnam, Connecticut. She had dizzy spells every month. "One of my friends told me about your Tablets," she says, "They are wonderful." Chocolate coated. Small size 25 cents.

Lydia E. Pinkham's
TABLETS

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

II Timothy 3:16, 17: All Scripture is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

1. "Holy men spake as they were moved by the Holy Ghost." God breathed into holy men. God has a message for us through them. Therefore the children of God love the Scriptures. They find fellowship with God as they read inspiring words of inspired men.

2. The Scriptures are profitable for doctrine. Christian disciples are learners.

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

To quickly allay skin
irritations or hurts,
depend on soothing



Resinol

**End Bad Cough
Quickly, at One
Fourth the Cost**

Home-Mixed! No Cooking! Easy!

Millions of housewives have found that, by mixing their own cough medicine, they get a much more effective remedy. They use a recipe which costs only one-fourth as much as ready-made medicine, but which really has no equal for breaking up distressing coughs.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle, and add granulated sugar syrup to fill up the pint. The syrup is easily made with 2 cups sugar and one cup water, stirred a few moments until dissolved. No cooking needed. It's no trouble at all, and makes the most effective remedy that money could buy. Keeps perfectly, and children love its taste.

Its quick action in loosening the phlegm, helping clear the air passages, and soothing away the irritation, has caused it to be used in more homes than any other cough remedy.

Pinex is a concentrated compound of Norway Pine, famous for its soothing effect on throat membranes. Money refunded if it doesn't please you in every way.

There is much teaching concerning all things needful for life and salvation. God has revealed much concerning Himself. He has shown us the worth of man. We learn the lesson of individual responsibility because of personal accountability. There is instruction concerning the solidarity of society; of love and brotherhood; of Christ and the Holy Spirit. The Eternal has given us a standard of faith and practice.

3. Holy Writ is profitable for reproof. Men testify that the reading of the Word reveals how far they are missing the mark. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight." Heb. 4:12, 13.

Isaiah felt reproof for his unclean lips in the midst of a people of unclean lips when he became conscious of God's presence in the temple. Peter felt his unworthiness when Christ appeared to him. So in the devotional use of the Word of God, there is conviction for sin.

4. The Scriptures are helpful for correction of life. The Holy Spirit reveals to us the life we ought to live. Cleansing power is manifested and a Christian life is realized. Moral amendment should always follow reproof. Conviction should lead to repentance. "For if any be a hearer of the Word and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

5. The Scriptures are profitable for instruction in righteousness. "For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my Word be that goeth forth . . . it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is. 55:10, 11.

Consider the practical purpose of this revelation: "That the man of God may be perfect, thoroughly furnished unto all good works." God would not only write His will on tables of stone, but also on

the fleshly tables of heart. The purpose of this whole process is to build persons in the likeness of Jesus; that Christians might grow unto Him in all things and build the fullness of the stature of manhood and womanhood in Christ Jesus.

PRAYER

Father, we are grateful for the "lamp unto our feet and a light unto our pathway." Thy judgments are true and righteous altogether. "More are they to be desired than gold; sweeter also than honey and the honeycomb."

Reveal Thyself to us constantly. We would feed on the "meat" of the Word and derive strength for every good word and work. Lead us in the way of life eternal, we ask in Jesus' name.



**PARKER'S
HAIR BALSAM**
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back, Only 75¢ at druggists.

NO UPSETS

*The proper treatment
for a bilious child*

THREE STEPS



A cleansing dose today; a smaller quantity tomorrow; less each time, until bowels need no help at all.

ANY mother knows the reason when her child stops playing, eats little, is hard to manage. *Constipation.* But what a pity so few know the sensible way to set things right!

The ordinary laxatives, of even ordinary strength, must be carefully regulated as to dosage.

A liquid laxative is the answer, mothers. The answer to all your worries over constipation. A liquid can be *measured*. The dose can be exactly suited to any age or need. Just reduce the dose each time, until the bowels are moving of their own accord and need no help.

This treatment will succeed with any child *and with any adult.*

The doctors use *liquid* laxatives. Hospitals use the liquid form. If it is best for their use, it is best for home use. The liquid laxative most families use is Dr. Caldwell's Syrup Pepsin. Any druggist has it.

In Memoriam

MRS. MARGARET McGLATHERY

Mrs. Margaret Elizabeth Brown McGlathery, wife of the late Samuel Jacobs McGlathery, died at 11:30 o'clock October 7, 1935, after a brief illness. Funeral services were held at the residence, 205 East Church Street, Wednesday afternoon, October 9, with Rev. J. M. Bradley, pastor of the First Methodist Church, conducting the rites. Interment was made in the Greenwood cemetery.

Mrs. McGlathery was stricken suddenly ill Saturday afternoon, and during her short illness her family and friends were constantly at her bedside.

The deceased was a pioneer citizen of Greenwood, and during her lifetime she did much toward the development of the city and county. She always stood for the best things in life, contributing generously of her time and resources toward the uplift and advancement of every good movement of her community. She was a charter member of the Varina Jefferson Davis Chapter, United Daughters of the Confederacy, a member of the King's Daughters and Sons Circle, a member of the Red Cross, and, until her failing health several years ago, she was one of the most active members of the Methodist church.

Her fine traits of character and kindly disposition endeared her to a wide circle

of friends, who join with the family in mourning her passing.

Mrs. McGlathery is survived by two children—Mrs. S. L. Brister, Sr., and Miss Pattie McGlathery; three grandchildren—Mrs. R. H. Wilson, Mrs. R. B. Wilburn, and Dr. Sam L. Brister, Jr., all of Greenwood, and one great-granddaughter, Margaret Brister.—From Greenwood Commonwealth.

REV. EVANDER DAVID PHILLIPS

Rev. E. D. Phillips was born in Marlborough County, S. C., August 25, 1848. He was the youngest child of Solomon and Anne Stubbs Phillips, uniting with the Methodist Episcopal Church, South, at eight years of age, and later was converted at Rocky Springs Camp Meeting, Florida. He was licensed to preach by the quarterly conference of Live Oak District, Rev. A. Peeler being presiding elder. After being a local preacher nine years he was admitted on trial into the South Georgia Conference, at Brunswick, December, 1885, and was also ordained deacon at this time.

December 15, 1889, he was admitted into full connection and was ordained an elder at that time by Bishop R. K. Hargrove. He transferred from the South Georgia Conference to the Mississippi Conference in 1903. He was in the itinerant service twenty-five years.

In the spring of 1884, he sought and obtained the experience of entire sanctification, so clearly taught by John Wesley in his sermons and by Charles Wesley in his hymns. He was baptized by the Holy Ghost and attributed the efficacy of his preaching and service to this wonderful experience. One who became a member of the family and intimately associated with him for sixteen years previous to his death testifies that he lived it and his pastors believed that he lived it. He preached in his own home several years after he superannuated.

Brother Phillips had a strong vigorous body, an acute and analytical mind, and a gracious spirit. With this combination he was not easily moved or shaken. He thought and prayed things through before he aligned himself with them, then he would die by his convictions.

He believed in the second coming of Christ in person, and gladly accepted the Bible teaching on this important doctrine as found in II Thes. 1:8-10, and in Jude vs. 14, 15.

He was happily married to Miss Helen Stevens of Madison, Fla., December, 1871.



Eight children were born to this union, six of whom are living. Brother and Sister Phillips walked this life together about sixty years. She fell on sleep two years previous to his death. Each had Christian parents and were brought up in the faith and lived from childhood to the end of life to honor their parents. The six children have a heritage that is far better than rubies for they know where to find father and mother. He died May 31, 1935, at his home in McNeill, Miss., in the full triumph of a living faith in Christ.

His funeral was held at the church where many came to pay their tribute to one whom they had loved. The funeral services were conducted by Roy Lane, pastor, G. H. Thompson, W. B. Alsworth, L. J. Power, and J. E. Williams. The body was interred in the McNeill cemetery.

REV. WALDO W. MOORE,
Bucatanua, Miss.

The Secret of Her BEAUTIFUL COMPLEXION

and her popularity



A CLEAR, naturally lovely skin—radiant health—sparkling eyes! These are the things that attract and hold men. Nature intended you to have these natural charms. If you don't have them, something is wrong; but perhaps nothing more serious than the ordinary fault of sluggish elimination. The system becomes clogged with poisonous wastes which often cause dull or broken-out skin, loss of energy, headache, run-down condition.

Thousands of women find relief for these troubles in Stuart's Calcium Wafers. These marvelous little wafers gently help the system eliminate waste products. In a very few days you should feel and see a change. Your skin clearer! Your eyes brighter! Your energy renewed! Stuart's Calcium Wafers are 10c and 60c at all drug stores. Try them—results should delight you! FREE sample package. Send name and address on post card to F. A. Stuart Co., Dept. AG-23, Marshall, Mich.

Check headaches FASTER!

Doctors have found Bromo-Seltzer relieves headaches faster than other remedies tested. Does things for you many other remedies can't do—helps to settle the stomach, soothes the nerves, reduces excess lactic acid in the blood.

Get Bromo-Seltzer at drugstores or soda fountains. Keep it at home.

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

LOUISIANA YOUNG PEOPLE

By Billy Gannaway,
Publicity Superintendent

Hello Young People: The Young People's Memphis Conference is over, but echoes of such an experience are being heard throughout Southern Methodism. Since it is impossible for me to picture to you the many experiences that we who were fortunate in going had, I do want to point out some of the high lights of the conference.

We were proud of the fine delegation from Louisiana. With excellent promotion on the part of Rev. G. W. Dameron, Conference chairman and Rev. J. B. Grambling, Train chairman, Louisiana was present 164 strong. One hundred and sixteen went on a special Missouri Pacific train and 48 went by cars over the highway. Of this number 13 were ministers. Nearly 6,000 young people and their leaders came from 39 Conferences throughout Southern Methodism. Our Central office authorities certainly chose well the persons that were to stand before these 6,000 eager hearers to present to them the outstanding issues of the day in the light of the theme, "Facing Life With Jesus Christ."

All who were there will agree that Kagawa of Japan was the keynote speaker of the conference. In his address he touched the hearts of everyone who heard him with his wonderful gospel of love. To hear him say "It is wonderful" and "The Love of God has captured me," thrilled his vast audience. Other outstanding speakers from distant lands

QUICKEST RELIEF FOR UPSET STOMACH

Said to be 2½ times more
effective than soda

WHEN your stomach acts up, causes pain and distress from acid indigestion, take the treatment made expressly for combating over-acidity. Stuart's Dyspepsia Tablets neutralize the excess acid. Usually all distress is relieved in 2 minutes, the digestive organs resume their normal function, the sour stomach is sweetened, that heavy "full" feeling is relieved, and you forget all about your stomach! Stuart's Dyspepsia Tablets contain only pure, helpful ingredients. They are regarded as 2½ times more effective than soda and (unlike soda or soda mints) they may be taken as freely as desired without disturbing effect on the bowels. In 25c, 60c, \$1.20 size packages at all drug stores.

FREE sample package. Send name and address on postcard to F. A. Stuart Co., Dept. AG-10, Marshall, Michigan.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

were Dr. L. H. Sun from China; Ada Pino from Cuba; Hastings Banda from Africa and Kuribayashi from Japan. All of our bishops were present except two who were not in the country at the time. Other outstanding leaders were Kirby Page; Allan Chalmers; Senator Gerald P. Nye; E. M. Poteat, Jr.; Willis Sutton; Ray Jordan; Charles Gilkey; Dr. Paul Quillian; Ivan Lee Holt; Mordecai Johnson; Regina Westcott-Weiman; Umphrey Lee and our Central office representatives.

These great leaders, each in his individual way, tried to give us a vision of what it means to truly "face life with Jesus." The subjects presented by these outstanding speakers and further developed in the afternoon discussion groups were on the questions pertinent to the young people of today as they face life in a complex world. There were ten discussion groups of two divisions each on the following: The Church; Missions; Economics; Industry; War-Peace; Race Relationships; Marriage and the Home; Building a Christian Community; Youth and Beverage Alcohol; Christian Use of Leisure Time; and Discipleship and Personal Religion. These discussion groups were confined to young people alone and their readiness to enter into discussion depicted their interest in the subjects under consideration.

You may think that with such a full program there was no time for fellowship, but you are mistaken. The Louisiana crowd was housed at the Chisca Hotel with about 250 other delegates. Groups of delegates could be seen here and there, singing choruses, meeting new friends, and discussing the many happenings of the day.

I think I can truthfully say that this conference in every way was the finest that any of us had ever experienced, and as long as we live we shall feel the effects of it.

By this time next week I hope to be able to report on the Conference Executive Committee meeting to be held in New Orleans where we will discuss, among other things, the 1936 Centenary Assembly.

Remember to send your news in to me. A New Year's resolution of mine is to keep you informed of your Conference work, but I can't report what you don't tell me.

A WORD FROM WISNER, LA.

Dear Dr. Duren: I have been recently appointed reporter for the church news here. I know that only the important things should go in the Advocate, So I'm not asking you to put anything much about us but I truly want to say that we have a "honey" of a new preacher in Rev. R. M. Bentley, and our church, and its organizations are going along nicely under his direction.

Our pianist, Miss Gladys Roach, should be doubly recommended for her splendid choir and recent Christmas pageant that lent atmosphere to our church.

We have a splendid church school superintendent, and faculty of teachers; therefore our Christian Education is going along first-rate.

Enough said this time. I hope to send you a little of my idea of the Memphis Conference as soon as I can get thoughts enough assimilated.

JUANITA FUNDERBURK, Reporter.

BLACK-DRAUGHT LAXATIVE DOSE EASILY ADJUSTED

Laxatives act on different persons in different ways, depending on whether their bowels move easily or not. One of the advantages of Black-Draught, for the relief of constipation, is that the dose easily can be regulated to suit each individual requirement—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.

Black-Draught is a dry laxative, made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

Sold in 25-cent packages.

Christian Advocate

NEW ORLEANS

Vol. 83—No. 4.

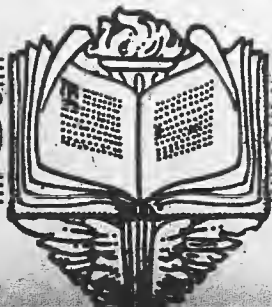
NEW ORLEANS, LA., THURSDAY, JANUARY 23, 1936

Whole No. 4167.

The Circuit Rider



—Courtesy North Carolina Christian Advocate.





Wallet of the Week



THE HORRORS OF JEWISH PERSECUTION are reflected in a land transaction between certain Jews and the government of Ecuador. Two Jewish leaders are said to have entered into a contract with Ecuador for 120,000 acres of free land for the use of Jewish refugees. Under the plan, the land will be parcelled out for a period of thirty years. The colonization committee will undertake to establish within eighteen months a bank with sufficient capital to finance 300 families. This is but the latest chapter in the tragic story of a great race.

* * *

THE MISSIONARIES OF ABYSSINIA are reported to be playing an important part in the war now in progress in Italy. The government order for the inoculation of the troops against smallpox and typhoid, according to the **International Review of Missions**, was carried out by the American Medical Mission Staff. When the war broke out the only field ambulance operating in the northern area was organized by a doctor of the Swedish Mission. Practically all the missionaries have remained in the country, and many of them are now engaged in Red Cross work in the war-stricken land.

* * *

TWO OF THE MOST EFFECTIVE PREACHERS in England today are said to be women. Mrs. Rowntree-Clifford, wife of the ex-president of the Baptist Union of Great Britain and Ireland, has built up a great congregation of women and is reported to have a congregation of two thousand listeners every week. Dr. Maude Royden, a member of the Established Church, holds her crowded service in the Guild House. She is as fearless as she is able in her advocacy of peace, and while she may not be admitted to every privilege of the clergy of her Church, it is doubtful if any other minister of England exercises a wider influence over the British public.

* * *

MR. HENRY FORD, the automobile manufacturer and industrial prince of Detroit, is often shown to the public by unfriendly critics, but probably less often by those who appreciate the splendid virtues of his unusual life. Some years ago, it will be recalled, he outfitted and sailed his peace ship as a gesture of good will. It was classified as a chimerical and a wasteful type of peace propaganda. But recently he cancelled an order for eight hundred giant caterpillar tractors which had been sold to Italy. It was a cash-with-order transaction and his refusal to become a party to the war on Ethiopia is a great tribute to a man who would not allow personal gain to overshadow his convictions.

MISS ULDINE UTLEY, who ten or twelve years ago attracted attention as a child preacher of the Baptist faith, is now a Methodist and a Methodist preacher. She was recently received into the Rock River Conference and was ordained to the ministry of the Methodist Church by Bishop Waldorf. She has been engaged in evangelistic work and will probably continue in that field, but henceforth she will prosecute her chosen task with the full sanction of her church and with all the authority of an ordained ministry. In the future, she will be eligible for assignment to the pastorate, should she so desire.

* * *

THE BEADED MOCCASIN to the average person is simply a crude form of Indian foot-wear devised for the protection of the foot of the Red man. But the moccasin of each tribe is said to record something of the life of the group. For instance the Sioux moccasin is made with a hard sole because of the rough ground over which he tramps while the moccasin of the Chippewa, a woodsman and a hunter, is made with a soft sole to meet his need for quiet as he tramps through the forest in quest of game. In the same manner, utility is reflected in every development of Indian art and industry.

* * *

GENERAL EVANGELINE BOOTH, the present Commander-in-Chief of the Salvation Army, was born on the day that her father founded the Army. Although she is now seventy-two years of age, she is still very active and even aggressive. She is said to have visited last year almost every country of the world and to have traveled sixty-two thousand miles. She carries on a heavy correspondence which she dictates to her secretary while journeying on ocean vessels, railway trains and even automobiles. She demonstrates the fact that youth or age is as much a matter of personal attitude as of the calendar.

* * *

THE MINISTERIAL VOCATION furnishes a theme for endless discussion both by its friends and its enemies. It is, however, never more illuminatingly discussed than when described by symbols which indicate its possibilities and its deficiencies. Dr. W. L. Watkinson described some ministers as candle-snuffers. Dr. A. W. Beaven intimated recently that some ministers are fuse-blowers. Dr. Lynn Harold Hough divided the ministry into two classes, thermometers and pilot-flames—those who simply reflect the temperature that they find, and those who raise the temperature through their own contribution to the heat.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

A BANKRUPT PROTESTANTISM

The statement recently made by a group of self-appointed ecclesiastical guardians of American Protestants that, "Protestantism, once the religion of by far the greater part of the American people, is bankrupt ethically, morally, and religiously. Its driving force, negative at best, has exhausted itself, and it has ceased to attract or to inspire," has greatly agitated the minds of certain publicists of the country. One might give it every value that such a statement would be entitled to have and it would then be only another manifestation of the Anglo-Catholic sentiment which carried Dr. William E. Orchard over to Rome a few years ago. Or to go further back, the same kind of thing as that which carried Manning and Newman over to Rome. The declaration that Protestantism is "bankrupt" is probably a case in which the wish is father to the thought, and it furnishes a theme for the patter of some who are more interested in publicity than in religious achievement. According to *The Churchman*, official organ of the Protestant Episcopal Church, this exposure statement emanated from twenty of the six thousand clergymen of that communion, and not one of the signers was a leader even in the movement for the Return to Rome. The history of American Protestantism hardly encourages one to believe that it will abdicate to Rome in response to subtle propaganda, even though such should have the support of a larger and a more influential group than appears to be back of this latest eruption of pro-Roman fanatics. For ourselves, we have long felt that such an attitude represents the nth degree of denominational disloyalty and the continuance in a communion of Protestant faith under such circumstances is a reflection upon personal honor. Such weak fulminations will hardly change the center of gravity in Protestantism, and there is little occasion for being disturbed over such partisan and unrepresentative opinion on so great a matter.

BRICKMAKERS OF SOCIETY

The Christian ministry, from the very beginning of its history, has been the subject of endless and varied discussion and interpretation. In times when its message was most prophetic and least welcome, it pressed its mission and message often in the face of malicious tirades of abuse and of powerful and organized worldly opposition. In such attack, the politically great were often enlisted, and at such times a courageous and consecrated Christian leadership experienced a veritable baptism of fire. The message of those prophets was scorned and the insistent plea of their burdened hearts was ignored, but when the clouds lifted the cause of righteousness and truth had progressed and the despised prophet was still in the van of the world's thought and action. In the hours of saner judgment and more sober thought, the character and work of the prophet has been estimated by fairer standards and he has received a measure of the rank and recognition to which he was justly entitled. One of the finest portrayals of the place and ministry of the prophet in the building of society was recently expressed in the words of Canon Peter Green: "The clergy are the brickmakers of our social state, and if we turn out good bricks, firm, four-square, without cracks or faults, statesmen and social workers, the architects and builders of our social fabric, will be able to do good work. But if we leave our work, to interfere in another man's line of things, what wonder if the whole building suffers because the bricks are bad! It is your glory and privilege, and mine, to be called to work with human souls, and to be character builders." Those are great words both in their interpretation of the ministerial task and in the sober counsel which they incorporate. Truly we are men of one task and the architect and builder of society waits for the product of our hands and hearts. If we fail them their building will topple and fall, no matter what the acclaim which greets the completion of their task. We make the brick, they simply place them in the social edifice.

REV. PAUL D. HARDIN

Through the courtesy of Dr. J. Lloyd Decell, we have learned of the passing of Rev. Paul D. Hardin. Brother Hardin's health failed some years ago and he was compelled to retire in 1932. He was a Georgian by birth, but practically all his life was spent in Mississippi, where he was one of the most faithful and effective ministers of the Methodist Church. For forty-three years, he did heroic service in the pastorate and the presiding eldership of the Mississippi Conference, and in his sixty-fourth year, he comes to the end of his earthly journey. He leaves his widow, four daughters, two sons and a host of friends who sorrow that his useful life is ended so soon. He died on Sunday night, January 12, and was buried from Galloway Memorial Church on Monday. The Advocate extends sympathy to those in sorrow, and we hope to publish a worthy memoir of this splendid servant of the church.

REV. JAMES H. FELTS

A note from Mrs. James H. Felts to the editor states that while Brother Felts has been desperately ill and his condition is still precarious, he is able to sleep well without the aid of drugs, but that it would be some time before they could be able to speak with confidence as to his recovery. This information was under date of January 15, and we have had no later news. We sincerely hope and pray that his improvement may continue unto the complete restoration of his health, and many will be the friends who join in the intercessory prayer that this may be speedily realized.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

FACING THE FUTURE

I go to prove my soul!

I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not; but unless God send his hail
Or blinding fireballs, or sleet, or stifling snow,
In some good time, his good time, I shall arrive.
He guides me and the bird. In his good time!

—Browning's Paracelsus.

We are facing the future all the time; but we have come to feel that the beginning of a new year is a kind of vestibule that marks the entrance to a new life. We pause before we enter.

As we pause, we determine to forget some things. There is no use to carry past sorrows with us into the new year. They have done their work—or should have done it. Their hallowing influences have made us better and stronger; to hold on to them will hurt and hinder.

Past disappointments and losses should not be



REV. PAUL D. HARDIN

carried forward in the new ledger. The bookkeeping of business may require us to show a deficit as we open a new set of books; but the mental and spiritual records should begin on a clean sheet.

Even past achievements we can afford to leave behind as we turn our faces toward the future. They show what we have been—what we were last year—but they cannot show what we shall be except by way of promise. The world is not particularly interested in has-beens. One of the supreme tragedies of life is to live in the yesterdays.

But out of the yesterdays we should take with us into the future a surer confidence in ourselves. If we have achieved, we have proved our strength; if we have failed, we have learned our weaknesses. We ought to know now what we can do.

As our own souls have been enlarged, so we should face the future with a broader sympathy for all men. Brotherhood is not a matter of sentiment so much as it is of sympathy. The narrow-minded, hard-hearted man is a poor brother, even to those of his own blood.

We should cross the threshold of the new year with a firmer faith in God. We ought to know him now better than we have ever known him before; if we know him better, we love him more; and the better we know and love him, the more we ought to trust him.

And these things—a surer confidence in ourselves, a broader sympathy for men, a firmer faith in God—will give us a brighter hope for the world. As we should not live in the past, so we should not dread the future.

If we press with vigor on we shall arrive—in his good time;

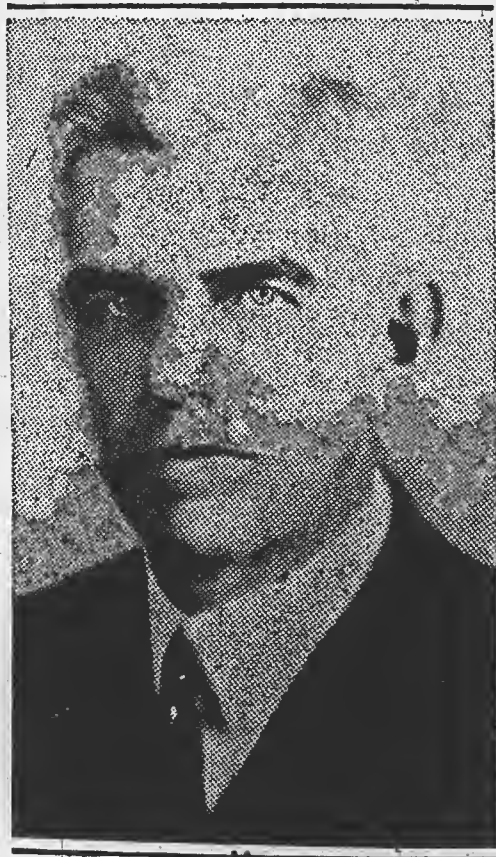


The Forum



FIFTIETH ANNIVERSARY OF DR. PARKER

"The sun never sets on his students," was the way Dr. W. A. Shelton, pastor of Grace Church, Atlanta, took to indicate the number of men who have studied in the Candler School of Theology under Dean Franklin N. Parker, who was honored in a "surprise chapel service" January 7, on the fiftieth anniversary of his admission into the Methodist itinerancy. Dr. Parker is now serving in his sixteenth year as dean of this department of Emory University.



DR. F. N. PARKER

A handsome pulpit Bible was presented to the chapel in honor of Dr. Parker by students and faculty members of the school. Dr. Shelton spoke representing the Church; Dr. W. A. Smart, professor of Biblical theology, spoke on behalf of fellow faculty members and the university; and W. F. Dunkle, Jr., on behalf of the student body.

Letters praising Dr. Parker were read from Bishop Warren A. Candler, former chancellor of Emory University and from Dr. W. L. Duren, editor of *The New Orleans Christian Advocate*. The chapel was filled with students and representatives of all the departments of the University, as well as a large number of the Dean's friends not connected with the school.

Dr. Franklin N. Parker, son of the late Bishop Linus Parker, was admitted on trial into the Louisiana Conference on January 6, 1886; was ordained

deacon in 1888, and elder in 1889. Besides holding many important pastorates in Louisiana, he was twice presiding elder of the Baton Rouge District and once of the New Orleans District.

From 1911 to 1915 he was professor of Biblical literature in Trinity College, after which he came to Emory as professor of Systematic Theology.

Dr. Parker has been five times a delegate to the General Conference and twice delegate to the Ecumenical Conference. He has served on numerous committees, boards and commissions of the Church and declined election to the episcopacy at Atlanta in 1918.

MT. SEQUOYAH

At a meeting of the trustees of the Western Methodist Assembly (Mt. Sequoyah), at Little Rock, Ark., January 16, arrangements were made to finish paying off every dollar of a debt which has approximated \$40,000. Final payment will be made on February 1. The funds have been raised through gifts, sale of lands and annuity bonds, the last aggregating less than \$20,000, and calling for less than \$1,400 a year interest. As several of the annuitants are past seventy-five years, the annuity interest will gradually decrease with the passing of annuitants until it will finally be extinguished. The final payment will free the assembly of all debt and clear the way for a forward movement. Already a friend, who helped liberally on debt payment, has offered to pay half of the cost (up to \$1,000), for a great musical program next summer. A fine program is in the making, and it is planned to have a debt-paying jubilee next summer and a camp meeting such as was had last year. It is also probable that the pageant which the Arkansas Methodist Centennial Commission expects to put on at Conway in June will later be presented at Mt. Sequoyah. Superintendent Yancey's report showed last year's season to be one of the best in the history of the assembly, in point of attendance, program, and income. The trustees now feel that the future of the assembly is assured and at the regular meeting next summer plans will be made for larger things. Bishop Paul B. Kern is the president; Dr. A. C. Millar, vice-president; Dr. H. U. Campbell, secretary; Judge Vaughan, treasurer, and Rev. S. M. Yancey, superintendent. The superintendent now has full control of real estate and will be in position to offer real bargains to those who would like to own property on Mt. Sequoyah.

THE FONDREN LECTURES

By Alonzo Monk Bryan

The Fondren Lectures for 1936 will be given January 28-31, by Dean Emeritus Charles Reynolds Brown of Yale, whose general subject will be "The Master's Influence." Those same four days will witness the first Ministers' Week to be held west of the Mississippi. Besides Dean Brown there will be for speakers Dr. Edwin Lewis of Drew Theological Seminary, giving five lectures on "The Evangelical Christian Faith;" Bishop John M. Moore, on our own Church's educational program; President C. C. Selecman; Bishop H. A. Boaz on the missionary interests of the Church, and Bishop A. Frank Smith on devotional studies. Plans are being made to entertain the ministers in attendance at \$1.25 for room and breakfast. Other meals can be had in dormitories or homes, or cafes close to the campus. This Ministers' Week is for all preachers west of the Mississippi. Further information may be had from Dean E. B. Hawk of the School of Theology.

Mr. and Mrs. W. W. Fondren of Houston, Texas, have given \$400,000.00 to S. M. U. for a library building. President Selecman has announced that the new building will be called "Fondren Library."

This gift marks the initial step in the Five Year Expansion Plan. "If we could set a worthy goal for 1940 (which year will close S. M. U.'s first quarter century), such as an endowment of five million dollars, a library building, a chemistry building, a Student Union Building, School of Commerce building, Law and Government building, a completed administration building, one hundred endowed scholarships, ten endowed fellowships, the payment of our debt, and the further beautification of our campus, it would be a challenge to the best thought, service, and liberality of all friends of S. M. U." (Taken from President Selecman's report to the Board.) This plan has been officially adopted and named the Five Year Expansion Plan. Dr. C. Q. Smith, formerly president of McMurry College, has come as a vice-president of the university to be the promoter of the plan.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: Great emphasis has been put on our "New Financial Plan" and large hope entertained that it would stimulate more loyal and liberal support of the ministry and of all benevolences. Prayer and effort should not be spared in securing early evidences of such success for the current Conference year.

It may be well to consider, as we approach the close of the second month since Conference, what payments have been made for benevolences. The report just received from Brother Whitfield indicates receipts up to January 11, as follows:

Brookhaven District	
Meadville and Bude	\$30.00
Hattiesburg District	
Mt. Olive	20.50
Richton	20.00
Jackson District	
Jackson, Millsaps Memorial	6.00
Meridian District	
Cleveland	5.00
Lauderdale and Electric Mills	54.00
Meridian, Hawkins Memorial	17.00
Seashore District	
Moss Point	7.50
Biloxi, Epworth-Wesley	30.00
Vicksburg District	
Vicksburg, Gibson Memorial	6.00

This gives a total of \$196.00, while the total last year up to February 1 was \$455.92.

J. M. SULLIVAN.

MISSIONARY INSTITUTES, MISSISSIPPI ANNUAL CONFERENCE

- Vicksburg—Crawford Street, Rev. H. A. Gatlin, P. E.—January 28, 1936.
 Natchez—Jefferson Street, Rev. H. A. Gatlin, P. E.—January 29, 1936.
 McComb City—Pearl River Avenue, Dr. C. W. Crisler, P. E.—January 30, 1936.
 Jackson—Galloway Memorial, Dr. T. M. Brownlee, P. E.—January 31, 1936.
 Meridian—Central, Rev. W. B. Jones, P. E.—February 4, 1936.
 Hattiesburg—Broad Street, Rev. W. B. Alsworth, P. E.—February 5, 1936.
 Biloxi—Main Street, Rev. L. J. Power, P. E.—February 6, 1936.

Who Should Attend These Institutes?

The Pastors, Lay Leaders and Members of the Board of Stewards, Trustees, Members Missionary Committee, the Church School Superintendents and all his Officers and Teachers, the President and all Members of the Woman's Missionary Society, and all others who are interested in the extension of the Kingdom of God.

The speakers for these institutes will be Rev. J. L. Neill, Dr. Elmer Clark, Nashville, and W. D. Hawkins and the presiding elders.



News and Views



HEADLINES

By Rev. D. B. Raulins, D.D.

Even the "funny page" of the newspaper sometimes carries an interesting and timely observation. For instance, the other day the page was dealing with substitutes, or the things that are "just as good." "Of course brains are important but a loud voice is just as good—especially in politics."

Now that would be funny if it were not true, or so nearly true that it is uncomfortable. Being true it is tragic. Unfortunately many politicians and many voters proceed upon this assumption. And so long as a "loud voice" is accepted as a substitute by the voter so long will it be used by the politician.

I am not one to say that all statesmanship was in the past and that Washington, Webster and Jefferson were the only ones who have known anything about statecraft. They might not loom so large in these times, and it is probable that even then voice was sometimes used as a substitute for brains in dealing with the affairs of state.

But it is mighty hard to make "politics" a synonym for "statesmanship." Politics seem to have become a racket. Public office is used for the promotion of private ends and class purposes. With a Niagara of words and a dribble of brains the politician drowns out prophetic and statesmanlike utterances. Politicians wish to return to office. Few retire of their own accord.

We are facing great issues in government today. And we are in sore need of brains and courage. These issues need to be defined and clarified. It will take brains to do that. Dealings in personalities with a cheap and noisy vocabulary, prompted by prejudice and ill will, but add perplexity to confusion.

But the good citizen who declines any share in the responsibilities of state helps to make the wordy politician. He stands in his place, to be sure. But he stands there bewailing our low estate, and does nothing about it.

There are some things in which a loud voice is no substitute for brains. It is of little use in a laboratory. All the loud-mouthed statements from Thersites on down will accomplish nothing there.

And a loud voice is no substitute for

character. Actions still speak louder than words.

This is the day of speed and noise. We may get there soon and land with a resounding crash. But it is going to take brains to tell where we are when we arrive and whether it is the right place.

PLAN OF UNION

Negro Leader Sets Forth His Views On the Proposed Plan of Union

(Continued from last week)

involved in the plan for Jurisdictional Conferences, where the major emphasis is that of administration, is the provision for the placing together of homogeneous groups, and the granting of a large degree of local autonomy for these groups. Thus three of the white Jurisdictions will be predominantly "Northern;" while the two others will be predominantly "Southern." This arrangement was developed for the protection of a minority group, which had no notion of being swallowed up by a much larger group, from the standpoint of numbers. It would seem, therefore, thoroughly logical that, in a union where the Jurisdictional Conference is to be a basic feature, any minority group with a history similar to that of the Negro membership in the Methodist Episcopal Church should be given one of the Jurisdictional Conferences. Indeed it is difficult to see how the Negro membership could remain in the church and retain its self-respect if it were not given the privilege of sharing in the responsibilities of leadership in the church along with other racial and national groups.

Looked at, moreover, from the positive side, the separate Jurisdictional Conference for Negroes has very definite advantages. It offers opportunity for initiative and leadership such as the present situation in the church does not make possible. The fact that each Jurisdictional Conference has the power to elect its own bishops makes it mandatory that the church always have Negro bishops in its councils. Further, these bishops have exactly the same status as the other bishops of the church. Then there is the opportunity afforded for developing programs and plans designed to meet unique and peculiar needs in the Negro Conferences not felt in the rest of the church.

The chief criticism directed against the Jurisdictional Conference plan, as it relates to Negroes, is that it represents a definite policy of segregation on the part of the church. Few of those who take this view seem to be intelligent, either as to the present status of the Negro in the church, or as to his history in the church for the past seventy years. The separate Negro congregation and Annual Conference are and have been accepted institutions of Negro life in the church for a great many years. They were developed in response to the need for giving larger opportunity for expression by a minority group of their own special and more or less homogeneous group-life and needs. Like the foreign-language Conferences of our church, they have served a most useful purpose and like them, further, may ultimately pass out of the picture and be merged into the other Conferences of the church. For the present, however, and for a considerable time in the future, as far as any one can now see, they will be a definite part of our church machinery.

It is from this background, as far as the Jurisdictional Conference has a bearing on the separation of the races in the Methodist set-up, that the question should be approached. The point is that it is not the Jurisdictional Conference which is introducing segregation into the church; this type of conference simply gives an opportunity for bringing together Conferences which for many years had this separate racial existence, and welding them into an organization in the church which will give them a larger degree of self-respect, and the possibility of genuine leadership in the kingdom.

A second criticism of the plan for a separate Jurisdiction for Negroes is that it will be "writing cast into the constitution of the church." But a careful reading of the plan will prove that this view is erroneous. For the plan makes it possible to change the boundaries of the Jurisdictional Conferences by simple action of the General Conference "upon the consent of a majority of the Annual Conferences of each of the Jurisdictional Conferences involved."

A number of writers have recognized the obvious advantage that would accrue to the Negro membership of the Methodist Episcopal Church to be "in actual

(Continued on Page 13)

Mississippi and Louisiana

Rev. M. E. Scott reports a favorable outlook for his second year on Okolona, Miss., charge. Indeed, he says it is "most encouraging."

The Ex-Students Association publishes this month the first issue of its publication, *The Mustang*, which is to go to more than ten thousand S. M. U. graduates.

Rev. T. M. Bradley, recently assigned to Holly Springs, Miss., is giving immediate attention to every detail of the Church program for the year, as is his custom.

The Corinth District Missionary Institute will be held in the First Methodist Church, Corinth, Miss., on February 25, at 10 a. m., instead of New Albany, as previously announced.

Mrs. Jane Henderson, Weir, Miss., writes that she has been a subscriber to the Advocate for more than forty years and that she looks forward to its coming with interest and pleasure.

Rev. Roy Wolfe, Hawkins Memorial Church, Meridian, Miss., has completed his organization for the Advocate campaign and is ready for action, and that goes far toward success.

Rev. K. W. Dodson reports a delightful reception at Winnfield, his new charge. He is preparing for his Advocate campaign and he expects to succeed in getting his quota.

Louisiana State University was represented by nineteen students at the Memphis Young People's Conference recently. They came back filled with enthusiasm and a desire to put into practice the things heard there.

Our good friend at Minden, Dr. A. M. Serex, manifests his usual cordiality and interest in the Advocate. He not only continues the Advocate in his budget, but goes after other subscriptions also.

We value his loyalty and effectiveness very much.

We like the note struck in a letter from Brother L. E. (Gene) Havens, Route 1, Ocean Springs, Miss. He says: "Your paper is great. No Methodist home can afford to do without it. Yours for a greater circulation."

Mrs. Jessie Hamblen, Hattiesburg, Miss., says that she has been a reader of the Advocate many years and hopes to be for many years to come. She shares the wish both for her sake and ours, and we prize that kind of loyalty.

For the twelfth year, the students of S. M. U. have supported the S. M. U. graduate, Earl Moreland, who has for the same number of years been president of our mission school at Porte Allegre, Brazil.

Professor A. M. Shaw, Jr., of Centenary College, Shreveport, has prepared a literary map of Louisiana which is both interesting and informing. We thank Professor Shaw for remembering us with a copy.

Rev. James W. Gibson, Holcomb, Miss., has the Advocate cause upon his heart as is evidenced by a good list of subscribers. They have been duly entered and Brother Gibson and his people have our sincere thanks.

Rev. E. S. Lewis, Pascagoula, Miss., came over for a day in the city recently and brought cheer to the Advocate office by a call which he declined to prolong beyond a few minutes. He is looking well and is pleased with his work.

Rev. W. J. Ferguson, Biloxi, Miss., is beginning his Advocate campaign with the new year and nowhere have we a more loyal friend than he. We value his friendship and loyalty and we appreciate the invitation to visit him.

Rev. T. W. Lewis, pastor at Calhoun City, Miss., says that he believes he can add ten new subscribers to the list already taken by his church. We like the optimism of the young pastor and we have faith to believe that he will succeed.

Rev. Wm. Schuhle, Plaquemine, La., says that he is glad to note that we are determined to "make Methodism move up a peg or two." That is however a larger order than we have undertaken, but we would be happy to have part in the achievement.

"New academic distinction has been achieved by S. M. U. in being invited to join the Southern University Conference, which is composed of between thirty and forty of the leading institutions of the South." Dr. W. P. Few, of Duke, is president of the Conference.

Rev. Paul H. Grice, Rolling Fork, Miss., has inaugurated his Advocate campaign in his new charge, and we appreciate his invitation to pay him a visit. We shall be happy to do so when the opportunity opens for such a pleasure as a day with Brother Grice would be.

The Church School at Lake Charles, La., according to Dr. Doss, is doing a splendid work in every way. An excellent pageant was presented at Christmas and on the first Sunday in January the school observed its sixtieth anniversary. Mr. A. M. Mayo is the General Superintendent.

Miss Fannie C. Moore and Mrs. A. L. Morton, DeKalb, Miss., say: "We call it our Advocate because our father took it when we were children, and we have always loved it." We appreciate the good things said about it now and we hope that they may always feel that it is "our Advocate."

Rev. J. F. Mincy, Ripley, Miss., R. F. D. No. 2, says that his work in the "Hatchie hills" is the baby charge of the Conference. He says that he can use very profitably picture rolls and charts that are out of date, and he would appreciate any material sent him for use on his mission.

Rev. J. E. Stephens, our pastor at Clarksdale, Miss., is already on the way to success in securing his Advocate quota. He sends in a list of four subscribers, and among them we find the name of our friend, Rev. W. W. Mitchell, a veteran of the North Mississippi Conference who lives at 131 Elm St., Clarksdale, Miss.

It is with sincere sorrow that we have heard of the death of our good friend, James B. Erwin, of Lake Providence, La. Brother Erwin moved to Lake Providence



from Oktibbeha County, Miss., many years ago and he has long been one of its staunch and substantial citizens. We share the sorrow of his loved ones and we shall miss this genial face from the assemblies of the church.

The editor makes acknowledgment of a very enjoyable note from Doctor Walter McCullough, Essex Hospital, Cedar Grove, N. J. He is the son of Rev. W. D. McCullough, late of the North Mississippi Conference, who was our good friend. Dr. McCullough's wife was a Columbus, Miss., girl, we think. We are glad to hear from the Doctor and his mother.

Mrs. A. L. Holmes, Aberdeen, Miss., aunt of Rev. W. W. Holmes of New Orleans, says that she has known the Advocate from her childhood days in Gainsville, Ala., when the children brought their pennies to build a school house for Miss Charlotte Halrand in Mexico. The letters of Annie and Olive Secrest, one of whom was Mrs. Holmes, were published in the Advocate at that time.

Centenary College won first place in the men's section of the state-wide Oratorical Contest held in Alexandria, La., recently when Hugh Stephens, senior representative of the college, discussed World Peace, and triumphed over competitors for the honor from three other colleges. Besides Centenary College, students participated in the contest from Southwestern, Louisiana State Normal, and Louisiana College.

The campus religious activities of S. M. U. are said to be as efficient as those on any campus, and among the most progressive. It had the largest college delegation at the church-wide Methodist Young People's Conference recently held in Memphis. Especially to be noted are the chapel services held each day in the School of Theology. The faculty and students voluntarily choose to remain there, and in brotherhood and fellowship worship their Lord.

Rev. J. L. Decell, who is beginning his fifth year at Galloway Memorial Church, Jackson, Miss., has at the lower margin of his stationery the cuts of the four church buildings which have had part in the century of progress in that very important charge. The buildings are as attractive as they are interesting.

Bishop Hoyt M. Dobbs will attend the fiftieth anniversary celebration of Carrollton Avenue Church, on February 23. Due notice of the program will appear later.

In a discussion of the "Objectives of Education" recently before the principals of Shreveport schools, Dr. Pierce Cline, president of Centenary College, empha-

sized that "the school should become a great molding force in society rather than a mere institution for perpetuating the records of man; that it should teach not only what good citizenship has been but what good citizenship ought to be; that the contents of education should not be presented merely to glorify the past but to benefit the future."

WEALTH DISTRIBUTION

By A. H. Williams

The Supreme Ruler of Universal Creation is unspeakably rich in resources and in power, and beyond question would be concerned for the proper distribution of his riches among the entire people of the world, and so far as we may know, among the occupants of His entire domain.

Even "the sparrow," we are taught, is not forgotten in the provisions and management of the all powerful and sympathetic Creator. The question of why distresses have come to a creature of His hand is not a subject for discussion. Let it suffice to say that all things were counted "good" at the beginning so far as goes "the earth, His footstool."

Again we are taught that righteous and legal regulations were trampled upon, trouble therefore began and consequent griefs to humankind. Satan, the rebellious leader, once "an angel of light," appeared upon the scene and the declaration went forth in keeping with previous provisions for possible transgressions, that "the seed of the woman should bruise the serpent's head". This prophecy was fulfilled in the coming of the Divine Saviour, the purpose of whose advent into the world was to "destroy the works of the devil," and this work is progressing as the ages pass, and the fact abides that the Supreme Ruler of all is concerned for the proper distribution of His measureless riches.

Divinely enacted laws must prevade the universe and continue effective through all time for the greatest good possible to the races of mankind.

"He that overcometh shall inherit all things," is a law of the Divine Kingdom. This same is true of the words, "Except ye repent, ye shall all likewise perish." And St. Paul was wise and brave to say, "If any would not work, neither should he eat." Attention to proper obligations is a preliminary to honoring success.

The sun flamed through the heavens, compelled by the "laws of gravitation," we are told. Not so with the human being; he is endowed with liberty and with intelligence, and may select his way, and produce his own destiny, and in America may handle his own interests, so long as he does not molest unduly the interests of other people. Finest in results naturally follow as a consequence of proper

attention to Divinely given pursuits.

The Christ Himself gave the example and said, "I must work the works of Him that sent me, while it is day."

Lost opportunities must create the pangs and the "weeping" which await the occupants of the final and hopeless "outer darkness."

The "Making of A Man"

The proper development of a human immortal, is the business in hand for all alike. The place of service, the "post of duty" makes possible a share in the Divine riches which is to abide forever. Not all are rewarded precisely alike, even in the present life, and such must be true in "the life to come." Some begin early and toil constantly, and perchance superior advantages make possible greater service, and therefore worth more in a given pursuit. A prominent parent of great merit was concerned that his minister son should be well stationed, but he could only serve in the minor places, not yet being prepared for the more responsible types of work. This same rule applies in business pursuits. The skilled worker of reliable habits, must have consideration. In the Book of Inspiration it is written, "Be thou faithful unto death, and I will give thee a crown of life." The faithfulness precedes the crown. The man of the ditch who scorns to go wrong, must have his reward, if he digs a good ditch. Also by this same law the American President secures his honors, and the final crown.

The kind of person, and the grade of service rendered, settles the question of rewards, for the present time, and for all the cycles of the never to end eternity.

MEMORIAL MERCY HOME

My dear Dr. Snelling:

I am glad to have your letter and want to assure you that I will do my best to encourage observance of Memorial Mercy Home Sunday in the Monroe District.

You will note that it is listed on page four of the enclosed leaflet, which I prepared by the district stewards' meeting.

Also, I gave each pastor a year's engagement book and wrote into it every special day I could, and included this date in it as a reminder.

I like the envelope that you sent very much. I believe it would be of practical help if you would mail a supply to each one of our twenty pastors. My suggestion would be to send the following quantity to each pastor.

Total 2600—This looks like a whole lot of envelopes, but I like the plan, and if you agree, we can try it.

Will be glad to see you when you come this way, and especially want you to be with us at district conference at Mangham, May 19,

H. L. JOHNS.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,

1574 Jefferson Ave., New Orleans

Mrs. W. H. Martin, Conference vice-president, writes as follows concerning the splendid achievement of the Shreveport District in life memberships:

"As far as we have been able to ascertain, Shreveport District's life membership record heads the list for 1935. Many whole conferences cannot boast of a list of this length. Mrs. H. B. Wren has been an indefatigable worker for life members. The total amount accrued from this source in this district is \$640, an increase of \$170 over the previous year.

"Adult Life Members

"Mrs. A. W. Baird, Shreveport First Church, by Baird Circle; Mrs. Mary Freeman, Shreveport First Church, by Davis Circle; Mrs. A. J. Peavy, Shreveport First Church, by the auxiliary; Mrs. Abel Bliss, Shreveport First Church, by Peavy Circle; Mrs. Hattie McGriffin, Shreveport First Church, by Miller Circle; Miss Bessie McCutchen, Shreveport First Church, by Auxiliary; Mrs. Lee Kennibrew, Shreveport First Church, by Gleaners; Mrs. S. J. Phillips, Greenwood, by Auxiliary; Mrs. Belle Wise, Benton, by her nieces; Mrs. C. R. Keeth, Hosston, by Auxiliary; Mrs. E. M. Stowell, by Claiborne Avenue Auxiliary; Mrs. W. E. Brice, Mangum, by Brice Circle; Mrs. Bettie Summerlin, Noel Memorial, by Auxiliary; Mrs. Hulda Chadick, Noel Memorial, by Auxiliary; Mrs. J. J. Boyard, Benton, by Auxiliary; Mrs. R. T. Douglas, Gilliam; Mrs. J. J. Lay, Gilliam; Mrs. J. A. Sinclair, Gilliam; Mrs. J. T. Means, Ida; Mrs. Crit Petty.

"Memorial Roll

"Mrs. Nettie Howe Moseley Stonewall, by her daughter; Mrs. Nellie McLendon Munday, by Vivian Auxiliary.

"Baby Life Members

"Barbara Ann Davis, Gilliam, by Auxiliary; Patricia Ann Rochelle, Gilliam, by Auxiliary; Robert Adrian Douglas;

Carrie Dee Richie, by District Conference; Mary Ann Patton, Plain Dealing, by Auxiliary; Alma Jean Davis, Plain Dealing, by Mrs. M. R. Bolinger; Virginia McLemore, Mangum, by Brice Circle; Billie Sue Davies, Mangum, by Brice Circle; Mary Alice Stinson, Benton, by Zone 2; James Henry Rivers, Alden Bridge, by Zone 2; Jan Marilyn Smith, Mansfield, by Auxiliary; Joye Bell Falgout, Harmon, by Auxiliary; Malvin Bruce Adams, Jr., Harmon, by Auxiliary; Tommie Sue Jowers, Harmon, by Auxiliary; Marlie Ruth Ritchie, Harmon, by Auxiliary; Bonnie Annette Wright, Noel Memorial, by Circle 1; Baby Petty, Ida; Sidney Banks Nelson, Benton, by Auxiliary."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

From Mrs. Wade Gaston of Ackerman, comes the following report which speaks for itself:

"The Woman's Missionary Society closed the last meeting of the year Dec. 30, at the church with Mrs. Beeman, our efficient president, presiding. We found that we had made the Honor Roll again and had gone over the top in finances. It was voted to make a life member of Mrs. Graves, wife of Rev. W. L. Graves, superannuate, one who is loved by all and who has done so much for the young people and has given her life to the cause of Christ. She is in Biloxi now on account of ill health. Mrs. Joe Weaver also made her daughter, Nanette, a life member from the baby division. We met all requirements except two, one was not having a net increase in membership and the other failing to organize societies elsewhere. The children's work has moved on nicely under the new set up. We are very proud, indeed, to have the privilege of providing for an orphan boy. We are planning on having him visit us in the near future. Mrs. J. H. Beeman was presented with Resolutions of Appreciation from the Woman's Missionary Society expressing our love for her for the past two years. She serves us another year as our president."

The following letter has been sent to all auxiliaries but all church women are not auxiliary members. So, I am hoping that many of those will read this letter: "Dear Friends:

"At a recent meeting of the Executive Committee of the Woman's Missionary Council I was instructed to write you a special message on the eradication of the evil of lynching, urging you to continue the fight against this savage crime.

"As a body of Christians we have pledged ourselves to follow the WAY OF CHRIST. We cannot supinely remain silent in the presence of great social sins, nor can we let this year pass without some definite and effective protest against the increase in these brutal manifestations of lawlessness. Lynchings must end. They can end only through the united efforts of all our people.

"The only measure dealing with this problem before Congress is the Costigan-Wagner Bill, (Senate No. 24). Some constitutional authorities are certain it will not stand the scrutiny of the Supreme Court. Some authorities on social problems feel that it will be ineffective in the eradication of lynching because of certain conditions that exist in communities where lynchings occur. On the other hand, the ever present threat of lynching and the apathy of public opinion concerning this evil, demand persistent agitation and continued effort for the enactment of laws that will prevent and punish this brutal and stupid crime.

"The cry has been raised that the Costigan-Wagner Bill was framed by those who are inimical to the traditions of the South. It is and always has been a hideous crime without excuse in Southern policy or law. If this Bill is not competent to cope with this evil, we beg our representatives to frame and submit a bill that will end the crime of lynching.

"The Woman's Missionary Society represents a great cross-section of the South. It is a religious and not a political body. It is interested in those measures that promote good life under conditions of law and order. It is not within its province to introduce bills to legislative bodies, but to demand the enactment by our representatives of laws that will abate those evils we are set to destroy. Therefore let us support the Costigan-Wagner Bill until a better bill is offered. It will prove a rallying point for our forces.

"Your representatives and Senators will very soon be returning to Congress. You are urged to see them or write them at once of your convictions on this Bill and to assure them that you and a very large number of their constituents have this matter deeply on their hearts and will continue to work for their convictions.

"Sincerely yours

"MRS. W. A. NEWELL,
"Council Superintendent."

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WOMEN AND THE MINISTRY

By Mrs. W. J. Piggott

When in 1926 the Woman's Missionary Council set up a commission to study the place of woman in the church, the first task to which the commission addressed itself was a survey of the church to discover the number of women serving in appointive and elective positions and the kind and quality of the service rendered. Other denominations and fields of service outside the church were also studied.

Out of this research came the conviction that women who were called to preach the Gospel should be permitted by her church to answer the call. Men and women representing a cross section of the church were circularized to discover their thinking on the matter of the ordination of women to the ministry. This question ten years ago, as it does now, commanded the attention of many groups in many countries, therefore it is of grave concern to the church. After the memorial for clergy rights failed to pass in the General Conference of 1934, the reorganized Committee on Status of Women girded itself for further study of the question. The replies to the 100 questionnaires sent to Council and Conference leaders and missionaries indicated an intensified conviction that the church of God should not bar a woman from any service for which she is fitted for the

sole reason that she is a woman.

Five questions relating to the subject were asked. In reply to the direct question "Should women who feel called to preach be excluded from the work and office of the ministry?" an unqualified "No" was registered by ninety-three women. The following observations emphasized the opinions of several: "If they are faithful, called and prepared no one should deny them this avenue of service." "No—not just because she is a woman." "No, if she is sure that service is the divine will she should answer the call." One thought "other fields more suitable," another said "We can preach by our lives." The last two replies apply equally to men and women and to persons in the ministry as well as out of it. The point involved in the question is the right or wrong of excluding any human soul from a service to which that one is called and for which she is prepared.

The third question in the series was "Do you believe the work of the Kingdom would be promoted if women were ordained?" The number of replies to this question was greatly reduced, due to a misunderstanding of its import, and a failure to think it through in its full significance. The fact was in some measure overlooked that ordination for women would help to overcome some of the inequalities of representation in Conferences and on boards. Sixty-seven women thought the Kingdom would be promoted if women were ordained and the following reasons were assigned for the belief: "The church would move forward if this unChristian discrimination were removed." "The church cannot be wholly Christian without being just." "It is the Christ ideal to make no distinction, no male or female and the ideal of the church should be the same." One said in substance if by "promoting the work of the Kingdom" spiritual advance is meant, the church should move forward for spiritual advance is contingent on obedience to Christ's ideals. One declared that "The Kingdom is promoted on the foreign field by women preachers." One conservative said "It couldn't hurt anything and it might help," while another with practical knowledge of conditions said "It would depend on the individual woman, some men are not promoting it."

The last two questions concerned the advisability of seeking license as local preachers, or continuing to work for ordination to the ministry. Though the questions were interestingly and variously answered the majority opinion declared it best to adhere to the principle of no discrimination against a sex by continuing to work for ordination, "not merely to multiply places for women but to make the church wholly Christian in its attitude toward them." One discouraged one

said "It seems so useless to try to achieve the thing which we know is right." Another hopefully stated "work for ordination has an educational value. It will lead to favorable action when women majorities get behind it." One reasoned "If local preacher's license is granted it will result in apathy toward a further advance." Another thought "Service as a supply might afford a demonstration of a woman's fitness and ability and thus advance the cause for full recognition." Other comments were, "Since the ranks are so filled with men, local preacher's license is the only advance possible now," and "under the present evasive system we had better seek local preacher's license."

Conclusion

Since expediency is at present a more compelling influence than justice, some who believe in the principle of no discrimination because of sex have expressed the view that "The Kingdom would be promoted" if deaconesses and missionaries were eligible to serve as supplies in rural communities. Cases are sighted where consecrated women have cultivated and built up rural communities. The establishment of a congregation meant that the woman must give way to a man who had not a scintilla of her burning zeal, her understanding, her sympathy and love—but—he is a man. There are so many waste places in our south where the influences of the Gospel are not penetrating, which could be cultivated by a spirit-filled missionary and built up substantially by her service as supply or pastor. To make this possible seems such a simple matter of religion, common sense and justice.

There are mildly expressed sentiments "Let well enough alone," "don't rock the boat," and "it will come in God's own time." These attitudes never made for advance in any area of life. Inaction was not the policy of pioneer women who built the missionary work, the work which has been the "mother's knee" where women learned to utter audible prayers and give voice without self consciousness to their convictions in public meetings.

Watchful waiting was not the policy of those who secured the limited rights of the laity which women enjoy and appreciate, though many are unmindful of the prayers and tears and effort in the background. Progress along any line comes through action. The conclusion is inevitable that as Christianity comes to be practiced in the measure that it is professed profound changes will come on many lines. Among them will be a recognition of the right of woman to serve in any place for which she is called and prepared.

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Christian Education

CHURCH SCHOOL LESSON, JANUARY 26.

By Rev. J. R. Countiss, D. D.

WHAT JESUS CAME TO DO Luke 4:16-44.

Jesus had been baptized, tempted and proved, had opened his ministry in Judea, whence reports had come of his remarkable works. Our lesson finds him in his home at Nazareth, and in his accustomed place in the synagogue. The worship there was far from ideal, but every true worshiper could help and receive help. The scroll was brought from its chest and

handed to him that he might read the lesson for the day. Perhaps it was expected that he would do some miracle to gratify the neighbors; certainly he might say something complimentary of that village whose reputation was notorious. He might have won immediate following there and elsewhere had he chosen to be a "fashionable" Messiah—denouncing outsiders, flattering his own people, and laying down prohibitions and permissions for every hour of the day, as the scribes had already done for the Sabbath. How they did love a precise religion! And a leader with a sword!

As one appointed and anointed, Jesus announced a program of another sort. His ministry was to be spiritual. He even omitted all reference to "vengeance" in the quotation from Isaiah. He did not forget the poor, the broken-hearted, the captive, the blind, the bruised and oppressed. He never forgot them! Nor the acceptable—Jubilee—year, now to be an age-long year, a dispensation of freedom, of mercy and forgiveness for all people. He spoke gracious words from the Father, and they wondered and—waited—and whispered. What, no miracle for the home-folk? "Just as we expected from the Carpenter, Joseph's son." "Do here what you did in Capernaum." And his own received him not! On the contrary, they hustled him out of the village to kill him. But he went his way.

Like Elijah and Elisha, like all prophets, his message was only for the open-hearted. His good tidings were only to men of good will. Only such could participate in his ministry of comfort, consolation, healing and deliverance, whether that ministry pertains to soul or body, and it applies to both. Jesus would turn no stones into bread either to satisfy his own hunger or the gaping curiosity of the Nazarenes. His gospel was first of all spiritual. Unless men are changed, no permanent good can come of changed conditions or improved health. Witness the dole. If the money holds out, the cry for the dole will drown the sound of Gabriel's horn. But Jesus did change men. Captives and slaves are free. War has changed from a thing of glory to a thing of shame and scorn. The broken-hearted have found comfort immortal. Daily do the blind receive their sight at the hands of men who have followed the Carpenter from Nazareth. The centuries have witnessed greater works than Capernaum saw. There are still the oppressed

and under-privileged, but there are those who see and care. Preachers with a passion for righteousness proclaim the good news, the leaven works, and the Scriptures are fulfilled. The sermon in the synagogue at Nazareth was not in vain.

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We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

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Skin Torment

Itching, roughness,
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COUGH STOPPED quicker by "Moist- Throat" Method

WHEN you catch cold, the tiny moisture glands in your throat and wind-pipe dry or clog. Thick phlegm irritates your throat, making you cough. It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.

Over 1,000,000 doctors' prescriptions for Pertussin were filled in one year according to Prescription Ingredient Survey issued by American Pharmaceutical Assn.

"Pertussin stopped Jackie's bad cough next day!" writes Mrs. P. Fernandez, Providence, R. I.



PERTUSSIN

"MOIST-THROAT" METHOD OF
COUGH RELIEF

THE BEST WAY TO TREAT...

BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES Apply Gray's Ointment

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.



I'M SOLD

It always works

Just do what hospitals do, and the doctors insist on. Use a good liquid laxative, and aid Nature to restore clocklike regularity without strain or ill effect.

A liquid can always be taken in gradually reduced doses. Reduced dosage is the real secret of relief from constipation.

Ask a doctor about this. Ask your druggist how very popular Dr. Caldwell's Syrup Pepsin has become. It gives the right kind of help, and right amount of help. Taking a little less each time, gives the bowels a chance to act of their own accord, until they are moving regularly and thoroughly without any help at all.

Dr. Caldwell's Syrup Pepsin contains senna and cascara—both natural laxatives that form no habit. The action is gentle, but sure. It will relieve any sluggishness or bilious condition due to constipation without upset,

HODGE, LA.

Dear Dr. Duren: Just a few words from Hodge; but first I would like you to know about the Advocate plan from here. Mrs. Wickham, who has had charge of sending you the monthly payment accepted by the Board, seems to think the last year's contract does not expire until in June or near that time. However, she says she is not receiving the Advocates any more. So I'm wondering if the 12 month contract has run out. Please advise me, and if it has expired I shall get it renewed soon. I shall do my best in assisting the Advocate through the campaign.

Now just a few words from the work. We have been very cordially received and the outlook is very bright. Hodge has gone to whole time at \$1800.00 salary. The attendance is good and is increasing. The people have been very thoughtful and kind to us. The parsonage has had a number of repairs made. We are planning to build some additional Sunday School rooms soon.

REV. C. B. WHITE.

FROM CLAY, LA.

When I left Calhoun it was with deep regret but that we have been well received in Clay would be to put it mildly. When we came I found the folks here preparing a Christmas program to be presented at the church. When the evening arrived, a fine service in music and song was enjoyed by our folks, following which the traditional Christmas tree celebration was held. To my intense surprise my name was called at the very last and a large packing case filled with provisions and good things was dragged in and presented to Mrs. Clayton and me. It must have suggested something for since that time we have been the recipients of two more poundings.

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NEW ORLEANS,

LA.

When we recently held our first quarterly conference I was able to report that the parsonage had been re-roofed and electricity installed since Conference, in addition to other improvements made for our convenience. The salary of the pastor has been raised and our people have laid out an ambitious program for the year. We look forward to a pleasant time in Clay.

R. L. CLAYTON.

THE PREACHERS' MEETING

The January meeting of the preachers of the Aberdeen District of the North Mississippi Conference met in Aberdeen, January 7.

Rev. T. W. Lewis preached the sermon. The subjects for the occasion were Evangelism and the Financial Program of our Church. These subjects were ably discussed by several of the pastors. Our presiding elder, Rev. W. P. Buhrman, was present and brought us words of encouragement. The brethren recognized his wise leadership and truly the Aberdeen District is going forward this year.

REPORTER.

**Negro Leader Sets Forth His Views
On the Proposed Plan of Union**

(Continued from Page 7)

organic relation with the millions of the white group in church fellowship," but this advantage will not stop with the Negro members of the church in actual organic relation, but will extend to the whole race, and indeed to both races; for it will be a tremendous lift to the whole interracial movement in our country, both North and South. The record of the Methodist Episcopal Church in its work for the uplift of the Negro in an epic in the possibilities of what one racial group can and will do for another, less favored group; nor can the church in any of its fields of endeavor show larger returns from its investments in this regard than from its work among Negroes in the South.

The Methodist Episcopal Church, South, also has done and is doing effective work among Negroes in the South. This can easily be attested in its co-operation with the colored Methodist Episcopal Church, particularly in the educational program of that church. But more important, perhaps, than its direct contribution through the channel just mentioned is the indirect contribution given to the whole interracial movement in the South by members of its communion. The leadership in this movement is, without question, furnished by members of the Methodist Episcopal Church, South. One

of the great values of Methodist unification will be to have these two great communions combining their efforts, both North and South, for the further advancement of the Negro group in America, and for a larger degree of interracial goodwill in the nation as a whole.

The more the writer studies the proposed plan of union the more he is convinced that it does answer in as satisfactory a manner as could be expected, in the present state of public opinion, the questions raised at the beginning of this article. What is more important, from the standpoint of the kingdom, is that the plan represents the beginning, not the end, of a tremendously worthwhile venture. It suggests that Methodism is on the march, and with it the whole Christian enterprise in the United States of America.

GLARE

From Oncoming Headlights
HURTS YOUR EYES

Raw Light
From
BARE BULBS



is just as HARMFUL

It's an exploded idea that glare is only caused by headlights and bright sun. Actually there may be almost as much glare indoors as out. Glaring "raw light" from bare bulbs, for example. What we do not realize is that this indoor glare is a constant source of irritation to our eyes, nerves and minds. When you drive a car against headlights you are acutely conscious of this glare. At home the effect is even more insidious because you are not so conscious.

Call MAIN 4900 for a FREE lighting survey of your home. Drop in when you are downtown at Public Service to see the new styles of lighting fixtures that will help you eliminate glare from your home.

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

In the nineteenth chapter of I Kings we read the complaint of Elijah, "I only am left and they seek my life to take it away."

Now, idleness was partly responsible for his gloom. Soon God gave him something to do. But his sense of loneliness was most depressing. It is a tragic experience to have a great vision and no one with whom to share it. Pioneering souls have often been very lonely. Christ endured a bitter experience in the garden of Gethsemane, and even his trusted dis-

ciples went to sleep. Jesus "came unto His own, and His own received Him not." He "tread the winepress alone." Every great soul must be willing to travel life's pathway in solitude.

But God revealed to Elijah, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal." Somehow we cannot respect these seven thousand as much as we would like to respect them, because they should have boldly taken their stand with Elijah. Certainly some of them should have encouraged the prophet. But at least we are grateful that they had not conformed to the worldliness so prevalent.

In striking contrast, we think of the gracious fellowship that comes to those at work in the Christian Church of our day. This meditation is written at Memphis on Saturday of the session of the Methodist Young People's Conference. Over five thousand young people have assembled to study the theme "Facing Life with Jesus Christ." Through the snow they trudge their way from their rooms to pack the auditorium. What an encouragement to the leaders of our Zion. Hundreds of thousands back at home also "have not bowed the knee to Baal." They, too, are willing to "face life with Jesus Christ."

We are also thinking of the inspiration to the young people. Many of them have sat "under the juniper tree" back home in the local church where they struggled to maintain the work. They shall carry with them the memory of thousands who have not "bowed the knee to Baal." What great things are wrought out in fellowship! What vast power there is in co-operation with others who face life with Jesus Christ!

It is the privilege of the Christians who labor in Methodism today to enjoy "the communion of the believers" and to find much help from fellow-Christians. The greatest achievements are brought about through co-operation. May they also carry with them the immeasurable resources of fellowship with God as they strive to achieve the purposes of God in the local churches and in our modern world. Even so dare the Christians of our day to undertake any task to which God shall call.

PRAYER

Our Heavenly Father, we "can do all things through Christ which strengtheneth" us. May we be "workers together with God." May we ever be willing to take our stand with Christ and "face life with Jesus Christ." We recall the admonition,

"If sinners entice thee, consent thou not." Forbid we should ever bow the knee to Baal. But we are grateful for the fellowship of those who hear the call of God and are engaged in the work of faith and labor of love. And supremely do we praise Thee for the presence of our Lord. For "this is life eternal, to know Thee, and Jesus Christ, whom Thou has sent." We offer our all to Thee in Jesus' name.

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You are taking for
Headaches, Neuralgia
or Rheumatism Pains
is SAFE is Your Doctor.
Ask Him

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
Preparations

BEFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated *among the fastest methods yet discovered* for the relief of headaches and all common pains . . . and *safe* for the average person to take regularly.

You can get real Bayer Aspirin at any drug store—simply by never asking for it by the name "aspirin" alone, but always saying BAYER ASPIRIN when you buy.

Bayer Aspirin



DO YOU FEEL SO NERVOUS THAT YOU WANT TO SCREAM?

Are you tired and cross? Ready to cry at the least provocation?



Mrs. Lucy Turner

Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

"I Had A Nervous Breakdown" says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

"I Thought I'd Lose My Mind" says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

Liquid and Tablet Form

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

In Memoriam

J. B. ERWIN

Last Friday, the 3rd., we laid away to rest our good friend and brother, J. B. Erwin of Lake Providence. Brother Erwin, as you will remember, was one of the most active and loyal official members of our church here. He was active up till his going. He was with the board of stewards in the December meeting and was one of the most optimistic members in planning the new year's work. He was confined to his bed only a few days. He was in a hospital in Vicksburg when he passed away.

Last year was a busy one for him in his church affairs. He served as chairman of the Committee on Property and Grounds and through his efforts many improvements were made and the grounds were beautified with many plants and flowers. We will all miss him.

Hundreds attended the funeral and many of them from the state of Mississippi, where he spent his boyhood days. Many leaders in Masonic circles were here as well as church leaders. Some say that the attendance was the largest they had ever seen here. The services at our church were conducted by his pastor and at the grave by the local Masonic Lodge, which also furnished the active pallbearers. The honorary pallbearers were the membership of the board of stewards and trustees and two other men who were very close to him, the Hon. J. H. Gilfoil, Jr. and W. D. Brown, a planter.

Mrs. Erwin is suffering with a broken arm that resulted from a fall about one month ago. Her many friends will remember her in prayer. The Erwins have our sympathy.

D. B. BODDIE, Pastor.

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

MRS. C. J. GRIFFY

Mrs. C. J. Griffy passed on to her eternal reward January 9, 1936, leaving a place in the church and community that cannot easily be filled. Hers was a life filled with love and thoughtfulness for all that came under her loving care. She was known to be ever ready at a moment's notice to go to the aid of those in distress.

She dreamed of a church plan capable of meeting the needs of the church and was one of the leaders in the erection of the present debt-free plant. She prayed and worked that the church might again secure a full time pastor. This, too, was brought to pass at the last Conference.

Her very life centered around the church and at every function she was the first to arrive and the last to leave. Though not quite sixty she evidenced a willingness to go and an abiding faith in God.

She left an heritage that will long be a blessing to the community in the fine family that she reared.

She is gone but has left a monument that will long endure.

JEROME CAIN, Pastor.

IN MEMORY OF R. H. TUCKER

Once in a life time most of us are called upon to part with our most priceless possession, a jewel without compare—our best friend, our loved one, and to be thus bereft, the world seems gloomy indeed; and

Whereas, the passing of Brother R. H. Tucker, on December 17, 1935, has left a void in the hearts of those who knew him best; and

Whereas, in the few short months he had been in our town and community, had won the affection and esteem of the community as a whole, and had endeared himself by his unfailing sympathy and gentle disposition to all who came within the realms of his influence; and

Whereas, the Church School and the Methodist Church, realizing that he was deeply consecrated to the Master's Cause, and faithful to every trust, would, in appreciation, pen a fitting tribute to his memory, but words are inadequate; therefore be it

Resolved, First, that we greatly regret the absence of his presence, and wish to convey to his wife and children our very sincere sympathy; be it further

Resolved, That a copy of these resolutions be spread upon the minutes of the Church School, a copy sent to the New

Orleans Christian Advocate, and a copy delivered to Mrs. R. H. Tucker, his wife.

Respectfully submitted,

MRS. S. F. KING,

MRS. J. H. FOREMAN,

MRS. OLA S. McLAURIN,
Committee.

RESOLUTIONS

On January 6, 1936, the following resolutions were adopted at the regular business session of the Woman's Missionary Society of the Methodist Church at Inverness, Miss.

Whereas on December 16, 1935, it pleased our Heavenly Father to call the spirit of Mrs. Callie Jones to a house not made with hands eternal in the Heavens, and

Whereas, during the many years that she lived among us, the good that she did and the life she lived will linger in our memory. Now therefore be it

Resolved, First, that her memory be cherished and her example of service be an inspiration for stronger faith and greater effort.

Second, That we feel keenly our loss in her translation as she was one of our most beloved and chartered members, and that we offer our sincere sympathy to her devoted husband, Mr. J. F. Jones, daughters, son and other loved ones.

Third, That this testimonial of deep appreciation of her loyal and faithful Christian service be spread upon our minutes to remain a guide to future generations and that a copy be sent to the family, the New Orleans Christian Advocate and to the County paper.

Respectfully submitted,

MRS. J. H. HICKS,

MRS. M. L. HALBERT,

MRS. ALMA SPENCER,
Committee.

SAVE MONEY FOR YOUR CHURCH AND FOR YOURSELF ON

FIRE—LIGHTNING—WINDSTORM—AUTOMOBILE INSURANCE. We insure Churches—Parsonages—School Buildings—Home Furnishings—Personal Effects and Automobiles.

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Without obligating yourself you may write us for rates and plan before your insurance expires.

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LOUISIANA CONFERENCE REACHES FINANCIAL GOAL

Missionary women all over Louisiana will rejoice with the Conference Officers that our pledge to Council, twenty-five thousand dollars; is paid in full. Mrs. Carver, treasurer, without waiting to send the regular itemized report, is broadcasting the good news, as this is the first time since 1930 that the Conference has been able to meet its goal. Better economic conditions are of course indicated, but underlying that one sees the determined loyalty and devotion of our women to the world-wide call of missions. Let us join with Paul in his exultant cry: Thanks be unto God who always leadeth us in triumph in Christ and maketh manifest through us the Savior of his knowledge in every place.

MRS. GEO. S. SEXTON, JR.

W. A. FREEMAN

Whereas, God in His Wisdom has called from our midst W. A. Freeman, and

Whereas, in his going we, the Board of Stewards of the Millsaps Memorial Church, feel that we have sustained a great loss, and

Whereas, we have listened to his words of counsel with profit, and have been inspired by his fidelity to duty and Sacrificial giving of himself for the ongoing of the Kingdom of God. Therefore be it

Resolved, That we express to Mrs. W. A. Freeman our heartfelt sympathy and pledge to her our prayers that our Father

LAME BACK?

● Don't suffer with backache that robs you of sleep! Millions have found that Sloan's Liniment brings quick relief. Just pat it gently on. Feel that soothing warmth as Sloan's rushes fresh blood to the sore spot. Your muscles relax... pains slip away... and you sleep like a top! Try a bottle tonight! Only 35¢!



Pat on gently!
Don't rub!

SLOAN'S LINIMENT

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.

2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.

3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$3.00 per set. New but shelf-worn. Supply limited.

4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Crystal Springs, Miss.

will be real and His Grace sufficient for these hours. Be it further

Resolved, That a copy of these resolutions be given to Mrs. W. A. Freeman, the bereaved wife, and that a copy be sent to the New Orleans Christian Advocate.

Signed: BOARD OF STEWARDS,
Millsaps Memorial Church.

J. B. ERWIN

Whereas, the Creator in His wisdom has removed from this earthly sphere our friend and brother, J. B. Erwin, and

Whereas, theology, creeds and religious philosophy had little or no part in Ben Erwin's life of Christian thought and endeavor, as his guide was the simple commands of the Master to do good to others, to help those in want and trouble, to minister to the widows and orphans, to be kind and considerate towards those whose needs were great, and whose resources small, and

Whereas, his charity was broad and unheralded, and little was known of many acts of kindness and courtesies extended to those in the humble, as well as the more assured, walks of life; wherever he could be of service and give assistance he was glad and willing to go. So well was this understood that few hesitated to call upon him, and his cheery smile and genial personality brought comfort and relief to many a troubled heart. His friendly, pleasant, kindly manner endeared him to all, and made him an outstanding figure in this section of the country, and

Whereas, his calm and tranquil acceptance of his approaching end, with no murmurings or vain regrets, showed that he had a firm hold upon the peace and strength that cometh from on High, and

Whereas, he will be greatly missed by friends, neighbors, community and the church in which he always took an active and leading part. Therefore be it

Resolved, That we, the Board of Stewards and the Board of Trustees of the Methodist Church of Lake Providence, La., and the members thereof, do hereby extend our heartfelt sympathy and con-

dolence, in this hour of their great loss, to his bereaved widow, his brothers and sisters, and other members of his family; and do express to them the deep sense of his loss to these boards, to the church, and to the community in which he lived. And be it further

Resolved, That a copy of these resolutions be spread upon the minutes of these boards; that a copy of same be sent to Mrs. Erwin; to the Banner-Democrat, and to the local newspaper at Starksville, Miss., and to the New Orleans Christian Advocate.

OFFICIAL OF LAKE,
PROVIDENCE CHURCH.

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COMMON colds often settle in throat and chest. Don't take chances. Don't let them go untreated—at the first snuffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4867.

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MUSTEROLE
BETTER THAN A MUSTARD PLASTER
MILD

Christian Advocate

NEW ORLEANS

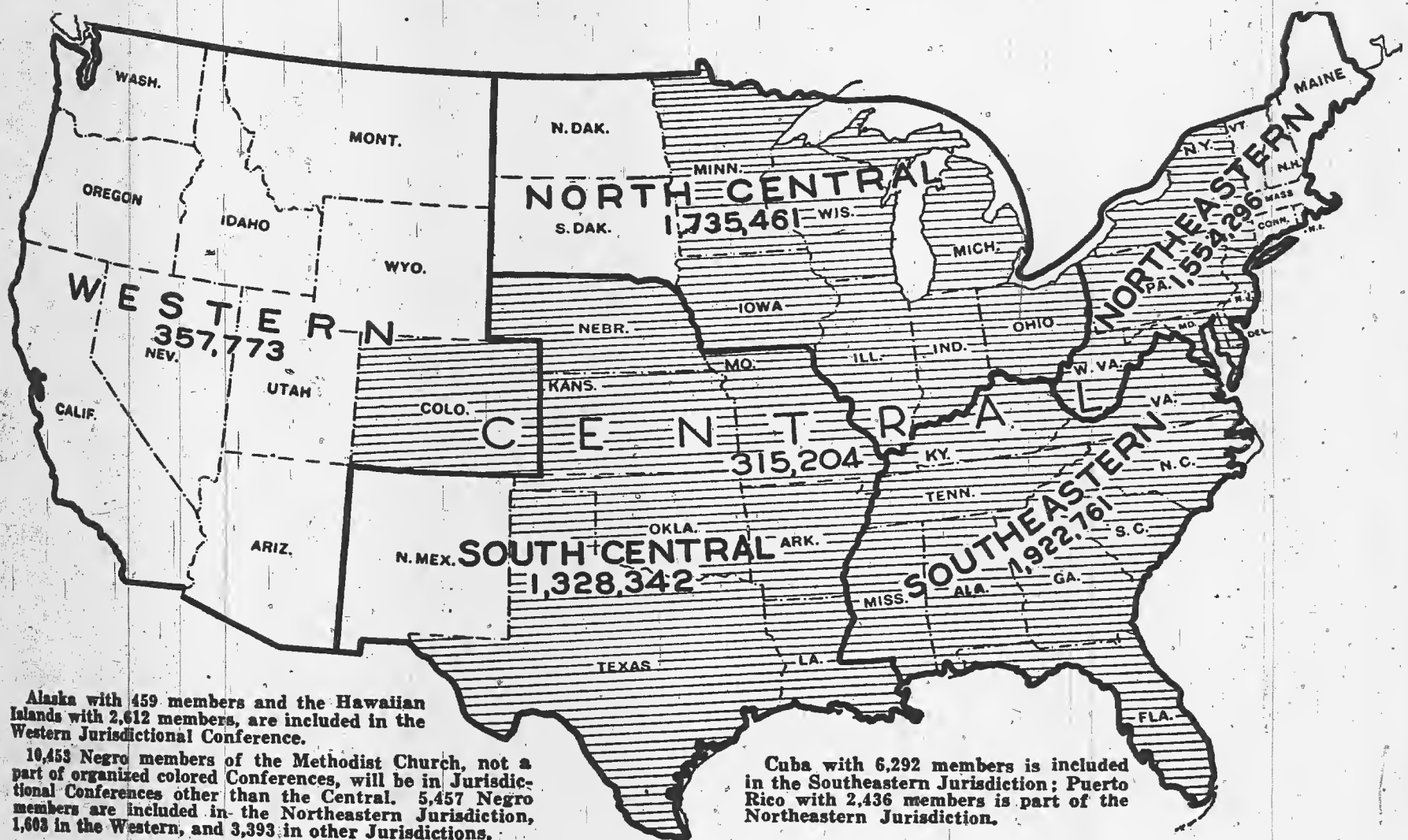
Vol. 83—No. 5.

NEW ORLEANS, LA., THURSDAY, JANUARY 30, 1936.

Whole No. 4168.

Proposed Jurisdictional Conferences of THE METHODIST CHURCH

Under the Plan of Union of
THE METHODIST EPISCOPAL CHURCH, THE METHODIST EPISCOPAL CHURCH, SOUTH,
and THE METHODIST PROTESTANT CHURCH



THE above map gives the outlines of the Jurisdictional Conferences of The Methodist Church as proposed for administrative purposes in the United States. The heavy lines indicate the boundaries proposed for five Jurisdictional Conferences, and the shaded portion overlying includes one Jurisdictional Conference—the Central. The work outside the United States will be administered through Central Conferences such as those now in use in The Methodist Episcopal Church.

The membership of The Methodist Church (proposed) is 7,213,837 in the United States only, and in the world it is over 8,000,000. There is also a Sunday-school enrollment of 6,437,000. These three Churches now proposing union represent over one half the communicant Methodist membership of the world and a Methodist constituency of over 30,000,000.

The membership of The Methodist Church within the Jurisdictional Conferences of the United States and territories as represented above is composed of communicants who are at present in the three uniting Churches as follows: Methodist Protestant, 191,595; Methodist Episcopal, South, 2,725,954; Methodist Episcopal, 4,296,288.



Wallet of the Week



EIGHTY-THREE GERMAN NEUROLOGISTS have published a pressing plea for the retention of Christian teaching in German public schools. They term the effort to shake the foundations of Christianity a piece of irresponsible folly. Upon the principle of psychic need, they warn against permitting the belief in Christ to lapse in the hearts of youth, since it is this that is the real anchor in the storms of our time. These representatives of science thus declare themselves to be at one with the great religious leaders of German history.

* * *

BOB FELL is the organist of Thompson Memorial Hall, Sunderland, England, and is probably the only one-handed organist in Britain. He lost his right arm in a heroic attempt to save a fellow workman who had been caught in a machine which he was operating. By hours and hours of patient and exhausting practice, he developed a skill and a technique which enables him to play the organ and direct the choir so perfectly that a stranger could not detect the handicap under which he works. He is an example of a man's power to master himself, even under seemingly insurmountable handicaps.

* * *

THE NATIONAL EDUCATION ASSOCIATION, through its 200,000 school-teacher membership, has come to be one of the most potent and wholesome agencies in the social and cultural life of the nation. Through a wide distribution of interested and discriminating educational leaders, all the changing tides and every new need of American life is registered immediately at the headquarters in Washington, D. C. In turn, an adaptation of policy to meet each new situation speedily is delivered to the furthest educational frontier, so that a perfectly adjusted system moves consistently toward the realization of the American ideal in popular education.

* * *

THE ACTIVITIES OF THE MORMON CHURCH are not confined to the United States. Twenty-six missionaries are now engaged in an effort to convert France, Belgium and Switzerland to the religion of the Latter Day Saints. All of them are recent college graduates, two of them girls, and their ages range from 21 to 26 years. France now has five Mormon churches. There are two churches in Belgium. A Mormon magazine appears in French every month. As compared to the missionary ventures of the great denominations, this is not an impressive showing; but is an ambitious gesture for the little group known as the Latter Day Saints.

BISHOP MOTOZO AKAZAWA was re-elected general superintendent for another term of four years at the recent session of the Japan Methodist Church. Bishop Akazawa's election will be of special interest to the Methodist Episcopal Church, South, since he was a product of the missions of our Church. He was educated in the University of Texas and Vanderbilt University, and he is one of the outstanding leaders of Protestant Christianity in the Orient. Bishop Akazawa succeeded Bishop Uzaki in 1930.

* * *

MISS ANNIA RUTZ, the Virgin Mary of the 1934 Passion Play at Oberammergau, is now a student at Rollins College, Winter Park, Florida. Miss Rutz played the role of the Virgin Mary on two successive occasions. She and her sister, Miss Mia Rutz, came to America and entered Rollins College upon an invitation from President Hamilton Holt. The invitation was not a missionary effort so much as it was a piece of educational philanthropy. It makes possible for those German girls something which they might not obtain in the peasant surroundings of their native home in the German Fatherland.

* * *

BISHOP DARST, on behalf of the Roanoke Colony Association, presented a gavel to the English Society for the Propagation of the Gospel. The gavel was made from the wood of a holly tree grown on the site of Fort Raleigh, Roanoke Island, North Carolina. The gift commemorates the birth and baptism of Virginia Dare in 1587, first child born of English parents in North America. What a difference has been made in the civilization of America in the three hundred and fifty years since the birth of Virginia Dare! A wilderness swarming with savage Indians has given place to a culture and a civilization where teeming millions have subdued the forests and built cities from sea to sea.

* * *

GAETANO SALVAMINI, an Italian scholar who it now visiting lecturer at Harvard University, is quoted as saying that if Italy owned all of Abyssinia, it would be of no practical value to her. He thinks that Italy's falling birthrate may ultimately solve her population problem. Since 1901, the population has increased practically one-third, but the number of births last year were 62,000 less than in 1901. He believes, however, that a liberalizing of British and American immigration policy would greatly relieve the national fear of over-population. The tone of this utterance, it is needless to say, is quite different from the defiant attitude of the Italian government in beginning the war.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

HOFFMAN

Thus far we have refrained from commenting upon the activity of the New Jersey Governor in connection with the Hauptmann case. We confess that we were not much impressed by the sensational disclosures touched upon in the "hints" of Mr. Hoffman and we are less impressed now. We felt, however, that the Governor should be left to follow out any clue that might establish the innocence of the condemned man, or that might discover his accomplices in that horrible murder. We cordially despise the type of honor which is a composition of fear and selfishness, and we would not willingly bring any man under needless or unjust suspicion at that point. But Mr. Hoffman has chosen his course and we insist that he now make good on the insinuated disclosures. We sincerely hope that he may do so, but we confess that we do not expect it. To begin with, the desperate earnestness of a sincere man would be disposed to evade rather than court the appearance of being retained as counsel for the defence, a position which in a governor smacks of a betrayal of both the law and the people. The very thing that Governor Hoffman has done has been responsible for the promotion of mob violence all over the nation and such a course upon the part of chief executives can only result in a lowering of public appreciation for the processes of criminal administration, unless it brings to light the facts "hinted" at in the conscience maneuvers by which the public were prepared for the incident to follow. We believe confidently that the safest defences of life and property are the courts of the land, and we do not believe that any one man should be given authority to say to a jury and all the courts of the country, "You do not know what you are talking about." Such a thing, as we see it, is the last word in political folly, and our latest argument in support of that position is Hoffman. We regard the manifest contempt for law as the most alarming social symptom of this generation, and we do not believe that any veneer of emotional sentiment or appeal can be made an offset to such a drift.

BISHOP A. FRANK SMITH

During the week ending Sunday, January 26, Bishop Smith has been the preacher at the commemoration of the sixtieth anniversary of Rayne Memorial Church, New Orleans. His sermons have been greatly appreciated by the local congregation and many pastors and members of other congregations have shared their bracing spirituality and helpful thought. Bishop Smith has an easy and democratic style, his messages are well thought out and they are free from the mannerisms which might subtract from such efforts. We had the privilege of hearing many of the sermons and none of them were ordinary. His sermon on Cornelius, the Bible's exhibition of a religious man, was a timely and able deliverance upon the social and the parental problems of our day. It was no mere cant, but was fresh, invigorating, and searching. Dr. Holmes chose wisely when he invited Bishop Smith to lead the anniversary services, and the Bishop made a place for himself in the thought and affection of New Orleans Methodism.

REV. JAMES H. FELTS IMPROVES

The communication below was received on last Thursday, and we regret that its happy and hopeful message could not reach the many interested and distressed friends for almost a week. We are glad to be the bearers of such happy tidings.

"January 22, 1936.

"Dear Brother Duren: Mr. Felts wants me to speak through the Advocate to those whose inquiries and courtesies have 'overwhelmed us.' He keenly appreciates the solicitude of friends, and has reasonable hope of greeting them in person in a few weeks. He is not yet allowed to sit up and is under supervision of a trained nurse. I will thank you for giving publicity to this note.

"Cordially,

"MRS. JAS. H. FELTS."

Grenada, Miss.

REV. M. L. WHITE TRANSLATED

The news of the death of Rev. M. L. White, on the morning of January 25 at Jackson, Miss., will bring sorrow to many hearts in Mississippi and Louisiana. Brother White was one of the veterans of the Mississippi Conference who gave to the church of that section a heroic service. In addition to his wife, he is survived by two sons, L. P. White, Nashville, Tenn.; M. L. White, Jr., Forest Hill; and four daughters, Mrs. P. J. Woodward, Indianola; Mrs. V. G. Clifford, Flora; Mrs. G. P. Lipscomb, Flora; and Miss Elizabeth White, Jackson, Miss. The funeral, conducted from Galloway Memorial Church on Sunday afternoon, was in charge of Rev. J. L. Decell, assisted by Rev. T. M. Brownlee, Rev. B. M. Hunt, Rev. J. H. Jolly, Rev. M. L. McCormick, Rev. J. A. Wells and other Methodist ministers. A fuller statement will be furnished us later by Dr. J. L. Decell.

ABERDEEN METHODISM BEREAVED

In the issue of December 26, we noted the passing of Captain George J. Leftwich, one of the substantial figures in the Methodism of Aberdeen, Miss. Now comes the news of the death of Captain George Paine, the last surviving member of the family of Bishop Robert Paine. Captain Paine died on Monday morning, January 21, and his wife preceded him in death just a few months before. The funeral was conducted from the Methodist church Tuesday morning by Rev. V. C. Curtis, the pastor. In the passing of these two good and faithful men Aberdeen Methodism has sustained a real loss. Both of them were faithful and had come to be looked upon as landmarks of the church. They were the inheritors of the blessed influence of the life of Bishop Paine and they both carried well the responsibilities of that inheritance. The Advocate joins with the host of friends whose sympathies are enlisted for the bereaved of those homes and of the church to which they belonged.

ENGLAND'S KING DEAD

In the passing of King George V of England, the world has been brought to an appreciation of the worth and the character-strength of the man who for the last twenty-five years has ruled the British Empire—a Dominion embracing a quarter of the world's population and an Empire upon which the sun never sets. Notwithstanding the medley of populations and the territorial greatness of Britain, King George was one of the most modest and one of the most widely beloved sovereigns in the world. He appears to have been thoroughly democratic in his attitudes, his rule was founded upon a thorough

knowledge and understanding of the matters which affected the fortunes of his kingdom, and he was sincerely and unselfishly devoted to his people. His rule was not founded upon mediaeval arrogance, the fiction of "divine right," nor did it rest primarily upon the accident of an hereditary succession. It was built rather upon an ideal of service to the people and a fatherly feeling for the millions who made up the population of that great Empire. And, because of that quality in him, people of other lands, who know little of royal personages or of their courts, bow in sorrow with Britain's hosts at the bier of their lamented king.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

WHAT A TOAD IS WORTH

Nearly everybody knows what a toad looks like—but not everybody knows what he is. In the language of the dictionary, a toad is "a tailless, jumping amphibian, resembling the frog, and feeding on insects."

Those who judge by appearance alone would be inclined to say that the toad is an utterly worthless amphibian. In fact, he is so repulsive in looks and so "creepy" to handle that a kind of superstitious fear has grown up about him, and children are warned—when they need warning!—to let him severely alone. Even some grown folks say "Ugh!" when they see him squatting in his half-hole in the moist ground or intermittently hopping among the flowers and the vegetables.

But horticulturists say that a toad is worth \$10 a year. Their estimate is based, not upon what he is or what he looks like, but upon what he does. The service he renders is not spectacular; it is very simple, and is performed in the ordinary course of his very ordinary life. To be a little more exact, his life—or the way he sustains his life—is his service.

The toad never calls attention to what he is doing. The hen cackles when she lays an egg; the dog barks when he jumps a rabbit; some people send a notice to the newspaper, or call up the society editor. But the toad never cackles, barks, or prepares an interview. He may not shun publicity—though he is retiring in disposition; but he does not seek it. Neither praise nor blame affects him.

The toad eats insects—that is the service he renders; and gardeners say it is worth \$10 a year. Bad bugs can do a great deal of damage to vegetables and flowers.

Some toads may be worth more to their gardens than some men are to their communities.



The Forum



FORGIVENESS

By William C. Allen

Here is a funny story of two well known textile manufacturers of Philadelphia. They were bitter enemies. Finally one of them was smitten with disease, and realized his end was near. He thought of his enemy, wanted reconciliation and sent for him: he confessed the wrong he had done and implored forgiveness. The visitor also was shaken and expressed deep sorrow for his evil-speaking. The two men had a tender time. As the visitor was leaving, the sick man called him back with these words: "Of course, you understand that if I get well things are to remain between us exactly as they have been in the past!"

Was that forgiveness? No.

Admiral Jellico was the commander of the British fleet that fought the German navy at the battle of Jutland, during the Great War. He was buried in St. Paul's Cathedral, November 25, 1935. During the funeral service a young man stood in the gray light of the somber scene, afterward made his way to the crypt and laid a wreath of crimson and white bloom at the grave. The young man was Prince Frederick of Prussia, grandson of ex-Kaiser Wilhelm, and had been commissioned by his grandfather to pay this tribute to Germany's one-time relentless foe. Were not England and Germany better for this unexpected evidence of reconciliation from the vanquished Kaiser?

A story of General Lee, in the Atlantic Monthly, has told how, after he had lost the battle of Gettysburg, he rode by a wounded Union soldier who, though faint from loss of blood, raised his hands and shouted, "Hurrah for the Union!" The defeated General dismounted and, with extended hand, sadly said to the suffering boy, "My son, I hope you will soon be well." Long afterward the Union soldier declared, "If I live a thousand years I shall never forget the expression of General Lee's face." Was this not a noble instance of forgiveness, even in the stress of battle and defeat?

William Makepeace Thackeray and Charles Dickens, the two great English writers, toward the middle of the nineteenth century became rivals and estranged. Just before Christmas, 1863, they met in the Athenaeum Club, London, and frigidly failed to recognize each other. Thackeray turned back, seized the hand of Dickens and said he could no longer bear

the coldness that existed between them. Dickens was touched; they parted with smiles. The old jealousy was destroyed. Almost immediately afterward Thackeray suddenly died. Sir Thomas Martin later wrote, "The next time I saw Dickens he was looking down into the grave of his great rival in Kensal Green. He must have rejoiced, I thought, that they had shaken hands so warmly a day or so before." Is it not always well to seek forgiveness now? Are we sure that another opportunity will be afforded?

"Calumny and abuse are essential parts of triumph," exclaimed Edmund Burke, in one of his great speeches. Those who are successful or conspicuous in human relationships have reason to ignore the hard things said of them by envious or prejudiced persons. Senator Thomas H. Benton, of Missouri, often indulged in rancorous speech regarding those who misconstrued his motives, or vilified him. In 1844 a gun on the U. S. S. Princeton exploded and Benton experienced a marvelous escape from death. He subsequently said, "That one circumstance has changed the whole current of my thought and life. I feel I am a different man, and I want in the first place to be at peace with all those with whom I have been so sharply at variance." The great politician, who had largely dictated the policies of his party for thirty years, went out of his way to humbly seek reconciliation with Daniel Webster and others who had offended him. His implacable nature yielded to a sense of the divine forgiveness, after years of hating his political foes. The great heart and mind of Webster, and others, responded to his appeals. All were happier for the change.

Twice I have been in Zululand, South Africa. The Zulus are a very warlike people. I have been told of how their most famous king was conquered in the last century. In one of his raids he had been defeated by another Chieftain, and promised vengeance on his victorious enemy. The latter afterward sent him a courteous message, accompanied with presents of many cattle and other goods. The heart of the Zulu King was softened; friendship succeeded enmity. Even savages may understand the value of the Christian teaching of reconciliation, although they may never have heard of it.

A Christian man discovered a young woman living an evil life; he endeavored to induce her to return to her home. He told her he would write to her father at once. She replied, "It is of no use, sir, of no use!" "We can try," he said, and did so. The answer from the sorrowing father was immediate; part of his let-

ter said, "Let her come back at once; I will forgive all, and love her still." A forgiving father's or mother's petitions, on behalf of an erring child, may be answered long after their voices have been stilled. There is no limit to the divine remembrance of a parent's prayers.

An ex-major in the United States Army told me this story of his little son. The lad came home one day and said, "Father, another fellow at school struck me today." His father, a handsome man with whom I had friendship for many years, exclaimed, "He struck you, did he, I hope you struck back!" "No, father," was the unexpected answer, "It would not have been right." His irate parent demanded, "What did you do then?" The son replied, "I just looked him straight in the eye." The father, after telling me the story, added, "As I looked down on my little son, who could not strike back because he felt it was wrong to do so, but who could look the other fellow straight in the eye, I felt he was braver than I was." That son afterward became a widely-known business man in one of our great eastern cities, loved for his urbanity and tact.

Forgiveness should not imply a complacent attitude toward injustices and sins. When courtesy accompanies our protestations against the evils surrounding us, the tendency is to strengthen our witnesses on behalf of national and civic righteousness. Abuse is not argument. Among the notable men it has been my privilege to meet, I remember the late Dr. Edward Everett Hale—a reformer—as being a most impressive figure. He was considered the outstanding citizen of Boston in his later years. On his 80th birthday he said, "I never had but one enemy, and last week, when I was trying to think of his name, I found I had forgotten who he was." Was that not a delightful lapse of memory?

The wise Lord Herbert of Cherbury, wrote, "He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven."

We are living in an era of emotionalism and insecurity. It is a patriotic service to practice the spirit of conciliation—it is more. The teaching and experience of the Christian faith is that when we repent, and seek forgiveness from God—or from our fellowmen—we are absolved by Him. Can we not thus assist in the maintenance of public and domestic safety? Shall we not, by so doing, find peace for our oftentimes restless minds?

Denver, Colorado.

Thinking leads man to knowledge. He may see and hear, and read and learn, whatever he pleases, and as much as he pleases; he will never know any-

thing of it, except that which he has thought over, that which by thinking he has made the property of his mind.—Pestalozzi.

A NOBLE CHRISTIAN DIES

Sorrow has been brought to many hearts by the death of Mrs. Nathaniel Faulk, mother of Rev. J. W. Faulk, of Leesville, La. Sister Faulk died in the early morning of January 15 and was buried at Ebenezer church on the afternoon of the same day. Services were conducted by Rev. J. F. Krumnow, pastor of the church, who was assisted by Rev. Benjamin F. Rogers, presiding elder of the Lake Charles District; Rev. G. W. Dameron, Crowley, and Rev. M. W. Beadle, Eunice, La. Sister Faulk was a great Christian and for over forty years she had been a tower of strength in the Ebenezer church. She will be greatly missed in the community, and the loved ones whom she leaves behind will have the sincere sympathy of a wide circle of friends.

B. F. ROGERS, P. E.

MISSIONARY INSTITUTES—NORTH MISSISSIPPI CONFERENCE

Rev. R. G. Moore, Conference Missionary Secretary, announces the following schedule for the District Missionary Institutes of the North Mississippi Conference, M. E. Church, South:

Greenville District—Cleveland, Feb. 18, Dr. J. R. Countiss, presiding elder; Greenwood District—Greenwood First Church, Feb. 19, Dr. A. T. McIlwain, presiding Elder; Sardis-Grenada District—Sardis First Church, Feb. 20, Dr. W. L. Storment, presiding elder; Corinth District—Corinth First Church, Feb. 25, Dr. J. D. Wroten, presiding elder; Aberdeen District—Houston, Feb. 26, Dr. W. P. Buhrman, presiding elder; Columbus District—First Church, Starkville, Feb. 27, Dr. L. P. Wasson, presiding elder.

Dr. R. J. Parker, El Paso, Texas, formerly missionary to Mexico; Dr. J. H. Holder, president of the Conference Board of Missions; Rev. R. G. Moore, Leland; J. G. Houston, Conference Lay Leader; S. V. Wall, Treasurer of the W. B. Lewis Hospital Fund, will take part on the program.

Pastors from 165 charges, District and church lay leaders, members of the Missionary Committees, representatives from the Board of Stewards, the Woman's Missionary Society, and other groups of the local churches have been invited to attend the Institutes.



News and Views



HEADLINES

By Dr. D. B. Raulins

Did you ever attend a hatchet funeral? Doubtless you have and will agree with me that they are about the most enjoyable and hilarious parties that ever took place in a graveyard.

I recall as a child hearing my elders speak of "burying the hatchet." Being rather literal minded I could not get the meaning and concluded that it was one of those mysteries the solution of which a youngster might await for a later day. But why, thought I, "bury" the hatchet?

In my memory and imagination I could see the old claw hatchet on the farm always ready for a half-dozen uses and honorably and acceptably filling the all. Of course, occasionally, the old hatchet, in action, missed the nail for which it was aimed and landed upon a thumb-nail. Surely though the hatchet was not responsible for this. Why bury the hatchet?

And once I heard a remark about failure at complete burial of the hatchet. The gravediggers, it seemed, on occasion, sneaked their job and left the handle exposed. Not a complete burial.

"Seattle to Hold General Funeral to Bury Hatchets" is the headline of a January 1 newspaper responsible for this ramble across the hatchet cemetery.

Mayor Charles L. Smith of Seattle, by official proclamation, set a day for the burying of a number of old and prominent hatchets. Various and sundry grudges had accumulated over a long period of time. These had clogged the streams of civic and social fellowship and had become a menace to the moral health of the city. It was "Bury the Hatchet Day." And a big load of this putrid hardware was carted off and amid much hilarity publicly interred, handles and all. I suppose I should not be writing these lines for a church paper had it not been for a hatchet funeral I attended at the age of thirteen.

A meeting was in progress. The little brush harbor was full of us country people. After a strong and pointed sermon the preacher made an appeal. There was a very small response. The preacher paused in his exhortation and said, "I feel that there must be some hard feelings between some of you. Something is holding us up. I feel that the salvation of a number of young people is at stake.

If you know of any such trouble won't you clear it up right away?"

There followed one of those strange silences. Then people from opposite sides of the little harbor got up and met half-way and began to make apologies. Then as those old neighborhood hatchets headed for their graves I, along with some other young people, came out of ours to a life of Christ.

O those unburied hatchets. How they sour the spirit of a man and embitter the life of a home and community and slow down a church.

Jesus was strong for hatchet funerals. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Forgive us our trespasses as we forgive them that trespass against us.

Hello! Is that the undertaker? Come over at once. We want to hold a hatchet funeral. Call the cemetery man and tell him to enlarge the cemetery and dig some deep graves.

Hello! Is that the preacher? Take the crepe from your church door and put Easter lilies on the altar.

PLAN OF UNION

Unification: There is Much Hope

By Edmund D. Soper, D. D.,
President, Ohio Wesleyan University

What hope is there that the present plan of Methodist unification will be successful when the others have failed? There is much hope. According to the plan of union, adopted unanimously by the three commissions meeting together in Evanston last August, the Negro Conferences have been set apart into what is known as the Central Jurisdictional Conference, with all the rights and privileges of the five other (white) Jurisdictional Conferences into which the country is divided. They will elect their own bishops and be represented in the General Conference of the whole church exactly as their white brothers. This gives the Negro members of the church more privileges than they have ever enjoyed, even in the Methodist Episcopal Church to which they have always belonged. This plan is accepted enthusiastically by the Commission of the Southern Church

and is being favorably received by their constituency everywhere.

What does it all mean? Immediately and on the very surface it means that the members of these churches are becoming more and more strongly convinced that it is a burning shame to remain divided. Why should they be? There are no doctrinal differences between them, their ritual is fundamentally the same, they (the two larger bodies now planning union), have for over a quarter of a century been using the same hymnal, and in their emphasis on religious experience, which is the mark of Methodists everywhere, they occupy exactly the same historic position.

Again they ask, Why should we not be one? The question becomes all the more insistent as the whole Christian church finds itself traveling back to its common spiritual resources in the conflict with sin, with organized evil, and with a materialistic interpretation of the universe and all that is in it. It is no time to be mending denominational fences, especially when they lie between parts of the same family estate; rather it is time to clear them away entirely and unite in one great body dedicated to an abounding belief in the one God of all, revealed in Jesus Christ, and commissioned unitedly to lead the people against secularism and wrongdoing in every form.—Christian Advocate, N. Y.

A PASTOR'S APPRECIATION

Dear Brother Duren: We arrived at Richton November 22, and found a cordial people, a warm reception and a well-filled pantry awaiting us. The kindness has continued until this good hour.

I feel that one of the loveliest occasions in the life of a minister and his family is their first Christmas on a new charge. Our good people made this one of our best.

There is much that needs to be done here. We cannot tell how much our people will be willing to attempt. We shall try to lead them to do the things they ought to do. Our success depends largely on their response. Pray for us.

We feel we have a good start for a happy and profitable pastorate. We shall make every effort to make it so, by God's help.

You are giving us a good paper. Count on us to reach our quota and more.

L. D. HAUGHTON.

Mississippi and Louisiana

Dr. Theodore Copeland recently closed a revival meeting at Rossville, Ga. He is now engaged in a revival at Plano, Tex., according to notice received by the editor.

Millsaps College was represented by Dr. D. M. Key, the president, at the meeting of the American Association of Colleges held in New York, on January 16 and 17.

Dr. Ivan Lee Holt will be one of the speakers during Religious Emphasis Week at Ole Miss February 6. Dr. Holt is pastor of our St. John's church, St. Louis, since 1918.

We appreciate the message of Mrs. Florence Travis of Magnolia, Miss. In writing about other matters, she graciously adds, "I am enjoying reading the Advocate." We sincerely appreciate her commendation of our efforts.

Rev. Jeff Cunningham says that he is very happy in his new work at Ripley, Miss., and that he is looking forward to a good year. We feel sure that the people of that church will respond to his splendid leadership.

The many friends of Rev. Carl Lueg, pastor at Slidell, La., will be rejoiced to learn that he has been able to leave the hospital after quite a serious trouble following what promised to be a minor operation.

Rev. J. A. Wells, Glendale, Jackson, Miss., writes that he and his people are "praying, pushing and pulling" to get a start on their large church debt and that he is glad to report that things are moving hopefully in that direction.

We regret to learn of the illness of our good friend Brother W. S. Holmes, Baton Rouge, La. He has been kept in doors by an attack of la grippe, but we sincerely trust that he may soon be fully restored to health and his accustomed vigor.

Brother H. D. Wilson, lay leader of Camp Ground Church, Chalybeate, Miss., says that snowy Sundays have made their work quite difficult this winter. A picture of the church and a sketch will appear in an early issue of the Advocate.

Rev. E. W. Ulmer is organizing his forces for carrying to success every part of the church program on the Lena charge. Not the least of his interests is the Advocate and that we greatly appreciate.

A very interesting program was given by the laymen of the Oxford church at a laymen's supper January 16. Mr. Whitman Davis, superintendent of the adult division of that church, directed the program.

Rev. W. W. Bruner, Carrollton, Miss., quotes one of his members as saying that he had been a subscriber for the Advocate for sixty years and that if he were compelled to give up the Advocate or his daily paper, the latter would have to go.

We are happy to be able to report that, according to word received from Dr. Countiss of Greenville, Rev. James H. Felts is resting well and showing reasonable improvement. This will be good news to the many friends of Brother Felts.

Dr. T. A. Moore, a beloved physician of Holly Springs, Miss., was buried from the church Sunday, January 16, by the pastor, Rev. T. M. Bradley. Dr. Moore was a faithful steward of the church. Rev. R. G. Moore, our pastor at Leland, is a brother.

The Calendar of First Methodist Church, Shreveport, for January 19, carried an announcement of the engagement of Miss Margaret Dobbs, daughter of Bishop and Mrs. Hoyt M. Dobbs, to Dr. Leon Bain. The date of the wedding is not given.

The editor acknowledges with sincere appreciation a brotherly and loyal note from Rev. J. L. Sells, Mount Olive, Miss. The Advocate has no better friend and the Church no more faithful servant than he is. We print elsewhere a report from his charge.

Rev. A. K. McLellan has favored us with an advance copy of the "Service for Church School Day." The program takes its name and is built about the words of St. Paul: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

Upon the invitation of Dr. Henry Pargar Brooks, the pastor, the editor expects to spend Sunday, February 16, at Tupelo, Miss. We served that church for a term of four years and we look forward with happy anticipations to the privilege of greeting our friends there.

Rev. Fulton says that he was graciously received by the good people of Springfield, La., charge and that he is "all set for a good year." In his loyalty to the Advocate, Brother Fulton is second to none. He takes the matter to his people and he is doing so now.

Rev. O. W. Bradley, a former pastor of Rayne Memorial church in this city, but now of Huntsville, Texas, renews his subscription to the Advocate and adds a note which the editor sincerely appreciates. We learn from other sources that Brother Bradley is very highly appreciated in that delightful and cultured charge.

Mrs. R. H. Wynn, whose late husband was an honored member of the Louisiana Conference, now resides in Houston, Tex. But her transfer of residence has not affected her attachment to the Advocate, nor her loyalty to the people of Louisiana who honor her and revere the memory of her distinguished husband.

Rev. W. J. Dawson reports that he is getting a good start at Itta Bena, Miss., and that his goal for the year is the successful operation of the full program of the church and full collections of all financial obligations. For the Advocate, he adds: "Its circulation adds quite a lot to the successful work of the church."

Rev. W. R. Lott, pastor at Oxford, Miss., is preaching a series of sermons at the morning hour on "Some Dramatic Scenes from the Bible." Subjects announced are: "Elijah's Will," "Absalom Hanging High," "Marriage of Rebekah," "Transfiguration," "Shipwreck of Paul" and "Death of Ananias and Sapphira."

The North Mississippi Conference Journal this year carries the picture of Dr. J. R. Countiss, to whom the journal is dedicated by the new secretary, Rev. W. R. Lott. Dr. Countiss was elected



secretary in 1902 and had served continuously since. He declined to serve longer. His record has been outstanding in the church.

Rev. Luman E. Douglas reports a great reception to his new field, the Walker, La., charge. He has already paid his District Work assessment in full and has a little more than ten per cent of his benevolences. In addition to that the parsonage has had substantial improvement. The people called Methodist have never failed a real leader.

Dr. W. P. Buhrman, the energetic and resourceful presiding elder of the Aberdeen District, North Mississippi Conference, has adopted a quarterly report blank through which he is made acquainted with all the affairs of his area. He gives to the General and Conference organs a prominent place of emphasis, which we greatly appreciate.

The church at Aberdeen, Miss., has lost several of its most faithful members since Conference. Hon. Geo. J. Leftwich, teacher of Bible for thirty years; Hon. George C. Pain, teacher of an adult class for fifty years; Mrs. J. W. Lauderdale, a faithful worker with the women; Mrs. Sam Spragins, a gifted teacher; Mr. Lucian Blair, a steward and usher.

The editor of the Advocate is in Dallas, attending the Ministers Week at Southern Methodist University. This will explain any delay in answer to communications requiring a reply. This note will also convey assurance to those whose articles fail to appear this week that they are in type, but we are overcrowded. We are doing our best to leave nothing out.

Friends of Rev. J. R. Countiss, Greenville, Miss., will regret to learn of the illness of his sister, Mrs. G. W. Tindall, Calhoun City, Miss. Brother Countiss says that she is paralyzed on one side from a stroke, and that her pastor, Rev. T. W. Lewis, and many friends are most attentive to her. We join with friends throughout that section in the prayer that the means being used for her restoration may be effective in securing restoration of her health.

Rev. D. T. Ridgway, back for the fourth year on Silver Creek, Miss., charge, has received a warm welcome which was evidenced by poundings by Silver Creek, New Hebron, and Bethel churches. Christmas pageants were given at Silver Creek and New Hebron. This year gives promise of being the best of the four, eight members have been received since Conference, plans for the revivals have been completed as have the Advocate campaign plans, and plans for vacation schools, training classes and church school institutes.

The fire damage to Mansfield College property several months ago has been settled. The Church receives something more than \$12,000, and it now seems probable that the debt against the Conference for the Mansfield property will be settled also.

Throughout the month of February, the Carrollton Avenue Church in New Orleans will conduct services in celebration of the fiftieth anniversary of the founding of that church. The preachers for the first three Sundays will be former pastors, Dr. W. W. Holmes, Rev. H. L. Johns, Dr. Franklin N. Parker, in the order named. The fiftieth anniversary of the dedication will be observed with a fellowship gathering in the educational building of the church on February 14, and Bishop Hoyt M. Dobbs will preach the sermon climaxing the celebration on February 23.

A note from Brother L. P. Brown, layman and loyal friend of the Advocate at Meridian, Miss., says that he has read the Advocate since he was a boy and that he has been a subscriber for sixty-five years. Brother Brown says that he voted for the admission of Dr. Jones, who recently passed away, and that no other living link with the Conference of that time remains. We genuinely appreciate the commendation of one so long associated with the career of the Advocate, and we trust that the loneliness of his reflections may be cherished by thoughts of the day-break just ahead.

Fire, which threatened the entire west side of Enterprise, Miss. Sunday night, completely destroyed the Methodist Church of that place. According to reports the fire originated in the church from a defective flue. Rev. W. J. Walters, pastor, had conducted the usual Sunday evening service and the congregation had left for their homes before it was discovered. A piano and two benches were all that were saved from the church. No insurance was carried. The fire caused an approximate damage of \$8,000 to adjoining residences.

SHOP

Some people to whom statements have been sent misunderstand the bill. The budget subscription for the past year was sent either by your church or by a friend, and the statement is in the nature of an inquiry as to whether you wish to continue it or not. It is not a "dun" but is rather a courteous inquiry as to your desires for the future. No name is ever placed on the Advocate subscription list without proper authorization. If you feel that you cannot subscribe for it, we would appreciate a card saying that you

cannot do so, and that will be the end of it. This notice is meant to be an explanation to all cases of misapprehension growing out of budget or complimentary subscriptions.

The 1936 Circulation Campaign now in progress bids fair to develop into one of the most successful in recent years. Many pastors have already begun solicitation of subscriptions while numbers of others are laying their plans for an early canvass of their membership. Lists of present subscribers showing expiration dates for use in securing renewals and sample copies of the Advocate which will greatly help in enlisting new readers to the Conference organ will be sent on request. Let every pastor have a part in this important work.

MEMORIES OF AN ITINERANT

Dear Brother in Christ: In looking over the New Orleans Advocate, the first thing that attracted my mind was the church house in which J. J. Brooks, Hiram R. Calwell, Irl R. Hicks, B. H. Bounds, H. C. Morehead and I were ordained deacons, sixty-four years ago last November. The house looks just like it did then but my mind runs back and I find that only two of us are living. What a vast host of them are now in Heaven. At that conference were Dr. A. L. P. Greene, who by his witticism ridiculed down an unnecessary controversy over the organ, Dr. J. B. McFerrin who lifted our Publishing House out of its indebtedness, Dr. T. O. Summers and other great men. At that time I took a hundred dollars worth of books and sold them and more that year. The day we were ordained we, the class, dined with Dr. J. B. Cotrell and had a royal time of it.

I love my old Conference, but have no friends in it by acquaintance, except about three officials, whom I hope to meet in Heaven, for there they will not give me reproach officially. The second Sunday in February, I am to preach my eighty-ninth birthday sermon in our church here.

While the Conference is nearly all strangers to me, yet I see something in every paper that does me good.

Brethren, preach Christ and him crucified, don't be afraid to rebuke sin in all its varied forms, lean upon Christ for strength and victory will be yours in the end. It may lead you into some dark places but the end will be clear.

Yours in Christ,

S. W. MILLER.

Frisco, Texas.

(Note—Only S. W. Miller, J. J. Brooks and H. C. Morehead were ordained deacons. All of those named were received into full connection.—Ed.)

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 Fifteenth St., Meridian, Miss.

Something to do in February

1. Stress Spiritual Life Groups. Observe World Day of Prayer, February 28. See January Bulletin for list of material.
2. Observe World Outlook Sunday, February 16. Check the subscriptions in your auxiliary.
3. Work on Life Memberships.
4. Have women read "Toward a Christian America" in preparation for the intensive study.

* * *

During the holidays many interracial projects were carried out by the different auxiliaries. Mrs. T. C. Remley, superintendent of Central auxiliary, and a number of the members, attended an open meeting of the Woman's Missionary Society of St. Paul's Negro church. The meeting was in charge of Bessie Trotter, the woman who was sent by Central women to the training school in Jackson during the summer. Mrs. D. E. St. John, district secretary of the Meridian District, gave an inspiring talk.

* * *

The Young Woman's Missionary Society of the Magnolia Methodist church sponsored a Christmas tree on Christmas Eve afternoon for 163 colored children, ranging in age from one to twelve years.

The tree, on the lawn of the colored school, was beautifully decorated.

Mrs. Della Brent, worker on the Christmas WPA project, gave 35 toys for the children.

A real live Santa Claus presented each child with a gift—toys for the smaller children and Testaments for the larger children, then handed each of them a bag of candy and fruit.

Fourteen baskets were then delivered to as many colored people over 65 years of age. Also a bag of fruit was given to about six others.

* * *

The Quitman auxiliary, Meridian District, has begun the year with renewed zeal and interest, and a deeper devotion to the work. Mrs. W. C. Couch is the new president.

* * *

The North Eastern Zone of the Brookhaven District, of the Methodist Woman's Missionary Society held the first meeting of 1936 at Silver Creek Methodist Church, on January 14. Mrs. R. H. Turnage, of Prentiss, presided, with Mrs. G. C. Terrell, of Prentiss, serving as secretary. Rev. D. T. Ridgeway, of Silver Creek, conducted the devotional of the morning. The societies of Georgetown, Prentiss, Carson, New Hebron, Silver Creek and Monticello were well represented. A very nice lunch was served during the noon hour. The afternoon devotional was conducted by Rev. L. L. Roberts, of Prentiss. Reports were made of the work done last year. The business of the zone was attended to and officers for 1936 were elected. Mrs. R. H. Turnage, of Prentiss, president; Mrs. J. F. Gibson, of New Hebron, vice-president; Mrs. C. B. McArthur, of Silver Creek, secretary; Mrs. Pope Jordon, of Georgetown, treasurer; Mrs. A. P. Wilson, of Monticello, reporter. The next meeting will be held at Monticello Methodist church on March 31.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

On several occasions we have reported in this column conditions of our sick ones. This time we come with the already well-known fact that Mrs. B. P. Brooks, our beloved president, has passed away. Not anything that we can say will fully express what the Conference feels, the

anxiety they, as women, have felt during these months of Mrs. Brooks' illness, the deep concern they felt for one who was tireless in serving them, but because we loved her we wish to say so.

When we meet in April we shall miss her bright alertness, her ready wit, her friendly presence. The work will go along because God's work always does, but those of us who carry on will be sad and heavy of spirit. We shall miss her guidance, her grasp of detail, her readiness to attempt the impossible, her courage in the face of discouraging facts, her eagerness to know what her duty was.

We appreciate the privilege of the years of her leading. We have learned from her and the greatest tribute we can now pay her is to go forward along the lines of her leadership.

February Plan of Work

1. Remind the pastor of World Outlook Sunday, February 16.
2. Plan to do some effective work with Octagon coupons.
3. Report of effort to organize Young Women's Circle.
4. Begin new book in Spiritual Life groups.
5. Bible study.
6. Outlook Program.
7. Presentation of Bulletin.
8. Pledges paid in full for month.

The Louisville, Miss., Methodist Missionary Society has six copies of the book, "That Other America" by Mackay. They are for sale at half price, that is at thirty cents a book. If you are interested please write Mrs. L. G. Atkinson, Louisville, Miss.

* * *

The Woman's Missionary Society of the Methodist church held their Christmas meeting at the church Monday afternoon and were well represented despite the inclement weather. Mrs. John Boswell held the devotional, using the seventh chapter of Deuteronomy, ninth verse and Psalm 145, verses 8-11 to develop the topic, "The Faithfulness of God." Mrs. R. R. Watts gave a very interesting review of the important stories in the World Outlook. At the conclusion of the program Miss Effie Hughes presented our retiring president, Mrs. Tom Love, with a beautiful diamond brooch, a token of the high esteem felt for Mrs. Love by the ladies of the Missionary Society.

After repeating the Lord's Prayer in unison the society adjourned to meet the 6th of January.

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FROM JEANERETTE, LA.

Dear Dr. Duren: Caesar said, "I came, I saw, I conquered".

I say, "I came, I saw, I have yet to conquer." However, we arrived on the scene of battle in good health and in good spirits.

Jeanerette, as perhaps you know, is one of the newly formed charges in the Lake Charles District. Other churches on the charge are St. Martinville, Lydia, and Pecan Island. A very nice arrangement has been made whereby I have services three Sunday mornings at Jeanerette and three Sunday nights per month at St. Martinville.

We have started out on what promises to be a very successful year. Whereas the membership of these churches is small, the physical equipment is sufficient to meet the needs of much larger groups. The Jeanerette church, with its spacious auditorium and two beautiful stain glass memorial windows, would do credit to a membership three times as large. This past year a new parsonage was completed and occupied.

Perhaps the greatest opportunity that a minister ever faced is wrapped up in the St. Martinville church. With two oil wells producing and two others being drilled, people are moving into the town in great numbers. Our church is the only Protestant Church there and I see no reason why there should not be a great growth in our St. Martinville church.

Practically the same situation exists at Jeanerette. One oil well producing, others being drilled, people moving in.

Our budgets have been prepared, definite objectives have been outlined and presented to the people, and we are moving along with a great deal of confidence in the future.

We propose to consider the full pro-

gram of the church and to that end I wish you would send me the names of Advocate subscribers from Jeanerette, St. Martinville, and Pecan Island post offices.

Trusting all is well with you in your work, I am

Sincerely,

ALVIN P. SMITH.

FROM OAK RIDGE, LA.

Dear Dr. Duren: Brother Johns, our district pastor, has just held our fourth quarterly conference. The outlook for a full report is good. The outstanding achievements for the year are: Good revivals, forty-two additions, one new Missionary Society, substantial improvements on parsonage, reduced parsonage debt one-third, reestablished our church at Swartz, twenty per cent increase in finances, entertained the District Conference, took course and got credit at Pastors' School, got a credit at the Training School in Monroe, made more than five hundred pastoral visits, held four revivals, traveled eight thousand miles, and have taken on twelve pounds avoirdupois. In addition to the above, have made one of the best gardens in Morehouse Parish. My work extends over three parishes, Morehouse, Richland and Ouchita. This is a great country and a very fine class of people to serve and live among. Our streets have been paved this year, and we have all modern conveniences.

My father recently celebrated his 90th birthday with us and preached for us. All were charmed with his message.

Yours cordially,

J. M. ALFORD, Pastor.

(Note—This letter should have been published two months ago, but accidentally got into the wrong pigeon-hole in the editor's desk and it did not come to light until now. It is published with sincere apologies to Brother Alford.—Editor.)

EDUCATIONAL COUNCIL

At the meeting of the Educational Council of the Methodist Episcopal Church, in Memphis, Tenn., from December 31 to January 3, Millsaps College faculty delegates played an important part.

Dr. B. E. Mitchell, dean of men at Millsaps, spoke Wednesday morning on "Relating the Student to the Church: The Problem as Seen by the College Administration." Thursday morning Dr. D. M. Key, Millsaps president, led in a discussion of "Shall the Church Set Standards of Her Own for Her Colleges? Specifically What Should These Standards be?"

Wintersmith's Tonic

FOR

MALARIA

AND

A Good General Tonic

"Principles of Personal Counseling" was the subject of an address by Dr. Henry M. Bullock, head of the department of religious education, on Thursday morning.

Professor A. L. Gilmore, of the religion department, also active at the conference, is director of Christian Education of the Education Council. On Wednesday Dr. C. A. Brown, alumnus of Millsaps College, spoke on "Editorial Matters" and on Friday he discussed "The Literature and the Program."

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It is surprising how quickly this loosens the phlegm, soothes the irritated membranes, helps clear the air passages, and thus ends a bad cough in a hurry.

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Christian Education

CHURCH SCHOOL LESSON, FEBRUARY 2.

By Dr. J. R. Countiss

JESUS ENLISTS HELPERS

Luke 5:1-11, 27, 28.

People crowded to hear Jesus because his message met their needs, giving them hope and comfort, and disclosing the light of the Father's face. Such messages still draw crowds. Those who might have re-

corded for us his gracious words were busy washing and mending nets. That he might better be heard, he stepped into Simon's boat, and asked that it be pushed off a bit from the shore. From this pulpit he taught. His followers often miss golden opportunities by waiting for suitable places and convenient seasons for proclaiming the Word.

The sermon ended, Jesus asked Simon to launch out into deep water and let down his net, a severe test of his faith and obedience. A night of toil had brought no reward. If there was anything that Simon knew, it was fishing, and his long experience told him that this was not the time for a catch. However, he obeyed with astonishing success. Nothing so impresses a man as contact with a master in his own field. Simon could have no higher evidence of the superiority of Jesus. The miracle was an acted parable of what Simon and others might do with the help of the Master. It brought an overwhelming sense of unworthiness to have such a guest in his boat. Men feel most unworthy when nearest to God. The holiest are the humblest. When Simon said "depart from me," Jesus answered "follow me." He was a poor judge of his fitness for service. His small act of obedience was a guarantee of greater success in a larger field. Had he failed here, the experience of Pentecost would never have been his.

Simon and James and John left their nets and boats that day forever. History vindicates their choice and their sacrifice. So of Levi, (Matthew), the tax-collector, a despised outcast who took money from his brother Jews for the hateful Herod. Why was he chosen? Partly because Jesus came to seek and to save the lost; partly because he was fitted to reach another group; partly to set forth the universal application of the gospel of love.

How little these four men knew of the message and mission, the person and purpose of Jesus! They were but kindergartners, learning the alphabet of the kingdom of God. Has not the church been rather exacting of beginners and far too lax with those who have had time and opportunity for advancement in Christian living? There are no graduates in the school of Christ. All are disciples, learners. Let us not despise the "little ones." There four men were ready to do the best they knew. Their faith was evidenced by action. The thief on the cross knew no theology, but he recognized and

desired goodness when he saw it. That was enough for the Master.

Jesus needed helpers in the beginning. He needs them still. All are called to service and to sacrifice, full-time or part-time. If one can give but an hour a week, let it be God's hour while boats and nets, shop and office are forgotten. No need to envy those who go to foreign fields or enter pulpits at home. Find the little thing close at hand that needs to be done and do it. "Launch out and let down the net." Thus do learners become teachers, and disciples become apostles.

LOUISIANA YOUNG PEOPLE

Hello, Young People: I promised you in my last letter that I would tell you about the Executive Committee meeting which was held in New Orleans on January 10-11-12.

This was the annual meeting of the Executive Committee, following the Educational Council held in Memphis immediately after the Young People's Conference, to consider plans for the summer assembly.

The meeting was opened by a brief devotional led by Rev. G. W. Dameron. We then entered into the business of discussing the 1936 summer assembly. The assembly will be held at Centenary College in Shreveport on June 15-19. The theme for the assembly will be "IN MY NAME — BUILD." There will be eleven courses offered the young people. From the plans made by your officers it looks as though the 1936 assembly will be the best on record.

We were fortunate in having Rev. E. O. Harbin of Nashville present to help us in setting up the program. Others present were Rev. G. W. Dameron, 1936 assembly dean; Rev. A. K. McLellan, Conference executive secretary; D. L. Dykes, Conference young people's president; Miss Maurice Hart, vice-president; Miss Pearl Hattic, secretary; Miss Edeline White, treasurer, and your friend, the publicity superintendent.

I had often heard of the hospitality of the New Orleans young people, but since this was the first trip several of us had made to the city, the hospitality offered us far exceeded our expectations. We were entertained by Dr. and Mrs. Crichlow and Collins Lipscomb. Among those who took us around and showed us the city were Dalton and Robert Crichlow, Bob Carter, Ernest Mickal, Mary Lou Swan and several other New Orleans young people. These friends each helped to make the meeting of the Executive Committee one that we shall never forget.

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EDUCATIONAL NOTES

LOUISIANA CONFERENCE

By A. K. McLellan

The Louisiana Conference Pastors' School for 1936 will be held at Centenary College, June 1-6. The board of managers have been called to meet in Shreveport on January 23. A full program will be worked out at this time and announcement will be made concerning courses and other features of the program.

Dr. Gilbert T. Rowe has accepted an invitation to be with us in the Pastors' School this summer.

The Assembly Committee of the Louisiana Young People's Conference met in New Orleans January 10, 11 and 12, for the purpose of planning the program for the 1936 Assembly. The date for the Assembly is June 15-20, and will be held at Centenary College.

Rev. G. W. Dameron of Crowley, La., is chairman of the Assembly Committee and dean of the Young People's Assembly. The other members of the Committee who were present were D. L. Dykes, Jr., president; Miss Maurice Hart, vice-president; Miss Pearl Hattie, secretary, and Miss Edselene White, treasurer. Mr. E. O. Harbin of the General Board of Christian Education represented the Young People's division of that board, and gave most helpful suggestions in planning the program.

The Louisiana Methodist Student Conference will convene in its third annual session February 21, 22 and 23, at Centenary College. Rev. Joe Brown Love, Conference director of the Louisiana Methodist Student Movement, and the officers of the Student Conference, have planned a most interesting program for the session of the Conference. Dr. William Akin Smart of the faculty of Candler School

of Theology, Emory University, will be the principal speaker. It is also expected that Dr. H. C. Brown of the General Board of Christian Education will be present at the Conference.

* * *

Young People's Day is to be observed on March 1. We urge our local churches to give this day a prominent place in their program of activities. This is an opportunity for the young people to tell of the work that they are doing in the local church, and also the local church to give prominence to the place that the young people's work has in its program. No offering is expected to be taken on this day, but it is to be given on Church School Day, March 29.

* * *

In connection with Dr. W. A. Smart's visit to Louisiana he is to make an itinerary which includes a visit to Louisiana State University; Southwestern Louisiana Institute; Louisiana State Normal, and Louisiana Tech. In these visits he will have the opportunity of meeting with the Methodist students of the student bodies of these institutions.

* * *

"TOWARD THE MARK" is the title of the Church School Day program for 1936. The date set for Church School Day is March 29. If this date is not convenient another more satisfactory date may be decided upon. It is suggested that the Church Board of Christian Education appoint a committee for the making of plans for observance of this day, and copies of the Church School Day program to be secured. We shall be glad to send a copy of the Church School Day program to the pastor and superintendent of each charge. These may be secured from Rev. A. K. McLellan, Box 750, Alexandria, La.

* * *

Miss Barnett Spratt of the children's division of the General Board of Christian Education has consented to spend a few days in the Louisiana Conference to discuss Vacation Church School work. She will probably make her visit the last week in March or the first week in April. We urge all district directors of children's work to keep this in mind and begin plans to have a meeting of children's workers in their district.

The Shreveport City-wide Training School for Christian Workers will be held at the First Methodist Church, February 23-28. At the same time will be held the City-wide Young People's Training Conference sponsored by the Shreveport City Union. Mr. R. H. Nelson and Mr. W. L. Fleming are the educational directors. The courses and instructors are as follows:

Worship—Dr. Nat Griswold, Hendrix-

Henderson College, Conway, Ark.

Evangelism—Dr. J. Richard Spann, Baton Rouge, La.

Bible—Acts—Dean R. E. Smith, Centenary College, Shreveport, La.

Understanding Adolescents — Miss Aileen Moon, Nashville, Tenn.

Training Juniors in Worship—Miss Mary Skinner, Nashville, Tenn.

Training Primaries in Worship—Mrs. J. W. Hannum, Birmingham, Ala.

Plans of the Church for Beginner Children—Mrs. R. R. Branton, Natchitoches, La.

Stewardship of Life—to be selected.

Young People's Conference:

Personal Religion—Rev. R. R. Branton, Natchitoches, La.

Senior Young People's Department Administration—Mrs. L. C. Poindexter, Monroe, La.

The Methodist Church and Its Work—Dr. R. W. Goodloe, Southern Methodist University.

ADERDEEN DISTRICT, NORTH MISSISSIPPI CONFERENCE

Dear Advocate: We are glad to report to you that the work in the district is getting off to a good start this year. In our first preachers' meeting the presiding elder suggested that emphasis be placed on evangelism, the revival meetings, and benevolences, urging an early start into the work, "beginning at the beginning."

Among the things that foretell a good year and a fine spirit are these facts. Six charges, five of which are circuits, have already paid something on our benevolences. They are Houston, Mathiston and Maben, Shannon, Water Valley, Main Street, Woodland, and Greenwood Springs. Palestine church on the Woodland charge has paid its quota in full on benevolences; and five churches on the Greenwood Springs work are also out in full. Derma and Eupora have made payments on district work; and Okolona and Calhoun City have definitely planned campaigns for benevolences in full at an early date.

Our pastor, T. F. Sartain, Greenwood Springs, begins revival services at his pleasant Grove church, Sunday the 19th.

Rev. W. O. Hunt, Shannon, reports progress in the clearing off of old debts on two of his churches, the goal to be reached by district conference time.

These are a few of the good indications, and we trust that the early zeal manifested in these things may "provoke many" to "love and good works."

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NEW ORLEANS,

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Dr. Leslie D. Weatherhead in his book, "Psychology and Life" (The Abingdon Press, 1935), has written as follows:

"What a wise word is that word of Paul to the Ephesians (4:26): 'Let not

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BETTER THAN A MUSTARD PLASTER
REG. U. S. PAT. OFF.

the sun go down upon your wrath!' We have Moffatt's authority for translating the word 'wrath' by the word 'exasperation', which is, perhaps, a word that includes both depression and irritability. It is almost an uncanny prescience of great psychological truth to find in the New Testament the knowledge that the thoughts which are the last in the mind at night go working away through the depths of the mind all through the night in that unconscious but active mental life which we call sleep. It is almost impossible to exaggerate the importance of the last thoughts at night, and the first thoughts in the morning. Our fathers and mothers, who taught us to say our prayers night and morning, were wiser psychologists than they knew. The ideas that are dominant in the mind when the mind is quiescent are the most determining ideas of the personality. If you ever have the misfortune to be psychoanalyzed, the psychologist is sure to ask you what you think about the last thing at night and the first thing in the morning. If you go to bed exasperated, then that poison will work through the mind all night. 'Never let the sun go down upon your exasperation.' If you are reacting wrongly to some sharp criticism which is true, then tonight, before you go to bed, write to your critic and thank him for what he said. If there is any quarrel between you and another, write tonight and take steps to make an opportunity to talk it over again, that you may see his point of view. If you are carrying a load of sin or conscience-distress and are bound down by it, here and now, before you go further, put your burden down. There is one who offers forgiveness who says, 'As far as the east is from the west, so far hath he removed our transgressions from us,' and who really can break off the shackles and set you free, and can send you out a free man or woman, no longer tortured by the memory of what is past, but with all the past blotted out and behind his back forever. And if it is all behind his back, you must put it behind yours."

We are so made that life will only work one way, and that is God's way. Hence a harmonious relationship with God is necessary for spiritual health. Prayer keeps us in vital touch with God. "Pray without ceasing" is good medicine for the body, and a wholesome tonic for the soul.

PRAYER

Our Father, in prayer there is forgive-

ness for the sinner, comfort for the sufferer, balm for the sorrowing. In prayer there is strength for every task.

This is thy world. Thou art our Creator. It is in obedience to Thee that the higher selfhood is realized. May we daily feel the energizing power of fellowship with Christ. In Jesus' name we pray.

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Some of the common causes of constipation are unsuitable diet, lack of exercise and recreation, and a run-down condition in which the nervous system is below par from excessive work and worry. Of course, you will want to correct the cause, if possible. Prompt relief of cases of constipation may be obtained by taking purely vegetable Black-Draught. It does not make constipation "repeat." Men and women who seemed to have a tendency to constipation have found Black-Draught very helpful because the dose can be reduced so conveniently, and because its tonic laxative effect helps to restore normal, regular elimination.

Sold in 25-cent packages.

In Memoriam

AN APPRECIATION OF M. L. FINGER

By His Friends in the Methodist Church at Ripley, Miss.

Forty-two years ago a family of six: father, mother and four children came to live in our midst; and although they were natives of Tippah County, they were virtual strangers.

Their first Sunday found the father, M. L. Finger, and children in our Sunday school, the mother not being able to come, and it has been a rare occurrence for the father not to be in his accustomed place in church services during all these years. When absent it virtually always was due to sickness. For the past six months he has been deprived church privileges, owing to ill health, and although he seemed strong enough to attend it was deemed unsafe for his coming.

While it was considered impossible that he get well, yet all were surprised when his end came suddenly on November 16, in the early morn.

His devotion to his church, evidenced during all these years, was beautiful indeed, and it is much to be hoped that others of us may emulate him in his loyalty.

His industry was unfailing and devotion to principle unswerving. His love and loyalty to his family was unsurpassed, and may all his loved ones realize what a heritage he has left them and

may they, and his fellow Christians strive to live such a life as his, truly making life worthwhile and the world better for their having lived. "Blessed is that man whom the Lord when he cometh shall find watching."

C. M. MURRY,
RAMSEY NELMS,
MRS. T. C. HINES,
Committee.

IN MEMORY OF MRS. T. F. CALOTE

One cannot think of her as dead, for love refuses to give up the object which called it into being and fixed its adoration. Because of the love my friend bore to me, I shall ever hold her in precious memory. Though she has gone from me and I no more see her form or hear her voice, she lingers still as the guardian of my dreams by night, she continues to be the radiance of my sky by day, and the recollection of her ministering touch in hours of sickness and pain abides as the benediction of her beautiful life. On an April day, almost a year ago, she slipped away and entered into rest in the Father's house. She was all the world to me in life, and in memory she is still my close and cherished friend.

MRS. OSCAR L. RUSSELL.

Monticello, Miss.

(Note—This tribute was written in verse. By permission of its author, the editor changed it into prose, preserving as far as possible the thought and expression of the writer.)

PROGRESS AT MT. OLIVE

Dear Dr. Duren: The new Conference year begins well on this charge. The one country church, Gilmer, now boasts of a new roof and most of the money now in the bank to give it a good coat of paint. The people there are talking of a new organ for the church also, and at the last service there, every adult in the congregation made a pledge on the benevolences for this year, except one. The new presiding elder, Rev. W. B. Alsworth, was in Mt. Olive last Sunday to hold our first quarterly Conference. His uniform courtesy and keen grasp of every detail of the work impressed our people very favorably, and the very able sermon he gave that night gained many favorable comments. We have already secured in cash and pledges about five-sixths of the amount assumed for benevolences and

hope to have all the balance pledged very soon. Last but not least, our folks gave us a good pounding before Christmas and have made some very welcome improvements in the parsonage for which we are thankful and appreciative. We hope for constant progress throughout the year.

JAMES L. SELLS, Pastor.

RED EYES Quickly cleared up after reading, sewing or driving. Diekey's Old Reliable Eye Wash has given painless, prompt relief for 60 years. Price 25c. DICKEY DRUG CO., Bristol, VA.

Don't Guess But Know

Whether the "Pain" Remedy You Use is SAFE?

Don't Entrust Your Own or Your Family's Well-Being to Unknown Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that before the discovery of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

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You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you get what you want.

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Pat on gently!
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SLOAN'S LINIMENT

CHURCH MUSIC FORUM

A zone meeting is to be held at 7:30 o'clock on February 10, 1936, at the Methodist Church, at Clarksdale, Miss.

Ministers, organists, choir directors, choirs, and all people of all faiths who are interested are invited and urged to attend.

The zone includes the following counties: Coahoma, DeSoto, Tate, Panola, Quitman, Bolivar, Tallehatchie, Sunflower, LeFlore, and Tunica.

A twenty-minute talk on "Hymnology" will be a feature of the interesting meeting. Round table discussions will be held at the close of the Forum.

MRS. H. L. TALBERT, Secty.

GREENWOOD DISTRICT INSTITUTES

Four institutes were held in the Greenwood District. These institutes were held at the following places: Itta Bena, January 8, Ruleville, January 9; Lexington, January 10; and Winona, January 16. These meetings were planned at a district staff meeting which was called to meet at Greenwood, December 10. This staff meeting was called by the presiding elder Dr. A. T. McIlwain. Rev. R. G. Lord, executive secretary of the Board of Christian Education was present at our staff meeting and helped very materially in making the plans.

At these institutes we discussed our objectives for the district. Five objectives were accepted unanimously by the district. These objectives are: a working organization in every local church, a definite training program for every local church, the observance of Church School Day in every local church, an educational program on the effects of alcohol to be carried on in every local church and a church visitation campaign to be carried out in every local church.

The presiding elder presided at all these institutes and the following people led in the discussions: Rev. R. G. Lord led the discussion on the training program, B. D. McCallister and J. R. Bane led the discussions on the alcohol question, W. L. Robinson led the discussion on evangelism, Mrs. G. W. Robertson led the discussion on the children's work and Dr. McIlwain led the other discussions.

All the charges in the district except two were represented in these institutes and the laymen took part in the discussions in a very wholesome way. The following people were invited to these meetings: the pastor, the general superintendent of the church school and the three divisional superintendents. The meetings were well attended and it was

FOR SALE BY MISSISSIPPI CONFERENCE HISTORICAL SOCIETY

1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$3.00 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Crystal Springs, Miss.

an inspiration to see the interest which was manifested. We have a presiding elder in the Greenwood District who is sympathetic, persistent and efficient in his work. The work of the church goes forward under his leadership.

Plans are already being made to follow up the work of these institutes. It is not enough simply to set these objectives before us. We mean to reach them.

WM. L. ROBINSON.

MILLSAPS COLLEGE

The twenty-three Millsaps College delegates who attended the Methodist Young People's Conference in its Church-wide convention at Memphis, Tenn., were: Students—Leora White, Nora Graves, Evelyn Clark, Martha Suydam, Ida Louise Alford, Phyllis Matthews, Jo Morrow, Winnie Buckels, Lilla Mills, Eunice Durham, Hazel Hollingsworth, Blaton Doggett, Sydney White, Ellis Finger, Swep Taylor, Allan Dye, Eual Samples, James Conner.

Faculty—Prof. A. L. Gilmore, religion department; Dr. B. E. Mitchell, dean of men; Dr. D. M. Key, president; Dr. H. M. Bullock, head of religion department;

and Miss Adelle Mounger, librarian.

Delegates, in two chapel periods, reported the conference to the student body.

Representing the Millsaps Christian Council, Leora White, Jackson, and Eual Samples, Sumrall, president of the Council, attended the first meeting of the newly organized Methodist Student Movement at Memphis shortly after Christmas.

The Methodist Student Movement, which is a part of the Methodist Episcopal Church, South, will be affiliated with the international Christian Student Movement.

The Millsaps unit of the Methodist Student Movement is the Millsaps Christian Council, which was organized on the campus shortly after the opening of the 1935-36 school session. The group has already become an active organization in sponsoring helpful campus projects.

At the meeting of the Educational Council of the Methodist Episcopal Church, in Memphis, Tenn., Dr. Henry M. Bullock, head of the department of religious education at Millsaps, was made chairman of the Associate Council of Professors of Christian Education, a branch of the Educational Council which meets at Nashville, Tenn.

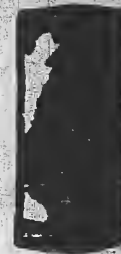
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Christian Advocate

NEW ORLEANS

Vol. 83—No. 6.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 6, 1936.

Whole No. 4168.

Camp Ground Methodist Church

This church was established in 1853. It is located 2½ miles north of the little village of Chalhybeate, Miss. It was called Camp Ground because it was built in a pretty grove that had long been used as a meeting place of the "Old Camp Meetings."

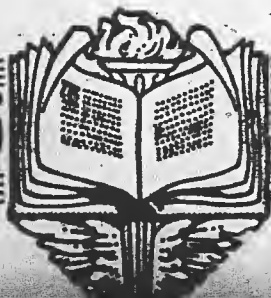
The first trustees of this church were A. L. Gatlin, John Simpson, Wyatt Mathis, Wm. Brooks and J. W. Oakley. This first building was constructed of logs. It stood for seventeen years, when it was replaced by a frame building in 1870. This structure housed the congregation for a period of more than fifty years. In 1926 it was rolled back and the present brick veneer building was erected on the same old spot. This was during the pastorate of Rev. W. T. Phillips. It was erected by the co-operation and hard work of its members and



many others over this section who loved the sacred old spot and had relatives buried here. Some of these were of other denominations. We began with public subscriptions from \$100 down to as low as 10c. Our good saw mill owners gave us free use of their mills, other men gave their labor freely to operate the mills, while others hauled the logs, lumber, sand, cement and rock. Owners of the planers nearby made liberal reductions in planing and all the people from whom we bought brick, cement, doors, windows and finished material sold to us at reduced prices. The ladies put on a hen drive and realized a nice sum from the sale of hens. While the ladies were collecting hens, many of our men were donating thousands of feet of lumber for framing, subfloor and storm sheeting.

When sufficient material was on the ground to start building we employed a good carpenter, Mr. Herman Tomlinson, as foreman on the job. This foreman, bricklayers and painters were the only workmen that cost us any money, and they all worked for reduced wages. When the day arrived for starting the building we had more men on the ground than could find jobs. The work went right on through until the building was completed. When the can-

(Continued on page 16)





Wallet of the Week



MRS. LYDIA ANN GRAHAM, who resides in a small mountain cabin near Franklin, W. Va., is said to be the only pensioner of the War of 1812 now on the roll. She is ninety-eight years old and has been a pensioner for fifty-five years. In 1869, when she was thirty-two, she married Issav Graham who was then an old man. When Graham died in 1881 his widow was granted a pension of \$8 per month. She now receives \$50 per month, lives alone, has her garden and chickens, does her own work, uses a kerosene lamp and is comfortable and happy.

* * *

MRS. ROSE HARTWICK THORPE is said to have written the familiar poem, "Curfew Shall Not Ring Tonight," when she was but sixteen years of age. She wrote it upon her school slate and was about to erase it when the appreciative eye of her mother saved it for the world. Mrs. Thorpe recently celebrated her eighty-fifth birthday at San Diego, Calif. It is said that she still writes poetry, not for publication, but for her own amusement. Her fame as a poet rests upon that production of her childhood which was published in a magazine of the time.

* * *

LOUIS PASTEUR, the renowned French chemist and bacteriologist who died a generation ago, is said to have written a will which was accompanied by a note to the effect that a cross would be found on his breast. He directed that that cross should be buried with him and without anything intervening between it and his body, because it had motivated his efforts for the exploration of the dark and pestilential places of the world. He was but one of the many reverent scientists who have made large and permanent contribution to the life of the world. Surely back of every great thought for the cure of human ills and the betterment of the life of mankind is God.

* * *

ARTIFICIAL RADIUM is said to be manufactured at Cornell University by means of an electrical machine designed by Dr. M. Y. Livingston. Dr. Livingston, who was the assistant of Dr. E. O. Lawrence of the University of California, modeled his machine somewhat after the machine designed by the latter. The new machine is much simpler in design and the cost of construction, \$5,000, will make it available for use in medicine and atomic investigation. The new machine is still in the experimental stage, but scientists indulge great hopes for its ultimate accomplishments. At least it is expected that it may bring the values of radium within the reach of the more dependent people.

ESKIMOS PROTEST AGAINST LIQUOR is at least an arresting headline. It is reported that the native Eskimos have petitioned the authorities in Nome, Alaska, to make it a criminal offense to give liquor to members of their group. It is said that liquor is given to the natives in exchange for favors at the hands of the Eskimos, all out of proportion to the value of the liquor given away. Largely as a result of that practice, the 60,000 people of Alaska, in a recent six months' period, consumed 700,000 gallons of beer, wine, and hard liquor. Another instance of exploiting the natives. The petitioners said that "the excessive use of intoxicating liquor by the Eskimos and persons of mixed blood is highly demoralizing to the race."

* * *

QUEEN SALOTE (CHARLOTTE) of the Tonga or Friendly Islands, in the Pacific Ocean between Australia and South America, is probably the only Methodist queen in the world. She is the daughter and granddaughter of a line of Tongan kings which runs back for thousands of years. She is described as being of commanding presence, cultured, gifted, intellectual, wise in leadership and trusted by her people, and above all, a devout servant of Christ and His church. Her husband is a local preacher and her son, the Crown prince, is a student in the Methodist College at Sydney, New South Wales. The Methodist affiliation of the royal household is a tribute to the Missionary enterprise, the British Wesleyan mission established in the Tonga Islands in 1828.

* * *

SOSIGENES, UNDER JULIUS CAESAR, reformed the Roman Calendar in 46 B. C. The calendar then in use was 67 days in advance of the true year. The Julian Calendar of 365 $\frac{1}{4}$ days was practically that introduced into Egypt by the Ptolemies two centuries earlier. In order to make the adjustment in the solar year, Sosigenes made the year 46 B. C. to consist of 445 days. Beginning with January 1, 45 B. C., the year was to have 365 days with an added day every fourth year. Beginning with January, the alternate months were to have each 31 days, and the intervening months each 30 days, February having 29, except in leap years. The irregularity of the months of the present calendar is a deformity which was introduced by Augustus in 27 B. C. The Julian Calendar was corrected by Pope Gregory XIII, by striking out the ten days then in excess, and making the last year of the century a leap year only when exactly divisible by 400.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

GOVERNOR ALLEN DEAD

The announcement of the sudden and unexpected death of Governor Oscar K. Allen was a great shock to the people of Louisiana. Whatever the political differences, death has a message and a meaning which softens all political asperities. We move instinctively with silent step at the bier, and we speak in subdued tones in the presence of that mystery which dissolves every human relation. The radiant glow of the hope of immortality transfigures the face of friend and foe, and the people of Louisiana covet for the fallen Chief Executive the rest which is the portion of the people of God. And the sympathy of all classes and factions will go out to those whose bereavement is made tragic by the suddenness of its coming.

THE BLIND SEE

Those glorious words, spoken to the emissaries of John the Baptist, are less regnant in the conviction of many today than they were for those whom Jesus addressed. Because such is the case, many become dejected and lose heart. They become disappointed with life and with themselves and the very slant of their eyes is toward the ground. They lose sight of the fact that men are made or unmade by their thinking. The radiance of the sunrise, the brightness of the noontide and the glory of the day's goodbye are largely lost for the eye that is fixed upon the ground, and a starless night follows the drabness of the day. Small wonder that men with such a limited horizon should utter disconsolate and bitter words. Such lives have lost a priceless treasure, the knowledge that light cometh from above and that shadows are pencilled not upon the sky, but upon the ground. They speak out of the imaginations produced by a reversal of the order of effort and expectation. When we turn our faces to the sky we shall know that it is daybreak everywhere, and even the night will be studded with stars.

T. B. COTTRELL DIES

We have just learned of the unexpected death of Rev. T. B. Cottrell, who was the pastor at Quitman, Miss. No details of his passing are in hand, and we simply record the fact that friends in Mississippi and elsewhere may know of his demise. Mrs. Cottrell, who is the efficient President of the Woman's Missionary Society of the Mississippi Conference, will have the sympathy and prayers of a wide circle of friends.

THE SHAMELESS GREAT?

One was amazed to read last week the press dispatches from Washington in which statement was made to the effect Mr. Ickes, Secretary of the Interior, referred to Governor Talmadge as "Georgia's chain gang excellency." We hold no brief for Governor Talmadge and we do not think that it was either nice or becoming for him to retort by calling Mr. Ickes a "boon dogger," whatever that may be; but we do hold brief for the afflicted public. We feel that the Secretary's language constituted such a breach of good manners as to be an affront to the people of the whole country. The offensiveness of his epithet was a violation of the canons of official good taste not to be justified by any provocation on the part of the Governor of Georgia. And the grossness of such a retort is not helped by petulant words concerning appeals which, as Governor of a great State, Mr. Talmadge had a perfect right to make. We make neither apology for nor defence of Governor Talmadge, but we think that the eminence of the Secretary's position was such as to require of him a more dignified and respectful utterance, or to have imposed an obligation of silence. The sensibilities and the refinements of the people should be a first consideration with high officials, and it is short-sighted and ruinous public policy when they assume that their resentments can be placed above the decencies of society. We regret that the press should lend itself to a publication of the weaknesses and the faults of our political leadership.

THE ADMINISTRATIVE FUND EMERGENCY

We have read the text of the decision of the Judicial Council on the appeal from the action of a majority of the Commission on Budget, by which action it was proposed to increase the asking for the Administrative Fund on the ground of an emergency arising in that connection. Said Fund is an omnibus arrangement including the support of the bishops, their widows and orphans; the expenses of the Judicial Council; the expenses of the session of the General Conference; the expenses of all General Conference Commissions and Committees; and other expenses incurred in executing the orders of the General Conference. The effect of various provisions of the Discipline is to set up a number of preferred claims on that Fund, and it is manifest that a difficult situation may easily arise; but the law is clear, we think, that the Commission on Budget has no power, express or implied, to establish a preferred claim in the budget. The law makes the percentages in the budget for General Work an iron rule of distribution throughout the quadrennium. As we see it, the only legitimate way to increase the asking for that Fund would be to increase the budget for General Work, which would be a doubtful course and would probably prove to be a futile gesture. Probably the most that could be done to remedy the situation specifically would be for the Commission on Budget to approve a loan under paragraph 273 and let the next General Conference make provision for the deficiency. That course might not be advisable, but such seems to be suggested by the paragraph. We believe that the decision of the appeal correctly interprets the law.

RUDYARD KIPLING

In the death of Rudyard Kipling, the world has lost one of the most human and one of the most perfectly natural literary artists of the last hundred years. He was in a peculiar sense the artist "of things as they are." He achieved fame by his semi-political productions, but he achieved immortality through the ease and understanding of his interpretations of the life of all kinds and conditions of men. His poetry was never a labored and stale dissertation upon some phase of philosophy—it was as spontaneous as the spring that bubbles forth from the side of the hill. His prose stories seemed to share the emotions of every character that romped across his pages. It has been many years since we read them, but we shall never forget Dick Helder in "The Light That Failed," and many others which were literally athrob with the interest and emotions of the human heart. Both of Kipling's grandfathers were Methodist ministers, and he is said to have been related by blood to Premier Stanley Baldwin, but better than

all inherited distinction, he was a literary artist in his own right. He missed the laureate crown because of his "Widow of Windsor," but the denial of official recognition for his work is offset by the fact that the ashes of his commoner-heart are to rest with England's immortals in the hallowed precincts of Westminster Abbey. The "Recessional" and hymn 497 from Kipling have been included in the New Methodist Hymnal. The closing stanza of hymn 497 is:

"Teach us delight in simple things,
And mirth that has no bitter springs:
Forgiveness free of evil done,
And love to all men 'neath the sun."

Editorial Miscellany

By Rev. H. T. Carley, D. D.

.... AND BOOZE!

According to a recent authoritative investigation, 36,000 people were killed in automobile accidents last year, and 864,000 were injured. This was at the rate of 3,000 a month killed, and 72,000 injured. The daily toll was 100 dead and 2,400 hurt.

The automobile is an instrument of progress and peace—but it is producing more casualties in America than war has ever produced. The difference is that one kills accidentally, and the other does it purposely. War is inexcusable, and accidents are largely preventable. Why does the tragedy continue?

One editorial writer heads his comment, "Fools on Wheels," which is somewhat explanatory. Another has said that there are two vacuum tanks on many automobiles—one under the hood, and one over the steering wheel. Both are probably right.

As compared with travel by train and airplane, the margin of safety is largely with the engineers and pilots. Railway and airway companies hire their drivers—and fools need not apply. But any fool can buy an automobile and drive it himself.

Engineers and air pilots have to let liquor alone, too. The president of one of the great railway systems of America recently stated that his company still enforced the rule of total abstinence for engineers even if the eighteenth amendment has been repealed; and the president of one of the great airway companies announced that cocktails would not be served to passengers on his planes. But the driver of an automobile drinks when and where he pleases—and takes a bottle with him in the car in case he gets thirsty while driving.

The three main causes of automobile accidents are carelessness, recklessness, and booze. And the mainest of these is booze.



The Forum



SCRIPTURAL TITHING

By Rev. Harvey B. Hysell

(Excerpts of a sermon preached at Parker Memorial M. E. Church, South, New Orleans, La., January 19, 1936.)

I wish to speak to you this morning on the subject of Scriptural Tithing, and I want to preface my remarks by stating that I am fully aware of the criticism that is heaped upon preacher and church when money is discussed from the pulpit. The preacher's mission is to preach the Bible message to his people. He cannot faithfully declare the whole counsel of God and leave out the subject of tithing. The message may not be welcomed by some as it will be by others; nevertheless it is important to all.

Where did tithing originate? Not in the Old Testament doctrine as some may suppose. We often hear it spoken of as an Old Testament custom, and this is used by some to waive the whole matter of tithing aside. It is a much older practice than the Old Testament is a book. The Old Testament records the lives of many who lived centuries before it was written. As far as we are able to learn, tithing originated with the Patriarch Abraham, who lived many centuries before the first book of the Bible was written. He paid tithes to Melchizedek. Jacob also practiced tithing before anything was written about it. Why did these Patriarchs tithe? It is evident that they did not tithe because they had discovered in a book that they should do so. It is likely that Abraham or Jacob never dreamed that there would ever be such a book as the Old Testament. God talked directly with them. God must have taught them to tithe, otherwise we have no explanation as to why these servants of His tithed.

When the law of Old Testament worship and practice was written tithing was incorporated in it. In the book of Leviticus, 27:30, we read the following: "In all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."

Most of the sermons we have heard on tithing have been preached from the third chapter of Malachi, which says, "Bring ye all of your tithes into the store house." The people to whom Malachi spoke were well aware of their duty to tithe, but they had become lax and neglectful, and this prophet was accusing them of robbing God by holding out their tithes. Malachi adds that if they will pay their tithes

or bring their tithes into God's storehouse that they would receive an uncontainable blessing from above, and that the soil that they tilled would be blessed.

The New Testament has very little to say about tithing. It is mentioned, however, at least three times. The writer to the Hebrews calls our attention to the fact that Abraham paid tithes. In the Pharisee's prayer he declared that he was a tither, and you will perhaps recall the statement of Christ where He said that our righteousness must exceed the righteousness of the scribes and Pharisees. Christ put His sanction upon tithing. In speaking of it He said, "This ought ye to have done." A Christian under Grace ought to do more than a Jew under law.

Tithing was the Lord's original plan for the support of His work and workers. It is a plan that works. It meets the financial problems of the church and enables it to carry on its important work. It is a plan that pays large returns. It is like Shakespeare's quality of mercy—it is twice blessed. It blesses those who give as well as those who receive.

Some people say that we should not tithe or give with the motive of getting anything in return, but the Bible itself encourages us to expect large returns. The following words are worthy of our consideration on this subject: "Bring ye all of your tithes into the storehouse, that they may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." The following Scripture leads us to expect large returns if we are liberal with the cause of God: "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall man give into your bosom. For with the same measure that you mete withal it shall be measured to you again."

WORLD MISSIONS AND YOUR DOLLAR

Your Church is much more than a group of members with a building, a preacher, and weekly meetings in your community. It is a world-wide movement, a vast organization promoting various Christian enterprises around the globe.

This wider and larger service—this work of love and good-will beyond your local congregation—requires a considerable monetary outlay. It is financed mainly by the "benevolent apportionments," or "conference collections." Each charge voluntarily as-

sumes a certain amount as its fair share of these funds. That amount is quite small per capita, but the combined gifts of thousands of churches constitute a large total.

What Becomes of It?

Most of it is spent in the Annual Conference where it is raised. The exact nature of the work thus maintained differs in the various conferences. The conference colleges, orphanages, missions, superannuated preachers, field program of the Conference Board of Christian Education and other causes are supported by this money.

The other part—less than half—is for “general work,” or activity so large or remote that it cannot be handled by an annual conference. The causes are such as home and foreign missions, superannuated preachers, church building in needy areas, general administration of the Church, and Christian education, including theological seminaries, teacher training, and the production of Sunday school literature.

How Much?

The amount asked for all this “general work” by the General Conference is \$2,000,000 annually. Each Annual and quarterly conference may, however, decide whether its proportionate allotment will be accepted, increased, or decreased, and in actual practice the churches accept less than two-thirds of the \$2,000,000 estimated as necessary adequately to support our work.

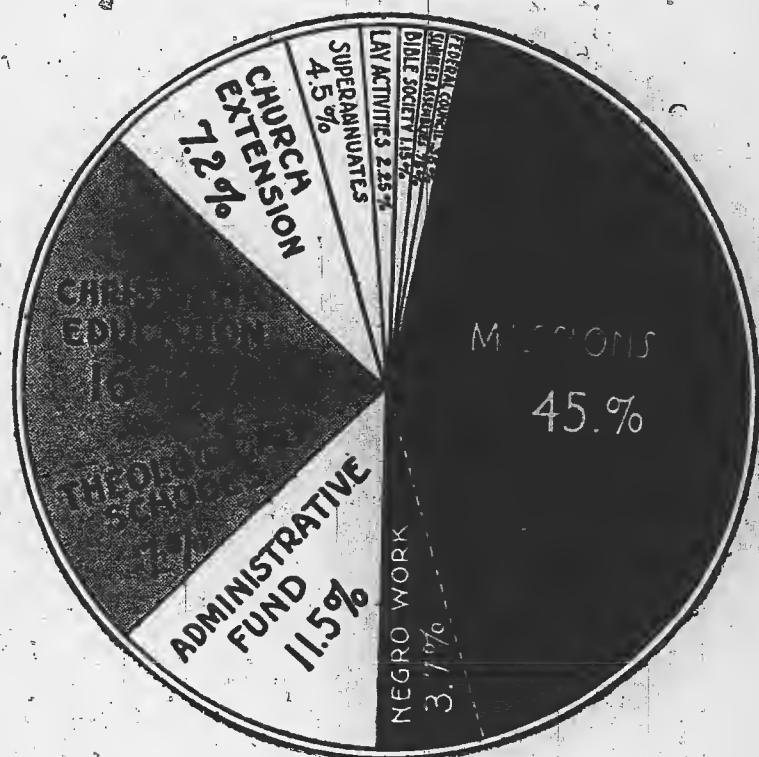
The whole program of the Church is thus greatly hindered. It is to be hoped that an ever increasing number of the charges will loyally accept their whole apportionment and will pay the amount in full each year.

The Dollar Divided

When a dollar is paid to the general benevolent fund of the Church, what becomes of it? How is it divided among the various causes?

48.7 cents of each dollar is used for Missions, including evangelism, hospitals, and Negro work. 3.7 cents of the amount is specially designated for Negro work and is used to support Paine College, at Augusta, Ga., provide scholarships for young Negro pastors, and aid the schools of the Colored Methodist Episcopal Church. The balance maintains all our general missionary work at home and abroad. The foreign fields are China, Japan, Korea, Belgium, Poland, Czechoslovakia, Brazil, Cuba, Mexico, and Africa. There is an extensive home mission work in the West, where our Church is yet weak, and among the immigrants and underprivileged of other sections.

23.6 cents is for Christian education, including our two theological schools at Emory and Southern Methodist Universities, teacher training and Sunday school work.



11.5 cents goes into what is known as the Administrative Fund. The leading items in the administrative work of the Church are the salaries of the Bishops, the expenses of the General Conference, the Judicial Council, and the various commissions and committees operating in the interim of the General Conference.

7.2 cents is for Church Extension. This money is used to assist in building churches in needy areas where the congregations are unable to provide adequate houses of worship for themselves.

4.5 cents is for our superannuated preachers, their widows and orphans.

2.25 cents supports the organized work of Lay Activities.

1.15 cents is used to distribute the Bible throughout the world.

.75 of a cent goes to our two Summer Assemblies at Lake Junaluska and Mount Sequoyah.

.35 of a cent is appropriated to the support of the Federal Council of Churches, the great body which represents organized Protestantism in America.

The Total Program

To recapitulate in terms of percentages, the distribution of funds raised for the general benevolences is as follows:

Home and Foreign Missions.....	45.00%
Negro Work	3.70%
Christian Education	16.60%
Theological Schools	7.00%
Administrative Fund	11.50%
Church Extension	7.20%
Superannuates	4.50%
Lay Activities	2.25%
American Bible Society.....	1.15%
Summer Assemblies75%
Federal Council of Churches.....	.35%

100.00%

News and Views

HEADLINES

By Rev. D. B. Raulins, D. D.

The matter of chief importance, brought to light under the headline, "Glass Begins Campaign to Strangle Nye Inquiry," is not the charge that Woodrow Wilson and Robert Lansing falsified regarding their knowledge of the secret treaties of European nations contemplating division of territory upon the conclusion of the World War with a victory for the Allies. Neither is it the blood trickling from the knuckles of Senator Glass brought forth by his very vehement rapping of his desk as he sought to protect the name of Woodrow Wilson from insult. Neither is it Senator Nye and his addresses before various gatherings throughout the country.

The matter of chief importance is the question of war in general and our share in it in particular.

And it hardly seems either statesmanlike or sportsmanlike to call off the investigation just because Senators Glass and Connally feel that the name of Woodrow Wilson has been insulted. Howbeit it appears that Senator Nye has documentary support for the charges he made and that he is unwilling entirely to recall the statement.

As much as we Democrats and others love the name of Woodrow Wilson we should allow no fancied insult to his name to check us in our attempt to follow his lead in trying to bring about a pacific method of dealing with international differences.

And we should hold in mind that, while President, Woodrow Wilson was representative of the people of this country and that the interests of all of the people of the country were involved at that time. The people of this country are entitled to the facts of those days. Woodrow Wilson can stand on his own merits.

Neither the smoke nor the blood of the verbal battle in the Senate should be permitted to divert us from the task in hand. Our government, through its Senate Committee, has elected to investigate thoroughly some of the matters lying back of wars. We should not be surprised nor frightened by some embarrassing revelations.

At least two things have been thrown to the surface in the eruptions of this investigation: the place of big business and the place of political machinations in the

instigation and promotion of war among nations. A third matter that is becoming increasingly evident is the abysmal ignorance of our people generally regarding the causes of war for which they must furnish the cannon fodder.

I am unwilling for the investigation to be called off or the committee to be strangled by a lack of proper appropriations. No dead hand however honorable and worthy should be permitted to conceal facts the American people should have.

Our Democracy is beginning to grow up. "We the people" are no longer willing to accept oratory and jobs as a substitute for correct information regarding our destiny.

Let us go on with the investigation, and let the findings be followed with appropriate legislation. And let us all labor together toward an intelligent and effective public sentiment regarding war and other matters of large and lasting public importance.

PLAN OF UNION

The Beacon of Methodist Union

By Bishop Edwin Holt Hughes

The figure of speech is, of course, a familiar one. It signifies a shining goal lifted at great heights—sometimes so far away that it discourages us, and yet so beautiful that it allures us. The beacon of Methodist union has been shining, now dimly and now brightly, for at least sixty years. I cannot myself remember a time in my parsonage home, first or second, when its rays did not come through the windows of hope. Then clouds would intervene, or fogs of ancient misunderstandings, and the light would become a mirage. Once, approximately a decade ago, we climbed almost to the peak where the radiance shone—when about 96 per cent of one church, and a numerical, but not a constitutional, majority of another church definitely voted for a union. After that event we did not wholly retrace our steps to the valleys; rather we built a camp on that high point and still kept our faces toward the gleam. Our kindly wisdom appears now to be justified; for once again we are within marching distance of our goal, ready to scale the new heights of Abraham and to find there the city of our dreams.

As a working member of this present Commission, and of the former one, I am soberly glad to represent our efforts and to interpret the plan that soon is to be offered for the consideration of the three Methodisms. Early in our discussions the Commissioners of our triple constituencies adopted certain principles of procedure as follows:

1. The effort was to unite three Methodisms, not to reform them. Some of us, from the angles of personal preferences, would have been glad to see changes introduced into the composite. But we soon came to feel that it was obviously unfair and unwise to ask the passion of a scheme of union to carry through to victory minor measures of reform. The so-called "rider" plan did not appeal either to our judgment or to our sportsmanship.

2. At our third meeting it became plain that our most hopeful project came from the proposal of Jurisdictional Conferences, long favored by men like Bishops John M. Moore and Edwin D. Mouzon, of the Church, South; hinted toward, but not fully represented by our own Central Conference scheme; advocated by the current committee on the supervisory system of our church; and presented years ago by Dr. Edgar Blake, now Bishop Blake.

3. It was from the first apparent that the united church would be Episcopal in its government, so retaining the plan of the vast majority in Christendom and so keeping a main working feature of American Methodism from its beginning. To this our Methodist Protestant group yielded, unanimously and graciously.

4. There would necessarily be a special General Conference, called the "Uniting" Conference, with power to reconcile and codify the Disciplines of the three churches—this Conference to come into the world for this cause alone and to consent to honorable death and burial on the completion of its task.

5. There was unanimous agreement that the General Conference, as an historic feature of all the involved Methodisms, should be kept as the great legislative body for the merged church; and that Annual Conferences should be retained as distinct and central features of organization.

6. Inasmuch as two of the constituent planners had full time lay representation in the Annual Conferences,

(Continued on page 9)

Mississippi and Louisiana

Rev. Otis Spinks sends in a good list of names to the Advocate from Haughton, La., charge—one of the best lists we have received so far this year.

Dr. W. Angie Smith delivered a series of addresses in Florida recently. We learn this through the office of his church in Washington, D. C., but we do not know the purpose of the addresses.

Dr. Henry T. Carley says that they have had three snows at Satartia, Miss., within a period of two or three weeks. He says that is three too many for him unless they might be transferred to August.

We have just received an appreciated letter from our good friend, Dr. Serex of Minden, La. He always brings cheer to the Advocate office, for he sends us substantial expression of his loyalty to the Advocate.

Rev. C. T. Floyd writes from Louisville, Miss., that the District Conference is to meet at that place this year, and he invites the editor to pay them a visit during the session. We plan to accept his gracious invitation.

Rev. B. C. Taylor writes from Homer, La., "We are all iced up in these parts . . . but in spite of the weather, things are moving along fine and we were never happier than we are here in this little hill town."

Rev. Frank A. Matthews and his wife, of Lake Arthur, La., will have the sympathy of friends over Louisiana on account of the death of their babe, on January 27. Sister Matthews has been seriously ill, but at last report was improving.

Our good friend, Rev. Virgil D. Morris, Columbia, La., writes enthusiastically of the outlook for that church. He reports that the church school building for which they have long hoped and prayed is about

to become a reality. His enthusiasm is refreshing.

Bishop Hoyt M. Dobbs was in New Orleans for a day last week, giving his personal attention to matters which affect his administration in Louisiana. On February 10, he is scheduled to address the Preachers' Meeting in Birmingham on Robert E. Lee.

Rev. T. F. Sartain, of Greenwood Springs, Miss., charge, says: "Everything looks good over here. Conference and General work paid in full and pastor's salary up to date." The Advocate campaign is traveling hand in hand with this splendid record of progress.

The Engineers band of Millsaps College, Jackson, Miss., has scheduled a five-day itinerary of South Mississippi from February 17-21. The organization making the tour numbers thirty-five members, and the concerts will be sponsored by various church and civic organizations.

Rev. A. Y. Brown, Ackerman, Miss., writes that his work goes well, congregations are large, parsonage being substantially improved, pastor's salary increased and 25 per cent of the benevolences in hand. If any preacher has a better report than that, we would like to know about it.

Dr. V. C. Curtis, Aberdeen, Miss., issues a calendar for his church which is filled with wholesome comment upon Christian life and ideals. Surely our people need to feel that there is a difference between the world and the church, and the pastor must lead in the development of such a conviction.

Mr. S. M. Collins, a worthy and faithful layman of First Church, Monroe, La., died on January 26. He was long a steward, and the church school superintendent and he was a truly good man. One had to know him to be able

to appreciate his real worth. He leaves a wife and two sons to mourn his going.

Rev. W. R. Lott, Oxford, Miss., sends us the news from that part of the North Mississippi Conference, but for himself, he modestly says that he is getting on well and he feels that the possibilities are great there. We sincerely hope that Mississippi Methodism will rally to his appeal for that great cultural and religious center.

Rev. A. R. Beasley, Tchula and Cruger, Miss., charge, says that a good layman on his work told him he felt that the Advocate should be in every Methodist home and that he was ready to help the pastor bring that to pass. Such an interest throughout our territory would make the paper a great force in the life of the church.

Rev. Guy Hicks is making full proof of his ministry at Trinity Church, Ruston, La. His church is splendidly organized and it has magnanimously included in its budget a subscription to the Advocate for the shut-ins. Certainly no more worthy remembrance could be made of those denied the privileges of the sanctuary from Sabbath to Sabbath.

Elsewhere in this issue will be found an appreciation of Mrs. Jessie C. Sadler whose recent death brought sorrow to a host of friends at Monroe, La. Mrs. Sadler was a faithful and an untiring worker in the Methodist Church at Monroe, she was a member of the Orphanage Board of the Louisiana Conference, and she was active in all civic and social enterprises.

The Church School of First Church, Monroe, La., will hold a joint memorial service for S. M. Collins and Mrs. J. C. Sadler, General Superintendent and Bible Class teacher respectively. In the death of these two Christian leaders, the church in Monroe has suffered a great loss, and the Church School does well to give public recognition of their long and faithful service.

Rev. L. L. Cowen, Noel Memorial Methodist Church, Shreveport, is in the midst of a revival campaign which began January 29, and is to conclude on February 13. Dr. George S. Sexton, the presiding elder, is to do the preaching for the first five days, and Dr. William C. Martin and Mr. Walter Jenkins of Houston, Texas, will be preacher and song leader respectively for the last ten days.

Rev. Carl Lueg, Slidell, La., expresses his appreciation for the ministry of his brethren during his recent illness in the following note: "I wish to express my appreciation, through this medium, to all my brethren and friends for their frequent visits and prayers during my re-



cent stay in the New Orleans Baptist Hospital. Your visits and prayers were a very real source of strength. How thankful I am for Christian friends!"

Something like two hundred ministers were in attendance upon the first Ministers Week at Southern Methodist University, Dallas, last week. The Fondren Lectures being delivered by Dean emeritus, Charles Reynolds Brown, of Yale University, and the series of addresses being delivered by Dr. Edwin Lewis of Drew University made a substantial foundation for the success of the venture. Dean Brown's subject was "The Influence of the Master," and Dr. Lewis' "The Evangelical Christian Faith." The editor saw only Rev. John Rasmussen and Rev. Henry Rickey from Louisiana.

RUSTON DISTRICT NOTES

"Fathers and Brethren" is a fitting salutation for a General Conference epistle, but since General Conference is two years off, I'm simply saluting you as "Orleanians", "Cajuns", "Highlanders", and "Hill Billies". Speaking of "Hill Billies"—the Ruston District boasts of having more of them for pastors than any other district in the state. Up here next to the Arkansas line we can see the "hills rock ribbed and ancient as the sun", but there never lived a finer group of Methodists than one will find in these parts. The proof is indicated in the gains already made this new year.

Practically every charge in the district has assumed the full apportionment for the benevolences for 1935-36. Salaries have been raised at the following places: \$300 raise at Hodge, Rev. "Bud" White, pastor; \$300 increase at Jonesboro, Rev. G. A. Morgan, pastor; \$400 increase at Athens, Brother Whitaker, pastor; substantial raise at Gibsland, Rev. J. B. Shearer, pastor.

Rev. L. E. Crooks has been appointed pastor at Simmsboro and has entered upon his duties enthusiastically.

Rev. Guy Hicks is preaching to a crowded church each Sunday morning at Ruston. He is fully aware of the opportunity in that college town and is making full proof of his stewardship, as is his capable companion who is now teaching the Tech student class.

Dr. Serex and his people are already talking and planning for the Annual Conference. The Dr. lived in South Louisiana long enough to find out what a "Coffee Booth" means to an Annual Conference—you can hear the drip—drip—now, "nuf sed"!

Good reports are coming from Arcadia and Haynesville where Revs. Johnson and Andrews are leading their flocks to higher levels. Brother B. H. misses that

old New Iberia atmosphere, while Brother Johnson is delighted with the change of "smell" after spending four years near a paper mill.

Homer's "Taylor-made" pastor and his family are enjoying Claiborne Parish hospitality. Some of God's finest people live in this town and they delight in doing the unusual for their leader, such as, paying the salary in advance and keeping the benevolences up to date. One-third of the benevolences will be paid by February 6. "Believe it or not."

Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. **THIS IS IMPORTANT!**

FOR FURTHER PARTICULARS WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions

M. E. Church, South

BOX 510

NASHVILLE

TENNESSEE

PROTECTION AGAINST OLD AGE

Our presiding elder, Rev. Louis Hoffpauir, who is full of pep and vitality (he is an advocate of the cold bath on a snowy morning), is constantly in touch with the pastors and doing all he can to extend the kingdom through his office. His genial personality and brotherliness make him a welcome visitor, even though he does come in unexpectedly and "listens in" on the new men of the district. He states, the District Conference will be held the last week in April. So, write this date in your note book and come to see us. January ice and April flowers—what a contrast! Until the flowers bloom, believe me your "shivering reporter" who believes in carrying out his elder's suggestions, even if it is writing a story for the paper.

B. C. TAYLOR.

PLAN OF UNION

(Continued from page 7)

and all in the General Conference, our own Commissioners gladly consented to this double proposal for the projected union.

7. The Methodist Episcopal Church representatives cheerfully accepted the scheme for a judicial body, apart from the General Conference—so yielding to the general arrangement as recently adopted by the Church, South.

To this scriptural number of principles there should be added the statement that, from the beginning until this present time, the sessions of the Joint Commission were brotherly, harmonious, hopeful, prayerful, conciliatory; and that the spirit of our sessions, scattered throughout our three ecclesiastical regions, would result in the overwhelming adoption of the plan of union. All this describes the method and the mood of our advance to this present place of negotiation; and presents, without the use of fine or eloquent phrases, the spirit of the chosen Commissioners who have been working for the high result of union.

(Continued next week)

THE MEMORIAL MERCY HOME NEEDS OUR HELP

By Rev. W. W. Holmes, D. D.

The Memorial Mercy Home and Hospital located at 815 Washington Avenue in New Orleans is an institution run by the Methodists of Mississippi and Louisiana in interest of unfortunate and fallen girls and innocent babies. It is a door of hope to those who have gone astray—an offer of a new chance to those who want to live a good life. More than a hundred girls a year, many of them school girls, come to the Home with soiled lives and a penitent confession, asking for a new chance. Brother and Sister Snelling lead them to the Christ who said to the sinful woman: "Go and sin no more." The large majority of the girls who pass through the Home are saved to society and good living. A more thoroughly Christian work can not be found in the bounds of our Church. Next Sunday, February 9, has been designated as "Memorial Mercy Home Day" by our Mississippi and Louisiana Conferences; and all the churches are asked to observe the day by presenting the needs of the Institution and making a generous offering for its support and maintenance. If every preacher will present the needs of the Institution and offer an opportunity for the people to give I believe every church will make liberal response.

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

OFFICERS' TRAINING DAY—MERIDIAN DISTRICT

Tuesday, January 28, Mrs. D. L. St. John, secretary of the Meridian District, conducted an Officers' Training Day, at East End Church, in Meridian. Although the weather was extremely cold, there was a good attendance. The program opened with quiet music, played by Mrs. Tom Peebles. Miss Mattie Lou Davis, assistant worker at the Meridian Wesley House, led the devotional which closed with a solo: "Open My Eyes, That I May See," by Mrs. Joseph A. Smith. Mrs. O. B. Kerr, of Lauderdale, spoke of "Our Responsibility" and a letter from Mrs. Paul Arrington, Conference Secretary of Children's Work, was read, stressing the value of the co-operative plan. Mrs. W. B. Carr, of Central Church, reviewed the Spring Mission Study Book, "Toward a Christian America" and gave helpful suggestions about how to study it. In the absence of those to whom the subjects had been assigned, Mrs. St. John spoke on "Value of Spiritual Life Groups" and "How to Have a Christian Social Relations Department." At noon a picnic lunch was spread, each woman having contributed one dish. The afternoon session was opened with quiet music, played by Mrs. Forest Adams, followed by a

solo: "Take Time to Be Holy," by Mrs. Lowry Rush. Group sessions were held for the different offices. This was followed by an open forum, discussing the efficiency aim. Mrs. Stanley Wilson, Conference superintendent of publicity and World Outlook, presented that work. The meeting closed with this little verse repeated in unison:

"Coming together is the beginning,
Keeping together is the unity
Thinking together is the progress
Working together is the success."

The Executive Committee of the Mississippi Conference held a most interesting meeting in Galloway Memorial Church, Jackson, on January 17. All officers were present and all district secretaries, except Mrs. L. J. Power, of the Seashore District, and Mrs. A. S. Oliver, of the Brookhaven District. Mrs. Oliver's resignation was accepted with deep regret, as she has done splendid work in her district. The vacancy has not been filled.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Fourth Zone of Greenville District Holds First Quarter's Meeting

The fourth zone of the Greenville District of the Woman's Missionary Conference of the Methodist Episcopal Church, South, met in Rosedale, Miss., for the first quarter's zone meeting on Tuesday, January 28. The fourth zone includes the Methodist Missionary Societies of Gunnison, Merigold, Rosedale, and Shelby. There were thirty-two representatives from the four towns.

The hostess, the Methodist Missionary Society of Rosedale, entertained with a luncheon at high noon at the home of Mrs. John V. Lobdell. The table was set with an exquisite cut-work cloth. Beautiful tapers burned at each corner of a tempting fruit center. Artistic green vines and red berries were attractively arranged over the mantel of the dining room and the spacious living room. Everyone enjoyed the hospitality of this magnificent old Southern home, the fellowship of the hour and the splendid luncheon which consisted of chicken-a-la-king on toast, creamed potatoes, hot biscuits, hot coffee and mince meat tarts. Immediately after

the luncheon the visiting societies were invited to drive over to the Methodist Church for the program of the day.

The meeting was called to order by the zone president, Mrs. Ernest Moore. Splendid reports were given by the presidents of each society. Mrs. Moore discussed various items of interest: namely, Co-operative plan of Zone Meetings, World Day of Prayer, Spiritual Life Groups, and Christian Social Relation items for this quarter.

The following program was presented by the members of the Gunnison Missionary Society:

1. Call to Worship—Mrs. R. G. Groves.
2. Opening Hymn—"Come Thou Almighty King."
3. Devotional, "Stewardship of Life," Luke 16:1-12—Mrs. C. L. Oakes.
4. Officers Training Day—Mrs. Ben Conger.
5. Efficiency Aim—Mrs. Scott Blanchard.
6. Value of Young Woman's Circle—Mrs. T. J. Poitevant of Shelby.
7. Playlet, "Value of the World Outlook"—Mrs. R. G. Groves and Mrs. C. L. Oakes.
8. Round Table Discussion of Christian Social Relations.
9. Octagon Soap Campaign—Mrs. W. D. Bell.
10. Song, "He Leadeth Me."
11. Offering.
12. Closing Prayer—Mrs. W. W. Woolard.

The zone meeting adjourned to meet again in April in Merigold and Shelby will give the program.

MRS. J. D. DORROH, JR.,
Secretary for Fourth Zone of
Greenville District.

A CORRECTION

Dear Dr. Duren: In looking over the Statistical Tables of the new minutes I note in Table Number 3 these errors: The apportionment for the presiding elder was only 140.00 instead of 154.00 as the minutes show. The apportionment for preacher in charge was \$1,000.00 instead of \$1100.00. The apportionment for the district was \$10.00 instead of \$11.00.

I wish to correct this as it shows that Bossier City did not pay in full. IT PAID EVERYTHING IN FULL. SEE PRESIDING ELDER'S MINUTES.

Thanking you in advance for making this correction, I remain

L. W. SMART, P. C.

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REVERENT SCIENCE—RELIGION—AND OTHER ITEMS

By Rev. Samuel S. Bogan

It would seem that "Reverent Science" is the modern functioning of those new-old scientific premises which capitalize on doubts, major in negatives and which assume the dignity of an article of faith in religious beliefs.

"The Basic Beliefs of Jesus" by Bishop Paul B. Kern seems to be a logical conclusion from these premises that articulate his main article of faith that justifies his assumption of the basic beliefs of Jesus, over which, from a sane Scriptural and fundamental Christian standpoint, "Tekel" may justly and appropriately be written.

In my judgment there is no evil of today which plays more havoc and works more damage in the moral and spiritual spheres of men's lives, especially the young and unsophisticated, as the Modernist's studied abuse and use of Scriptural texts and Christian terminology.

The Modernists, whether by law, tradition or custom, all follow the same rule, mind the same things and speak the same language. And the bishop runs true to form.

To heap contempt and bring into bad repute that group of Christians who take the Bible at its face value, they first labeled Fundamentalist and then tagged

them Traditionalist as a term of derision and contempt.

In the meantime, though they deny it, they themselves are bond-slaves to the exactions and traditions of evolutionists and their cult. Not one of them would dare to take a step independently of the order, for fear of a thorough castigation.

Says Dr. George McG. Price, "Some of us can appreciate the suppressed indignation with which Dewar expresses himself; namely: 'Those who do not accept the creed are deemed unfit to hold scientific offices, their articles are rejected by newspapers and journals; their contributions are refused by scientific societies, and publishers decline to publish their books except at the author's expense; thus the independents are pretty well muzzled'."

I am sure that in many instances it is more a matter of bread than of faith that keeps many of these men in line. Arnold Lunn said, "The other day I met a fellow of the 'Royal Society'—I am glad you are taking up this issue, he said, because, of course, we professional scientists can do nothing, our hands are tied. Take my own case for instance, Professor X., regards Darwin as a messiah. He has good jobs in his gift, and no job is going excepting to those who worship at Darwin's Shrine."

Of course our bishop's physical needs are amply provided for by the Church—no worry there—but to be classed a traditionalist and tagged an ignoramus would be an awful disgrace.

The reasoning and logic of the bishop's quibbling about the creative process in evolution is so manifestly absurd as to be ridiculous. Evidently, evolution and creation are co-ordinate terms with the Bishop, he sees them as the one and the same process.

He says, "Evolution itself was only a way of development. It might have changed our idea about God's way of creation, but it never undertook to displace the Supreme Intelligence from the creative process." As for evolution changing our idea about God's way of creation it does that, and much more, it changes our idea of God himself. And the once man of faith and trust in God, became a stark Atheist—that was the history of Darwin himself.

I dare say, that there is no reputable Evolutionist who does not believe that evolution is exclusive of creation: for as a matter of fact they annihilate each other—where the one is the other cannot be.

It is amusing to note, the concern of the Bishop lest Christianity "be left in an abandoned shell-hole on a deserted battle field." . . . "Her place is at the head of every advance that offers hope

and freedom and dignity to human values in the universe." Humility and subjection to God and service to man are not marks of greatness of man from the evolutionists' standpoint, they will exalt man, though they have to dethrone God.

Regretfully the Bishop says: "We should never have had any quarrel with 'Reverent Science.' And he then mildly rebukes reverent science over the head of Christianity. He says, "True humility becomes both groups as they pick up a few grains of sand on the infinite shores of knowledge." . . . "In the Kingdom of truth can be no rivalry; as truth is never at war with truth." Herein lies another bit of the Bishop's superb logic. He finds himself trying to reconcile a situation that, according to his own pronouncement, cannot exist—"In the Kingdom of truth can be no rivalry, as truth is never at war with truth." In this case I am convinced that there is a mistaken identification of what "Truth" is. It is certain that reverent science and Christianity are not relative truths, and cannot belong to the same kingdom. The originator of the term "reverent science"—Dr. William Morris Davis, a Harvard professor-emeritus, of Geology, being the judge and interpreter, says: "Reverent Science-Religion has a secure faith in the persistence of natural law, because such a persistence has separately been shown to be in the highest degree probable, in vices of this faith, certain reported events known as miracles which interrupt natural law are to be discredited."

Bishop Kern is in perfect harmony with Dr. Davis, and only seems to hesitate to deny miracles: therefore he feels called upon "to refute certain claims upon which the conservative Theologian often bases his argument for the Deity of Jesus." Says the Bishop, "We do not believe Jesus divine because of the mighty works which he did. No contention upon miracles has much weight today, the fact is we do not know much about miracles. Our enthusiasm for consistent natural order has put them in bad repute. . . . But in any event, miracles cannot prove divinity, they belong in different categories. Miracles, whatever they be, are an evidence of unusual power, but no such material test can be superimposed on the inner quality of life involved in the question of Deity." That is tantamount to saying, that a life cannot be known by its works, nor a tree by its fruit; or if works do not indicate the inward quality of the man, neither does fruit indicate the inward quality of the tree; if this is factually true, there is little left to appeal to the faith and understanding of man, and on which he may take hold.

(Continued next week)

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Christian Education

CHURCH SCHOOL LESSON, FEBRUARY 9.

By Rev. J. R. Countiss, D. D.

JESUS INSISTS ON RIGHTEOUSNESS Luke 6:39-49

The sayings of Jesus may be interpreted—they cannot be improved. They are lucid and luminous. He was a master of happy illustration and unforgettable phrase. They are woven into our literature and they saturate our daily speech. How often do we hear of "blind leaders", "mote and beam," "tree and fruit," and "house upon sand." Had righteousness consisted of rule-keeping, the Pharisees had been perfect. In outward obedience, they have not been excelled. They were self-anointed teachers whose forte was formality, their piety a garment, an ornament. They did not even know their own blindness. Such knowledge is never easy. Our faults have grown up with us and we with them. They are "natural", "belong to the family," Had they been thrust suddenly upon us, we should no doubt have consulted a doctor or sought a remedy, so hideous or hurtful would they have appeared. As matters are, most of

us stumble on, ignorant and unconcerned. And some of us are teachers! Our faults are copied and the pupils do not excel their teachers. Defective eyes make perverted vision. The Carpenter tells us that clearing out the "plank" will help in removing the "splinter." He knew. Men are blinded by prejudice, racial pride, nationalism, sectarianism, by anything that makes them "thank God they are not as others".

Righteousness arises within. It is of the life not the lip. Good fruit cannot come from worthless trees. Root and fruit correspond. Ancestral creeds are recited; personal creeds are practiced. The store of the heart pours itself out in activity. Jesus is secure in his lordship, and not to be flattered with rhetorical compliments. Him we obey is our Master, God or Mammon.

Discipleship is not the immediately easy way. It costs to be a follower of Jesus. Those who build permanently and securely must "dig deep" to "the rock". That requires time, effort and expense. So of education, sound business, an enduring reputation. The invisible foundation-stone is more important than the conspicuous cap-stone. Building on sand is cheap and easy, leaving means and time for pleasure and profligacy. But—houses are not built for sunny days and gentle breezes. They are for somber days and stormy weather, for the protection of the builder and his family. We may suppose the builder on the sand to have completed his work and moved in with self-gratulation while the other was still digging. It is often so. But when the flood came and shelter was sorely needed, his house "fell in"—collapsed! Its fall was "great"—destructive. It meant more than the loss of time and material. He was in it. So of his family—a devoted wife, innocent children, perhaps an aged mother. Those who should have been protected were destroyed. That which should have been a guarantee of safety and comfort became the instrument of destruction and the cause of desolation. Sin, sham, shoddiness find us out, and with us those whom we love and for whose safety and salvation we are peculiarly responsible.

Spiritual law parallels natural law. Lives built on the sands of pleasure, or hard-by the smoking volcanoes of lust will collapse. Those built in righteous loyalty to Christ will remain unshaken in every storm. Jesus is the Rock. Other foundation can no man lay.

Gray Hair

Best Remedy is Made At Home

You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained.

Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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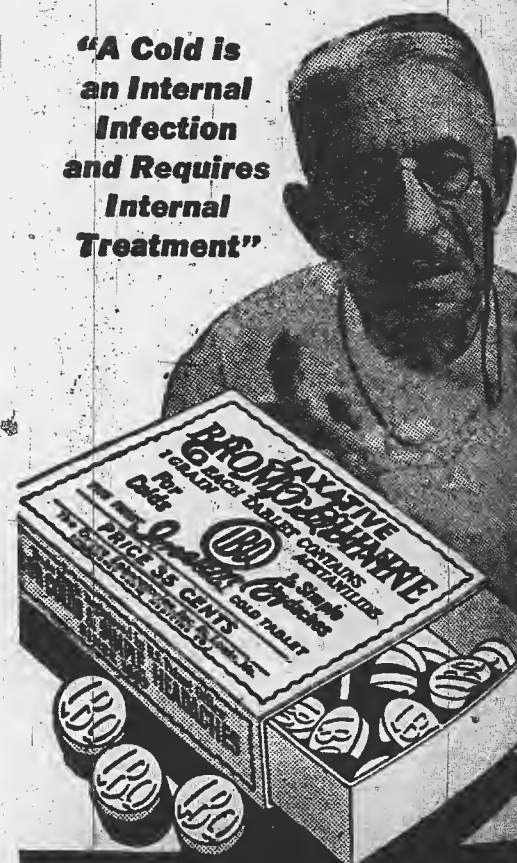
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**"A Cold is
an Internal
Infection
and Requires
Internal
Treatment"**



**GROVE'S LAXATIVE
BROMO
QUININE**

NOTES FROM GREENWOOD DISTRICT

As we close the first round of quarterly conferences, we are glad to report that we have received, for the most part, the greatest encouragement of our experience as presiding elder. Increases in finances have not been large, but we have found a spirit of optimism among both preachers and laymen. They are facing the task with a determination to do the work as it should be done. The prospects for a great year throughout the district are most encouraging.

Acona—Financial survey made in advance of the quarterly conference with gratifying results. Prospects good for one hundred per cent on all assessments. Brother Robertson and his good wife are making plans for definite organizations, well organized, in every church this year.

Black Hawk—Brother Hinson, as many know, is attending Millsaps College, his senior year, but the work is well in hand. His charge is facing upon the whole program of the church with a determined effort to move forward along all lines. Slight increase in finances with expressed determination to pay 100 per cent on all assessments.

Belzoni—"The new broom sweeps clean." But fortunately for Brother Baker, he never becomes an old broom in his work. Substantial increase in salary assessment with the same assumption on benevolences; but an expressed determination to pay the benevolent assumption in full this year—which will mean a 50 per cent increase. Brother Baker and his good wife, as elsewhere, are in high favor.

Carrollton—A large number of inter-

ested officials braved the snow and cold to attend the first quarterly conference. After a full, but interested discussion of the program of the church for the year, both pastor and officials pledged themselves to an intensive effort to make this the greatest year ever on this large, but most important charge. A financial canvass, in the interest of a substantial salary increase, was pledged. Brother Bruner holds more weekly services than any preacher in the entire district, and we dare say, entire Conference—an average of six services each week.

Drew—"First impressions are the most lasting." If this be true, Brother Thrower is beginning a happy and successful pastorate at Drew. He and his good family have been well received and made a fine start for a good year. Substantial increase in salary with the entire financial budget provided for.

Duck Hill—Brother Potts has made a good start for the best year of his quadrennium on the Duck Hill charge. Slight increase in salary and benevolences, with good prospects for 100 per cent payments this year. This faithful pastor has both sticking and growing qualities.

Ebenezer—The Conference minutes will show that Ebenezer made a splendid report last year and they have made a good start for even a better report this year. Both pastor and people are very happy to be together for this the fourth year on this large and important charge. Brother Williams and his family are most comfortably situated in their beautiful new parsonage, with a pantry well filled with all varieties of canned fruits, vegetables and meats, with a 300-pound porker in the sty—by this time in the pantry. (Of which the elder got his "per cent".)

Greenwood First—This great church got along so well with its regular finances last year that they have launched a movement to repair on the outside and redecorate on the inside their large church and educational building. Most of the money for this work is already in hand and the work well under way. Brother Bradley is in high favor. They say he is the best pulpit man they ever had—and the writer, though a former pastor, agrees.

Inverness and Isola—Brother Brown has made his usual good start on this most delightful charge. On account of snow, serious illness and a death in the congregation at Inverness, the work of the charge could not be completely organized at the first quarterly conference. However, prospects are good for another splendid year under the capable leadership of this faithful pastor. No man in our connection does a more thorough work than Brother Brown.

Itta Bena—Brother Dawson, who came to our Conference a little over a year ago, has not only endeared himself to the good people of Itta Bena, but to our entire District and Conference. His work starts off for his second year under encouraging conditions. Itta Bena, like many other congregations, has launched a movement to liquidate an old church debt; and with Brother Dawson's capable leadership, it will be successful.

A. T. McILWAIN, P. E.

QUICK RELIEF FOR SORE MUSCLES!

● Take a tip from millions of people! When you are tired out—with sore, stiff muscles—just pat Sloan's Liniment gently on. Sloan's stirs up the circulation of fresh, healing blood. You'll almost feel those muscles relax! Pain vanishes, and before you know it you're fit as a fiddle. Try a bottle tonight! Only 35¢!



Pat on gently!
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MEDITATION

By Rev. B. M. Hunt

Mark 6:20. Herod feared John knowing that he was a just man and an holy. Why should Herod cringe before John? John was Herod's subject, John was a prisoner. Herod had the power of life and death over him. John was con-

demned to die. Then why was Herod afraid? "Herod feared John knowing that he was a just man and an holy."

When Isaiah saw the holiness of God he cried out, "Woe is me for I am undone because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts."

In John 19:8 we read, "Pilate was the more afraid." Why should Pilate be afraid? Pilate was a Roman official, Jesus was a prisoner. The might of Rome could condemn him to die and crucify him. Jesus held no sword in his hand, ready to strike. Jesus would do Pilate no bodily harm. Then how account for Pilate's terror? "Because He made Himself the Son of God." When Pilate therefore heard that saying he was the more afraid." Verse 7, 8.

The lesson here is obvious. Man in sin cannot be comfortable in the presence of goodness. When God touches a life He cleanses it. The purpose of Christian discipleship is that Christians shall live Christ-like lives. The early Christians did this, consequently Christianity conquered the Caesars. The early Methodists did this. They produced a moral change in English society.

Christianity is in conflict with evil everywhere. Each Christian who lives a Christ-like life brings a new moral standard into his community. Each Christian brings a new conscience into his family. Each Christian becomes a window through which Heaven shines and through which men see the eternities. This is God's method of bringing in his kingdom. Nothing else can avail. To what extent can it be said of us that we are "just men and holy"? Are our hearts pure, are our hands clean? Can God speak through us? Do people take knowledge that we have been with Jesus?

If we would pray acceptably "Thy kingdom come" we must also pray "Forgive us our sins" and "deliver us from evil."

"For God hath not called us to uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit." I Thessalonians 4:7-8.

PRAYER

Our Father, help us that with pure hearts we may live and see God. We would abstain from all appearance of evil. May our "righteousness exceed the righteousness of the scribes and Pharisees", that we may measure up to the demands

of ethical love and the cross of Jesus. Spiritualize all our affections. May thy Holy Spirit open before us the vision of our glorious possibilities in Christ and lead us into the experience of Christ-like living. In Jesus' name we ask it.



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Better than a mustard plaster, Musterole gets action because it's NOT just a salve. It's a "**counter-irritant**"—stimulating, penetrating, and helpful in drawing out local congestion and pain.

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Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught. Its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

**Do You
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Whether the "Pain"
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*Ask Your Doctor
and Find Out*

**Don't Entrust Your
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THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that *before the discovery* of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

Scientists rate Bayer Aspirin among the *fastest methods yet discovered* for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it *safe* for the average person to use regularly. *In your own interest remember this.*

You can get Genuine Bayer Aspirin at any drug store—simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this—and see that you get what you want.

Bayer Aspirin



"PUT MY LIFE IN MY HANDS"

After failing to get substantial help locally or from the Board of Church Extension and both the church and parsonage debts not being touched at that particular time and other local creditors "billing" us for money, I came to a time when something definite needed to be done and done now! At this time I was in the study not quite a year ago, praying, seeking, and expecting Supernatural help, when the above words were read and immediately I made them mine! Had not Jephthah faced just what I was facing? (Read Judges 12:1-3). Had he not looked to human agencies for help and was disappointed? And when he was not delivered by said agencies, he said: "I put my life in my hands and passed over against

the children of Ammon and THE LORD DELIVERED THEM INTO MY HANDS."

Immediately after reading this the Holy Spirit applied it to my case here at Glendale and no sooner the application than the Fire fell; I felt God was going to help me as He helped Jephthah. Did He? Let's see. As was my custom, I immediately left the study to get my mail and a phone message was awaiting me which brought me the news that a good Christian of Jackson not a member of the Methodist church had been impressed of God to use some money that had been laid aside for another purpose, for the debt on our parsonage, and it was the exact amount we needed right then to bring the payments up to date according to previous agreement. Was I happy? Did I thank God?

The next Sunday my text was: "And I Put My Life In My Hands." I gave my experience to the congregation and told them from now on I was going directly to God for our financial help as well as for all other help. Two weeks from this Sunday I undertook to preach on "God's Financial Plan for Glendale" which I found in Mal. 3:10, and telling them if we would actually adopt this plan wholeheartedly and cheerfully we would never have to look to any human agency for the payment of our debts and, besides, God would open up the windows of Heaven and pour out a spiritual blessing we had never known before. The majority of the membership signed up to bring all the tithe into the storehouse (the church budget), and since that day a wonderful spiritual tide has swept through the church resulting in the conversion and sanctification of several souls, especially among the young people, a spiritual toning up of the whole church, all assessments paid in full by Conference without the "annual tug", the bondholders readily agreeing to a proposition our officials offered for this Conference year, and we are meeting it easily so far, with all other assessments paid up to date, and the morale of the church is fine and encouraging.

I am reporting these things for two purposes: 1, To encourage any who may have felt like giving up—feel the task is too great—impossible. It just can't be done. From a human standpoint, that was the task at Glendale. But Malachi 3:10 entered into wholeheartedly and cheerfully will save ANY situation, for its God's Plan! 2, I want your prayers! "Prayer changes things!" It was the prayer of importunity and intercession that led up to the caption of this article, that has kept the tide on, and that will keep the soul-saving and tithing campaign on. So, please pray for Glendale and its leaders, that they may ever keep God in

the front and give Him all the credit and honor for the gracious work He is doing in our midst.

Believing and receiving,
J. A. WELLS.

In Memoriam

MRS. JESSIE SADLER

December 23, 1935, in Memphis, Tenn., God called to Heaven the valiant spirit of our beloved teacher, Mrs. Jessie Sadler.

Mrs. Sadler was a born leader. Her keen judgment, artistic ability and personal charm won for her the co-operation and interest of all people in any undertaking, whether it was social, industrial or religious. Her life was an inspiration to all who knew her, because her character was that of a sincere Christian, a living example of loving thy neighbor as thyself.

The Methodist Church has lost its most faithful member and its most efficient teacher. She worked for her church with an untiring energy and zeal that aroused enthusiasm in others.

The clubs and other organizations of this city feel keenly the great loss of this wonderful friend whose diligent efforts made the world a better and happier place to live.

It is the sad duty and privilege of this class to express deep appreciation of the life and work of this noble woman. Even though she is gone her spirit and influence abide with us.

SADLER BIBLE CLASS,

ARE YOU INTERESTED IN SAVING MONEY FOR YOUR CHURCH AND FOR YOURSELF?

We make it possible to reduce the annual budget by giving you lower premium cost on fire insurance and allowing payment of premiums in annual installments instead of payment in advance for three or five years.

THOUSANDS OF CHURCHES HAVE TAKEN ADVANTAGE OF OUR PLAN—WHY NOT YOURS?

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Members allowed same advantages as Churches.

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THOUSANDS of tiny moisture glands in your throat and wind-pipe dry or clog when you catch cold. Their secretions often turn to thick phlegm which irritates your throat... and makes you cough.

Pertussin stimulates the throat and bronchial glands.

Moisture starts flowing to protect and soothe your tissues naturally. Sticky and infectious phlegm loosens and then can be "raised"—cleared away!

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let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.
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It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

WATSON, LA.

Dear Dr. Duren: In your issue of 16th inst., there is a letter from Rev. H. L. Scarborough which has brought to mind many happy recollections of his work here. I have in my possession the church register for Live Oak church which shows that he was pastor here from 1884 to 1888 inclusive. It shows, too, that 97 persons joined Live Oak church during his pastorate. Among them were two who later became members of the Louisiana Conference. Rev. Ewel E. Singletary whose ministry was brief, he having died about 1894. He was one of the most saintly men that I have ever known. The other was the late lamented A. W. Turner. I also note the names of others who became pillars in the church. Among these, J. M. Dunn, F. E. Hill, J. M. West, and others.

Yes, truly Brother Scarborough was a man of God, and his work abides. His churches: Live Oak, Friendship, Palmetto, Red Oak, and Maurepas were widely separated and there were no roads—just ways to go on horseback. There was no parsonage on the Livingston Mission, but he was a welcome guest in any home. He was fearless and faithful. I note only two members on the present roll that were here when Brother Scarborough was pastor. He was followed by Rev. R. W. Tucker, who built a parsonage, and also added thirty-six names to the roll. He was here one year and was followed by E. T. Denson. Would like to continue the list of pastors but am afraid of the waste basket.

W. H. UNDERWOOD.

CAMP GROUND METHODIST CHURCH

(Continued from page 1)

vasing, papering, staining and varnishing was ready our women and girls came to our assistance again.

Our next job, then, was seating our

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We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

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1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
2. Photo, 8x10 inches, of chart giving names of the 97 members of 1845 Louisville Convention, which planned organization of M. E. Church, South, with pictures of Soule, Andrew, Capers, Paine, Pierce, Bascom, Winans, Smith. Postpaid, \$1 each. There is only one original in existence.
3. Jones' "Mississippi Methodism," in 2 volumes. Valuable. Sold originally at \$2 per volume. Postpaid, \$3.00 per set. New but shelf-worn. Supply limited.
4. "History of Lorenzo Dow," by H. A. Baker, five-column newspaper page reprint, on enamel paper, with picture of Dow. Postpaid, 10c each, or two for 15c.

Address Rev. H. G. Hawkins, Crystal Springs, Miss.

church. Again all the timber and labor were given freely and cheerfully. Soon our new church was fully seated and our old seats donated to two Negro churches in the community. With the help of our women and girls, the seats were stained and varnished. Our subscriptions were practically all paid in as the work went on, as well as new subscriptions taken, and when the work was all completed and paid for we had \$28 remaining in the treasury, some of which remains there until this day. The actual cost of the building, exclusive of donations of labor and materials, was approximately \$3,000. Then came the glad day of dedication.

Some of the men who have gone into the ministry from this community are: Colbert Crane, Billie Lynch, David Bass, J. D. Simpson, E. F. Wilson, L. C. Wilson, T. J. Hopper, Olin Ray, Guy Ray and Chester Ray. There have been hundreds or even thousands of people converted on this historic old ground.

The following are pastors who have served this church: Alexander Hamilton, R. A. Ellis, John A. Fife, S. B. Carson, R. G. Porter, ——— Kelsie, J. P. Dancer, Henry Gambell, Kinchen Adams, J. S. Oakley, A. W. Langley, Jimmie Johnson, ——— Comfort, Warren Gooch, Sam Long, J. W. Dorman, G. W. Gordon, J. O. Bennett, B. B. Sullivan, H. M. Young, C. R. A. Brantley, W. W. Edge, W. G. Burks, D. W. Babb, S. B. Cox, R. W. Evans, A. J. Foster, W. R. Goudelock, W. W. Jones, M. L. Ward, E. C. Sullivan, J. E. Stephens, J. D. Boggs, A. L. Davenport, O. P.

Armour, B. P. Fullilove, N. J. Golding, J. G. Johnson, A. M. West, W. T. Phillips, C. M. Bailey, L. C. Lawhon, and W. C. Mattox, our present pastor.

RELIEVE THAT UPSET STOMACH With the Treatment Made Expressly For It!

DON'T experiment with cure-alls or home-remedies when your stomach acts up, causes pain or distress from acid indigestion.

Take the treatment that thousands have used successfully for over forty years; that is made expressly for combating over-acidity. Stuart's Dyspepsia Tablets alkalize the stomach, usually bring relief right away. Often all distress vanishes in two minutes, the digestive organs resume their normal function, the sour stomach is sweetened, that heavy "full" feeling is relieved and you forget you have a stomach! Stuart's Tablets contain only pure healthful ingredients. They are regarded as 2½ times more effective than soda and may be taken as freely as desired without disturbing effect on the bowels. In 25c, 60c, \$1.20 size packages at all drug stores.

FREE sample package. Send name and address on postcard to F. A. Stuart Co., Dept. 49-44A, Marshall, Michigan.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Christian Advocate

NEW ORLEANS

Vol. 83—No. 7.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 13, 1936.

Whole No. 4169.

Carrollton Avenue Methodist Church

This handsome building was erected in 1914, during the pastorate of Rev. J. G. Snelling, on the site of the original church which had been moved to the rear of the lot to make room for the new edifice in which to accommodate the congregation which had outgrown the old building. The first service in the new auditorium was held on the last Sunday in May, 1914, and it was dedicated, free of debt, on February 29, 1920.

The old building had been financed and built under the personal inspiration



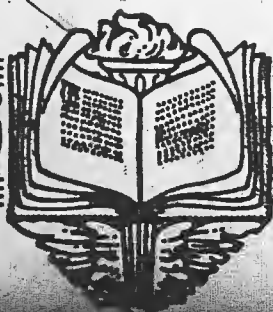
and supervision of the late Christian Keener and was dedicated by Bishop J. C. Keener at the first service, February 14, 1886. After being moved back it was continued in use as a Sunday school building until it was demolished in 1925 to make room for the modern Educational Building which now forms a part, and the rear, of the present edifice.

February is the Golden Jubilee month for Carrollton Church and the entire month is being given over to the celebration of the fiftieth anniversary.

Pastors who have served Carrollton are: Fitzgerald S. Parker, Franklin N. Parker, C. Briscoe Carter, J. M. Henry,* Lewis A. Reed,* P. H. Fontaine, George D. Parker, Milton F. Johnson, F. E. Jenkins,* J. H. Holloway, H. N. Harrison, W. W. Holmes, H. T. Carley, J. G. Snelling, N. E. Joyner, W. W. Drake,* A. F. Vaughan, J. F. Foster, Ellis Smith, W. L. Doss, Jr.; Elmer C. Gunn, H. L. Johns, Benjamin F. Rogers, Wm. H. Giles and D. B. Raulins.

*Deceased.

H. J. THOMPSON.





Wallet of the Week



THE GOLD HOARD of the United States is said to be the largest in the world, and such as would have made Cortez and Pizarro gasp. Its value is placed at \$10,000,000,000, and if it were melted into a cube it would measure 120 feet on every face. A large part of this immense supply of gold is to be transferred from the treasury vaults in Washington to a large steel and stone "fortress" near Fort Knox, Kentucky, as soon as that structure can be completed. This is the substance of a bulletin recently published by the National Geographic Society.

* * *

GOLD DUST LODGE, according to the **Religious Telescope**, is the romantic name for the hostel for the homeless unemployed men in New York City, which has just celebrated its fourth anniversary. It was opened in 1931 and is said to have served 60,000 men. It has provided seven million meals, and a night's lodging for two and a half million. It has also maintained educational and recreational activities designed to rebuild the shattered morale of the unemployed men. An indication of the real situation is shown by the fact that a large part of the staff for these services has been drawn from the guests themselves.

* * *

LEMMINGS ARE LITTLE ARCTIC RODENTS about the size of field mice. They have short tails and furry feet. They are found in northern Norway. They are said to hibernate most of the year, but when spring comes they migrate westward; nothing can stop them. They climb mountains and swim rivers and when they reach the ocean they plunge in without the least hesitation. They swim westward until from sheer weariness and exhaustion they sink. We do not know how authentic that story is, but it is at least a parallel of the migration of the quails from Egypt to Palestine. They cross the Red Sea and fly until they fall of exhaustion.

* * *

THE CONSTITUTIONAL AMENDMENTS, before the Conferences of the Methodist Episcopal Church in 1935, met disaster without exception. A constitutional amendment has to receive a 2 to 1 vote for it to become law in that church. Most of the amendments submitted related to changes in the episcopacy, and all of them were decisively beaten. Term episcopacy actually received 21½ to 1 against it, and the only amendment to get anything like an even break related to the number of delegates from the Central Conferences. At least, our brethren at the North are not contemplating a radical attack upon the Constitution.

THE WAR IN ABYSSINIA is costing Italy between \$1,500,000 and \$2,000,000 a day, according to the estimate of certain British papers. The last budget figures for the Italian government, it is alleged, showed a deficit of \$165,000,000. Nearly half of that sum was due to war expenses. It seems that nations refuse to learn the folly of war until the burden of debt becomes unendurable, governments collapse, revolutions wreck the civilization, and a pauperized people then set themselves to rebuild upon the ruins of a glorious past.

* * *

ARGENTINA, BRAZIL AND CHILE have joined in opening a door of hope for Jewish refugees from Germany. A resolution sponsored by Dr. Alejandro Unsain, of Argentina, was presented to the International Labor Conference at Santiago, Chile, and the idea was quickly seconded by Senor Bandeira de Mello of Brazil. Dr. Unsain said: "We are doing everything to encourage immigration from European countries. To that end we have, among other things, given equal rights and privileges to foreigners." Jewish organizations in Berlin are said to have 125 young Jews in preparation for colonization in South America.

* * *

HINDU UNTOUCHABLES in India, says an exchange, are definitely abandoning Hinduism after having made a vain appeal to the educated Hindus for a fair chance in life. The decision to leave the Hindu religion was made at a conference of one thousand youths at which solemn obsequies were held for their religion. The Laws of Manu and other sacred books upholding untouchability were burned. A resolution was passed asking untouchables not to participate in Hindu festivities, not to visit Hindu holy places and not to give offerings to Hindu priests.

* * *

A NEW SLANT ON ETHIOPIA is given by the United Presbyterian. It is said that approximately one-fourth of the adult male population of the country is connected with the priesthood. One-third of the population belongs to the church. Those connected with the priesthood hold large grants of land from which they derive a good revenue. If that is a true statement of facts, there may not be an actual enslavement of the people, but there can be no doubt that a religious aristocracy is in charge of church and state. One can easily believe that an unwholesome situation prevails where such is the case.

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EDITORIAL

MENDICANT-MINDED

The real problem facing America today is not that of feeding and housing an army of unemployed so much as it is that of rebuilding the independence and self-respect of the individual citizen. During our era of reckless spending, there has developed an amazing upswing in the level of respectability for mendicancy. We used to call the industrially disconnected tramps, bums, vagrants, we once laughed at Coxe's Army of the unemployed, but now such have been elevated (?) to the rank of the average citizen. Even young people with all of life before them have reached the point of thinking in terms of a dole—a maintenance wage, a weekly food allowance, or what you will. The shocking implications of mendicancy do not bring a blush of shame to their cheek. To state it another way, the creativeness of manhood has disappeared over the horizon of their thinking. A few days ago, we sat between two young men on a street car. They were both evidently on PWA rolls, a fact which they accepted with apparently complete satisfaction. They were discussing with perfect candor and frankness methods for continuing that relation. One told the other that he had not had a job since 1928 and that he had made up his mind that more than half of the people would be government supported in the future. Every syllable of the conversation between these young men showed that they had become mendicant-minded and that a personal future had been torn out of their thinking. At least one of them was a college man. The tragedy of that situation is made all the more terrible by the fact that a mendicant spirit is not confined to a soup kettle. It lays hold upon the moral and spiritual resources of life and leaves its victim stripped of all that gives material stability and permanence to living. It kills the instinct for the eternal and substitutes for it the outlook of a derelict which imperils everything in its aimless drifting, and which has no destination here or hereafter. A citizenship composed of garbage collectors, or a population with the ideal of living upon an unearned pension will never build a great civilization. America must restore her engineer spirit if her glory is to continue.

AMERICA AND LIQUOR

The moral debacle of America since the repeal of the Eighteenth Amendment is truly a shocking chapter in our history. The public was assured that the saloon would never be tolerated and an inordinately virtuous group of liquor backers, chastened by the experiences of Prohibition, were going to respect the conventions of society and observe the decencies as had not been the case in the old days. But, as a matter of fact, the years since repeal have been the worst in the history of liquor. It is reported that an Eastern liquor store displays a large sign which read, "We Cash PWA Checks." The very authorization of the Public Works Administration was that public funds might be used to create work for the unemployed, that they might in turn discharge their obligations to their families. But the plain meaning of such a sign is that the ostensible purpose of creating work is being defeated by diverting the wage from its legitimate uses. It means that the tax funds of the nation and the moral character of the citizens are in effect pooled to enrich liquor interests and for an increase of liquor revenues. It indicates that the income from liquor goes up as public morality goes down. It is said that liquor revenues for 1935 increased practically eighty-four million dollars over the revenues of the previous year. It is claimed, too, that Americans are now drinking almost three times as much as is drunk in Great Britain and Ireland. Another compilation of statistics shows that the treatment of alcoholics and drug addicts for the first three years following repeal increased 147 per cent over treatment during the first three years of Prohibition. It makes no difference whether one approaches the problem from the consumption of liquor, the revenues from taxes on liquor, or from the treatment of alcoholics, one conclusion is inevitable: The American public is paying the fiddler, if not in the coin of the realm, then in the more precious jewels of moral character. And, what is worse, we are getting nowhere in the rebuilding of moral and social values.

COMMUNISM AND CONGRESS

It is said that a bill has been introduced in the House providing that public-school teachers in the District of Columbia may give the facts about Communism. The author of the measure is reported to have said: "No right-minded person thinks anyone should be allowed to advocate Communism or any other ism in the public schools, but it is rather an insult to the teaching profession to presuppose that it is necessary to forbid it. The prohibition against the teaching of Communism would very likely carry with it the idea that students in the schools should not be allowed to gain the facts about the social, economic, or political systems of other countries and could be based only on the assumption that our young people are too feeble-minded to know the truth about things." To our minds, this is a most illogical, inconsistent and ridiculous argument, and such as one would not expect to hear outside of an institution designated for the "feeble-minded." It is pernicious and wretched policy for the teachers to read the Bible in the public schools, but the same immature children must have opportunity to weigh and judge the merits of Communism! Our impression is that Communism finds its readiest recruits in an academic atmosphere, and if Communism is a thing to be opposed, why license propagandists for its teaching? We do not believe that Congress will listen to such a proposition as this bill offers, and we do not charge it, therefore, with responsibility for such a measure, but we regret that such a waste of time must be charged to a public whose heart, in the main, is utterly misrepresented by every implication of such a proposal. We heard a distinguished clergyman of Washington say not long ago that people away from Washington were inclined to disesteem what is in Washington, but he thought that they ought to disesteem what they send to Washington. That was, of course, a humorous play upon popular impression, but we wonder if the suggestion were wholly a fiction. The depression will not be over as long as the public has to endure such nonsense.

EDITOR GALLOWAY

The point made by our valued correspondent in his article on "Doctrinal Journalism," on the first page of this issue, is good, but has no legitimate application to this Advocate. It is clearly understood, from each edition, that this paper is pronounced and positive in its Methodistic utterances. We believe in denominational loyalty. Our people ought to know the distinctive teachings and glorious history of their church. And through these years we have tried

to contribute to that knowledge. We have had a few subscribers to complain of the Advocate's intense denominationalism, but none on account of its looseness of church loyalty. Our correspondent is on the right line. The more we indoctrinate the church, the more difficult will it be for ecclesiastical marauders to steal our sheep. Special sermons and lectures by pastors will also avail much.—New Orleans Christian Advocate, Feb. 25, 1886.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

"PURE SILK SOCKS" . . .

So begins a quarter-page display advertisement in a metropolitan daily newspaper. An ample supply of exclamation points emphasizes the appealing price at which these attractive coverings for men's pedal extremities are offered the public.

The history of the race might almost be written in the history of socks. It is a long cry from the time of the barefooted savage to the present age of pure silk socks. Economic improvement, social progress, esthetic enjoyment, industrial development, exploration, discovery, invention, the artistic sense—all these are involved in the history of socks. Socks cover a good many things besides men's feet.

The special quality of silk socks is their looks. Cotton is more durable than silk, and wool is warmer—but they lack the lustre, the shimmer, the luxurious sheen of silk. Not that silk has only looks; it, too, has durability and warmth, only in lesser degree than cotton.

Men are not to be blamed, therefore, if they want to make their feet appear as attractive as possible. If one pair of silk socks costs as much as two pairs of cotton socks, the discrepancy may be made up by wearing them twice as long, or washing them twice as often, the small sacrifices in durability and warmth being offset by the gain in appearance. Something tragic is involved in the traditional belief that a peacock's feathers fall when he looks at his ungainly feet. What the fowl needs is a pair of silk socks.

It is one of the tragedies of life that some men think more of their socks than they do of their souls. They put silk on their feet—and let their souls go bare. They are more concerned about how they look than they are about what they are. They pay more attention to the present style than they do to their future state.

Silk socks and a shriveled soul—what a tragedy!

News and Views

HEADLINES

By Rev. D. B. Raulins, D. D.

Some of our forefathers may have died of appendicitis under a different name long before the disease was popularized by surgical operations, but it is certain that none of them died of "motorcaritis".

This is the disease discussed at some length by a physician in the health column of a daily paper. The alarming spread and acuteness of the disease attended by so many fatalities has attracted the attention of the doctors. They are perhaps better qualified than any other to deal with the matter from the standpoint of the victims.

"Motorcaritis" is a strange modern malady. It is rapidly assuming proportions that should capture the concern not only of courts and surgeons but of the entire population of the country. We quarantine in case of certain contagious diseases, but no such precautions have been authorized for this disease notwithstanding the fact that in 1935 it claimed 36,000 victims and left its marks upon a million besides. Some of these will become charges on loved ones or community. Many of them will never be normal again even though they were in perfect health at the time of the stroke.

A peculiar thing about "motorcaritis" is that it kills so many who do not have the disease. Paradoxical I admit. In this particular it is like war which might be arrayed in some such medical verbal paraphernalia as "bellicositis". This disease kills multitudes who have not contracted the virus.

Many an innocent person who has never driven an automobile is left dead or dying beside the highway, a victim of "motorcaritis", even though he did not have the disease.

Appalled by the fearful loss of life by traffic accidents, physicians and psychologists have begun a study of the minds of those responsible for this tragic record. Their tentative diagnosis reveals that one afflicted with "motorcaritis" exhibits the following symptoms: a fearful and complete loss of regard for the lives and rights of others, an attitude of resentment and an undue sense of power and superiority. He is blind to hills, curves and crossings. There is strange forgetfulness of the function of brakes. He insanely regards a road sign suggesting more moderate speed as a personal af-

front. He has no sense of speed, time nor space. He seems gripped by the deathly fear that he may not arrive at his undefined destination hours before he has any rational excuse for being in that neighborhood at all. Instead of the "bump of caution" which the phrenologist seeks in the cranial region of his anatomy there are vast and deep crater-like depressions indicating unmistakably the opposite. His religion is luck, and his god is the accelerator. Before it he continually bows and to it he sacrifices chickens and farm animals, children and young people, men and women, health, home and happiness.

All this has been written trying to say to all who drive cars to "slow down". Motorists, for heaven and humanity's sake, slow down. Brakes are important, but the cause of most accidents is the driver to whom the brake-foot is attached. Assert your superiority over the machine. Be not its slave. Redeem your normal respect for yourself and your regard for your fellows. And come out of that devil's nose-dive of death. Luck is the religion of pagans. We still live in a world in which the law of cause and effect has not been repealed. Luck will not save you nor your hapless victims.

If you must insist upon this particular form of suicide go to the salt beaches of the Great Salt Lake. See that no living thing, animal or man, is in one thousand miles. Fill your tank with high-powered gas. Crawl under the steering wheel. Set your radiator on the sun. Press the starter. Sit down on the accelerator. It may be that the sooner you crash the better it will be for the rest of us.

But don't rehearse on our highways for this stunt.

There's the red light now. Stop!

And while you are stopped re-read this article, and "—And Sudden Death," and others that are being written on automobile driving and accidents. Then govern yourself accordingly.

PLAN OF UNION

The Beacon of Methodist Union

(Continued from last week)

Immediately, upon this broader presentation of our endeavor, swarms of questions arise. Every member of the Joint Body has met these in all his conversa-

tions with his solicitous brethren. Any one of us could frame not less than one hundred inquiries that we would like to have answered in advance, if not for the satisfaction of conscience, at least for the gratification of curiosity. To have included all these in the document of union would not only have carried it to inordinate length, but it would also have opened up irritating points of detailed debate, until at length the plan would have fallen of its own heaviness. Thus the thought has been that many matters must be left to those living processes that will at once begin to shape and mold a united church. Our own nation's history shows that the federal conception tends to increase with the years, even occasionally to the point where parties exchange places—the federalists leaping to states' rights territory, and the former states' righters somersaulting into the federalist camp. But if our three churches can be trusted to unite, their later merged life can be trusted to settle in patient love scores of administrative and judicial matters. We cannot carpenter triple Methodism into oneness by the nail-and-hammer method; but we can fix a number of real and vital contacts that will provide for an organic growth of living bonds.

Probably all of us will see in the plan of union some things that we do not prefer. I can myself think of fully five of these points that my personal opinion would change. Yet I voted for all these five things; being unwilling to construe my preferences into convictions! For example: I would have made the name of the new organization the Methodist Episcopal Church. This was the common name of us all, and the back-track of mutual history would have led to that nomenclature. But I am not able to understand the man who makes a vast issue out of a title or who lays such stress upon the word "Episcopal" as to lead him to threaten opposition to the plan. When our Commissioners saw that the name which had belonged to one of the three parties might hinder adoption in the other two, we surrendered our desires, unanimously accepting the name by which the Wesleyan movement has been popularly known, The Methodist Church. In a colossal movement like ours, nothing small should be permitted to hinder its consummation. "The Lord our God is a great God," and we do not serve Him well when we defeat Him or His work by tiny obstacles. In the new name, for

one thing, we will get rid of that initialed abortion "M. E." and come near to making it "U. S."!

As I have studied through the plan thus far worked out, I am rather surprised to find few things that it seems necessary to discuss or explain. I think that this is an evidence of two things: the first, that my comrades on the Joint Commission have done an amazing piece of work; the second, that the desire for church union, and for Methodist reunion, in particular, is so sincere and urgent as to sweep out of its path hindrances that would have halted the chariot twenty-five years ago. We are all impressed by the fact that this union proposed is itself an ideal that should be defeated only by the demand of some assuredly larger ideal. It is certainly not good that three bodies severed in days of ecclesiastical or political or moral passion should remain divided after time and its accompaniments have healed the other forms of division. The line, long since laid out by two surveyors named Mason and Dixon, no longer splits our land governmentally. While two sections maintain their own characteristics, they are under one flag, one Constitution, one Senate, one House of Representatives, one President, one Supreme Court. In that less tragic division made by the organization of the Methodist Protestant Church, the evolution of the years has brought the two larger bodies into natural consent to the main things contended for by Nicholas Snethen and his colleagues.

Doctrinally we have always been one. Even when a man goes into the far South to speak to gatherings of our Southern brethren, there is no need for care as to religious or doctrinal illustrations; but it is well to be cautious in the use of political illustrations! We are well agreed on God, and measurably united on the Devil! We are not yet utterly unified on Abraham Lincoln and Jefferson Davis, or on Robert E. Lee and Ulysses S. Grant! In spite of all that, the mystical ties of the larger memories and of the farther hopes have been steadily weaving us into a garment of one piece, like that taken from our Lord at his saving cross. The children of the world have gotten together, and the old cleavages have been covered by the political and commercial warp and woof as the shuttle of common experiences has pushed back and forth across the loom of life. God is now calling on the children of light to be wise in their own generation. Nothing less than a conscience that is sure of its own satisfaction should be allowed to defeat the idealism that calls for the uniting of the people of God, called Methodists.

(Continued next week)

REVERENT SCIENCE—RELIGION—AND OTHER ITEMS

By Rev. Samuel S. Bogan

(Continued from last week)

The Bishop's conclusion does not reflect the truth in the matter, nor does it agree with the construction Jesus put on his words and works, for on several occasions Jesus made them the essential evidence and final proof of both his divine life and moral perfection. As when Jesus answered John's question—Art Thou he that should come, or do we look for another "Go show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the Gospel preached to them." Matthew 11:2-5.

To the same import is John 10:36-38, "Say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not, But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." And to clinch this truth I quote John 15:22-24: "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. . . . If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father." Such Scriptures, and there are many of them, show that Jesus deemed them sufficient to declare his Diety. See Romans 1:20.

The Bishop seems to hesitate only to sanction openly and categorically all the modernistic denials and exceptions to Christ, the Scriptures and the fundamental Scriptural doctrines. His position on the "Virgin Birth" of Jesus is another instance of his liberal views and repudiation of what is written. Says he: "Not even the solemn and august mystery we call the "Virgin Birth," granted for argument's sake that the record in the Gospels is ample and trustworthy, can convince us of the Diety of Jesus. . . . The Virgin Birth is an interesting subject of controversy, but it is no part of the final proof that Jesus was the Son of God."

To the Modernists, the Scriptures are never a reliable and trustworthy witness, they refuse to be impressed by any Scriptural evidence. To them, they have no more authority or trustworthiness than sailor yarns or old-wives fables. They reject the Virgin Birth of Jesus on the

same ground that they deny his bodily resurrection—such are miracles, and miracles have no standing in the natural order.

The Bishop has overlooked the fact that the conclusive evidence or final proof of Jesus' Diety must rest its validity upon the basic and factual evidence that he was born the Son of God.

Modern scholars have been forced to concede that Dr. Luke is both a trustworthy, reliable and competent historian. And be it said, that no part nor happening related in Luke's Gospel is stated in more emphatic, specific and particular terms than his account of the conception and birth of Jesus Christ. Not only does he give factual evidence in the case, but he states plainly the very "Modus Operandi" of his coming into the world.

The Bishop's rude gibe about revival methods is unfortunate. Coming as it does from a Methodist preacher and chief pastor, it is very offensive. Says he, "Many of our churches have no educational ideal"—whatever that is—"And still depend on bizarre revivalism to accomplish their numerical salvation." As for education, it has been tried and found wanting as an evangelizing agency, whatever its ideal may be, its fruit is more pagan than Christian, while what he terms bizarre revivalism could easily be made to include the methods of the first century, beginning at Pentecost, as well as the methods used in the rise and continuance of Methodism in both England and America. And Methodism has never been more prosperous and a mightier power than when by these methods, revival fires burned in city, town, forest and plain and men and women and whole families were saved by faith in the Lord Jesus Christ and his atoning blood.

If the Bishop's gross and bungling criticism of revival methods and their fruit, the salvation of poor lost sinners, is a legitimate quality product of the educational ideal for which he pleads, may the Lord deliver us from the ideal, and give us in its stead a mighty revival of the "Old Time Religion." Amen.

(Note—Two errors occurred in Brother Bogan's article printed last week, as indicated by words in black face below. He said: "Reverent Science-Religion has a secure faith in the persistence of natural law, because such a persistence has repeatedly been shown to be in the highest degree probable, in view of this faith, certain reported events known as miracles which interrupt natural law are to be discredited." We regret the error.—Editor.)

REPORT OF CHRISTMAS OFFERING OF THE MISSISSIPPI ANNUAL CONFERENCE

For Superannuated Preachers, Widows and Orphans, 1935.

Brookhaven District—Adams charge, \$11.00; Barlow charge, \$1.75; Bayou Pierre, \$6.00; Brookhaven, \$32.19; Crystal Springs, \$23.91; Foxworth, \$2.50; Gallman (Bethesda), \$2.50; Georgetown, \$5.00; Harrisville, \$2.50; Hazlehurst, \$23.25; McComb, Centenary, \$40.69; McComb, LaBranch, \$7.00; McComb, Pearl River, \$12.00; Magnolia, \$33.07; Meadville and Bude, \$21.23; Monticello, \$6.50; Osyka, \$6.75; Prentiss, \$25.00; Scotland, \$7.50; Silver Creek, \$8.00; Summit and Topisaw, \$12.50; Tylertown, \$9.43; Utica, \$10.00; Wesson, \$10.00.

Hattiesburg District—Bay Springs, \$19.00; Bonhomie, \$6.00; Bucatunna, \$8.10; Collins, \$5.80; Ellisville, \$7.73; Eucatta, \$2.64; Hattiesburg, Broad, \$30.00; Hattiesburg, Court, \$25.25; Hattiesburg, Main, \$26.32; Heidelberg, \$5.00; Laurel, First Church, \$12.25; Laurel, Kingston, \$5.50; Laurel, West End, \$5.35; Magee, \$12.00; Matherville, \$6.75; Montrose, \$5.00; Mt. Olive, \$12.00; New Augusta, \$2.50; Petal, \$4.00; Richton, \$15.89; Shubuta, \$22.60; Sumrall, \$12.09; Taylorsville, \$5.50; Waynesboro, \$10.28; Waynesboro Ct., \$6.72; Williamsburg, \$3.40; Moselle Seminary, \$4.00.

Jackson District—Benton, \$10.00; Bolton and Raymond, \$15.45; Brandon and Pelahatchie, \$27.00; Camden, \$4.00; Canton, \$10.00; Cathage, \$10.00; Carthage Ct., \$10.16; Clinton, \$5.00; Fannin, \$6.91; Flora, \$3.00; Forest, \$18.76; Homewood, \$2.00; Jackson, Capitol St., \$38.03; Jackson, Galloway, \$50.00; Jackson, Glendale, \$6.25; Jackson, Grace, \$5.40; Jackson, Millsaps Memorial, \$10.75; Madison and Pocahontas, \$10.00; Mendenhall and D'lo, \$6.20; Morton, \$12.47; Terry, \$15.25; Vaughn, \$10.00; Walnut Grove, \$5.00.

Meridian District—Chunky, \$6.86; Cleveland, \$10.00; Daleville, \$1.90; Decatur and Hickory, \$10.00; DeKalb, \$4.25; DeSoto, \$11.25; Lauderdale and E. Mills, \$10.00; Meridian, Central, \$75.00; Meridian, East End, \$18.00; Meridian, Fifth St., \$13.00; Meridian, Hawkins Memorial, \$8.52; Newton, \$8.40; Philadelphia, \$18.00; Philadelphia Ct., \$20.00; Quttman, \$13.00; Rose Hill, \$1.50.

Seashore District—Bay St. Louis, \$11.00; Biloxi, Main St., \$16.50; Biloxi, Wesley, \$2.00; Brooklyn and Bond, \$3.00; Carriere, \$2.00; Coalville, \$1.65; Columbia, First Church, \$42.50; Gulfport, First Church, \$25.00; Leakesville, \$6.80; Logtown, \$5.45; Long Beach, \$8.25; Lucedale, \$6.40; Lumberton, \$21.40; Mentorium, \$1.00; Moss Point, \$21.76; Pascagoula, \$4.17; Picayune, \$27.15; Poplar-

ville, \$12.81; Purvis, \$7.00; Saucier, \$5.88; Wiggins, \$2.00.

Vicksburg District—Anguilla, \$35.00; Centerville, \$10.00; Edwards, \$15.00; Fayette, \$15.00; Gloster, \$20.66; Hermanville, \$3.00; Lorman, \$10.00; Louise (Holly Bluff), \$6.57; Mayersville, \$5.00; Natchez, \$17.22; Nebo, \$3.20; Oak Ridge, \$7.30; Port Gibson, \$12.50; Rolling Fork and Cary, \$5.00; Roxie, \$4.30; Sataria, \$13.10; Silver City, \$10.00; Vicksburg, Crawford St., \$21.05; Vicksburg, Gibson Memorial, \$5.00; Washington, \$12.00; Yazoo City, \$17.50.

Districts—Brookhaven, \$325.27; Hattiesburg, \$281.67; Jackson, \$291.63; Meridian, \$229.68; Seashore, \$233.72; Vicksburg, \$248.40.—Total, \$1,610.37.

Note: Approximately \$325.00 of the above came too late for distribution and is carried over.

C. A. SCHULZ, President,
Mississippi Conference Bd. Finance.

ANNOUNCEMENTS, MISSISSIPPI CONFERENCE

Circumstances have prevented my sending you earlier a notice of the rounds of Dr. Smart in our Conference in a series of Bible conferences. If you can do so, we will appreciate you mentioning in your personal column the date of his coming to Jackson, which is Sunday, February 9 to 12. He will spend the 13th and 14th on the campus of Millsaps College. From there he will go to Louisiana and then return for the remainder of his conferences with us. The entire round is given as follows:

Jackson, Galloway Memorial, Feb. 9-12.

Natchez, Jefferson St., Feb. 24-26.

Vicksburg, Crawford St., Feb. 27-Mar. 1.

Brookhaven, First Church, Mar. 1-4.

Gulfport, First Church, Mar. 5-8.

Hattiesburg, Main St., Mar. 8-10.

Meridian, East End, Mar. 11-13.

The Mississippi Young People's Conference will be held at Whitworth College, Brookhaven, June 1-5.

The Seashore Pastors' School will be held at the Assembly Grounds, June 15-20. A fuller program will be announced within a short time.

If you will give publicity to these announcements, we will appreciate it very much

J. H. SELLS.

TUDOR B. CARRE

RESOLUTIONS OF APPRECIATION

Whereas, the Almighty, in His infinite wisdom, has seen fit to remove from amongst us our beloved brother, Tudor B. Carre, a leading member of our Board of Stewards and a valuable, willing worker in the cause of our Savior Jesus Christ; therefore be it

Resolved, That the Board of Stewards of Rayne Memorial M. E. Church, South, do hereby extend to the beloved family our heartfelt sympathy in their hour of sorrow.

The Church and our community has lost a valuable asset in his passing, and we shall miss him, after his many years of cordial association with us on the Board.

He received his fatal attack at the close of our December Board meeting, passing away two days later. Could he have chosen otherwise, we are sure, that he would not have had his end different.

Again let us extend to you our sincere condolence.

ST. CLAIR DUKE, D.D.S.,
GEO. S. BROWN,
S. H. MEYER,
W. W. HOLMES,

Committee.

MRS. B. P. BROOKS—AN APPRECIATION

"Abide with me, fast falls the even-tide; The darkness deepens; Lord with me abide."

This, the spirit of our own beloved Mrs. B. P. Brooks, left us for its heavenly home.

"Too soon," we said. "Harvest time has not come for her. She yet has many years of usefulness and service in God's Kingdom, we need her longer".

Perhaps she was weary and needed rest. Perhaps her example of faithfulness to the end was of greatest value in advancing God's work.

Mrs. Brooks had both ability and opportunity for drinking deeply at life's fountains, and though her years were few, she experienced and accomplished much and left the world better for her presence among us. But God's ways cannot be questioned. He needed another angel, so He took her.

To those of us who knew Mrs. Brooks she was an inspiration, a never tiring worker and an alert leader in missionary affairs. Her devout belief in prayer, her fine traits of character and kindly disposition helped her to undertake and surmount any difficulty. Her wit and tact has steered many a troublesome issue into the safety zone.

Her life of intelligent, faithful service will continue to be "a lamp unto our feet and a light unto our paths."

May we emulate her glorious memory by carrying on the work she loved so well. For, like Paul, she fought a good fight and she has finished her course, Truly a crown of glory awaits her in Heaven.

BELZONI W. M. S.

Mississippi and Louisiana

Rev. J. H. Morrow is actively pressing the program of the church at Madison, Miss., where he is the pastor.

Rev. H. L. Johns, presiding elder, announces his District Missionary rally for 10 a. m., Thursday, February 20. He is hoping for a great meeting.

Mrs. Pauline McCoy, of Ethel, La., has passed the eighty-second milestone of her life. She says that her eyes are growing dim, but she still enjoys the Advocate.

Rev. J. W. Holliday, Tyro, Miss., is serving an understanding people. They recently gave him twenty-four hens. To be sure, they knew the way to the preacher's heart.

Sterlington and Vivian, Gilbert, West Monroe, Mangham, First Church, Monroe, Winnsboro, and Wisner have all increased their acceptances on benevolences over last year.

Epworth Church, New Orleans, under the leadership of Rev. J. B. Grambling, is the first to complete their Advocate quota for this year. That puts Epworth at the head of the Advocate procession.

Friends of Rev. J. H. Felts, Grenada, Miss., will rejoice to know that he continues to improve. At last report, he was able to sit up. We hope that he may have an uninterrupted journey to recovery.

Rev. Roy L. Lane, Benton, Miss., writes that he does not expect to wait for the "dead line" to complete his Advocate quota. He then adds a message regarding the paper which we genuinely appreciate.

Rev. C. W. Crisler, presiding elder of the Brookhaven, Miss., District, reports things going well despite the weather conditions. All the pastors are on the job and working hard, and the outlook is encouraging.

Rev. James C. Whitaker, who was admitted on trial at the last Conference, is

the pastor at Athens, La. He has already arranged for his Advocate quota and expects to do more yet. That is a worthy beginning for his ministry.

Dr. L. L. Cowen has added 56 new members to Noel Memorial Church since Conference. Dr. Wm. C. Martin of Dallas, Texas, is assisting Dr. Cowen in a two-weeks revival. Mr. Walter Jenkins of Houston is leading the singing.

Rev. R. V. Fulton, Springfield, La., says that the new presiding elder, Rev. J. H. Bowdon, conducts his Conference like a veteran, and that his preaching delights the people. An advance in pastor's salary for this year has been voted.

The editor appreciates a good word concerning the Advocate from Dr. W. L. Doss, Jr., of Lake Charles, La. The effort to refinance the debt upon his church has pre-empted his time thus far, but he hopes for that to be a thing accomplished soon.

Mrs. Annie C. Lee, Vicksburg, Miss., renews her subscription and does a perfectly beautiful deed which we tell in her own words: "I am enclosing a subscription for some one else who will enjoy receiving the Advocate as much as do I."

Mrs. M. H. Alford, Sr., writes us an appreciated note from Duncan, Miss. She is good enough to say that she enjoys the Advocate "from cover to cover." We value the good opinion of those who share our task by support and a cheerful word.

The Monroe District Educational Staff is making efforts to secure Dr. J. Q. Schisler for a series of educational rallies, and Miss Barnett Spratt for a District-wide institute on Vacation Church Schools. Prof. Bruce Redditt is District Director of Adult Work.

Mrs. H. Wilson, Plain Dealing, La., in sending a list of subscribers, says Brother

McCullen speaks a good word for the Advocate in his churches and I, if I do not succeed at first, I try again. Plain Dealing was the first church in Louisiana to get the new Methodist Hymnal.

Rev. J. M. Lewis is delighted with his new charge, Wiggins, Miss. He says that his sorrow at having to leave his many friends at Longbeach is somewhat relieved by the many good people who have spared nothing in their effort to make them happy and comfortable in their new home.

Rev. R. A. Allums writes that everything is going fine at Kingston, Miss. He says that the people are interested and the pastor is happy. Not the least interesting word of his message is his assurance regarding the Advocate: "You may count on our required number and some more."

Rev. A. K. McLellan writes one of the ministers of the city: "Phone Dr. Duren and ask him to let the brethren know why I am off for about ten days. Albert K., weight 6.11, is at the Baptist Hospital, Alexandria, La. He may be a bishop, but I hope he will not be an Educational Secretary. He might be a baseball player—he has a lusty bawl."

A Comparative Report on benevolences for 1934 and 1935 shows a gain in payments for General and Conference work of one hundred and forty thousand dollars over payments for 1934. The Conference paid 93.2 per cent of their acceptances, and that was 60.3 per cent of the askings. Per capita contributions for 1935 was eighty-six cents.

Rev. E. B. Emmerich reports an interesting and unique experience in his church at Osyka, Miss. On Monday, February 3, he baptized and received into the membership of the church, Mr. Asa Osteen who is 92 years old. The reception followed the meeting of the missionary Society in the home of Mrs. Eliza Prine, daughter of Brother Osteen.

The New Hymnal is in use in the following churches of the Monroe, La., District: Lake Providence, Columbia, Mangham, Bastrop, and First Church. First Church, Monroe, introduced the unique feature of memorial copies for deceased pastors, and at Lake Providence a memorial Hymnal and a special song for the person memorialized was featured.

Mrs. F. L. Lingerian writes from Hurley, Miss. "I am renewing our subscription to your paper in my husband's place. He passed from this life on September 23, 1935. He was a devout reader of the Christian Advocate and we appreciate it very much." We thank Sister Lingerian and we will do everything possible



February 13, 1936.

to make the Advocate a blessing to her. We are sorry to learn of the death of Mrs. G. W. Tindall, sister of Rev. J. R. Countiss of Greenville, Miss. Her illness was reported in these columns on January 30. She was buried on January 26, her pastor, Rev. T. W. Lewis, conducting the service. Dr. Countiss will share in the prayers and the sympathy of a wide circle of friends throughout Mississippi.

Dr. and Mrs. H. F. Toole, formerly of the Mississippi Conference, but now of Lake Wales, Florida, honor us with an invitation to the marriage of their daughter, Mary Love, to Mr. George Reynolds Allen, on Friday, February 7, 1936, at the First Methodist Church in Lake Wales. The Advocate joins with many friends in wishing a delightful voyage for the happy young couple.

The church at Osyka, Miss., has the rare distinction of having three members who have taken the Christian Advocate for more than sixty years each. They are Miss Nancy Muggah, Mrs. Martha Owens, and Rev. N. E. Alford. Brother Alford is ninety years of age and has taken the Advocate for sixty-four years. With that backing, the pastor expects to meet his advocate quota.

According to a statement of the financial operations of the Board of Missions at the close of the fiscal year December 31, 1935, no new indebtedness has been created during the past two years, the operating expenses have been kept within the income from the Church, and a substantial reduction has been made in the indebtedness of the Board. The actual amount of the indebtedness paid was \$64,906.47.

Rev. H. L. Johns, presiding elder of the Monroe District, Louisiana Conference, was the guest preacher at the morning service at Carrollton Avenue Church, New Orleans, on February 9. As a former pastor at that church, he could enter enthusiastically into the fiftieth anniversary celebration of which his message was a part. The auditorium was crowded and the congregation listened with rapt attention to his message, "Voices That Challenge."

Rev. and Mrs. J. Henry Bowdon, the newly appointed presiding elder of Baton Rouge District, were honored with a banquet at First Methodist Church on the evening of February 4. The general theme of the address of the presiding elder was: "Baton Rouge District Today and Tomorrow," and it featured evangelism, Christian education, ministerial support and benevolent giving. There was rendered also an elaborate program of music and readings. Mr. Arden O. French

was the toastmaster and seated at the speaker's table with Rev. and Mrs. Bowdon were, Dr. J. Richard Spann, pastor, and his aunt, Mrs. C. C. Ussery; Mr. and Mrs. French; and Rev. and Mrs. Joe Brown Love.

NOTES FROM GREENWOOD DISTRICT

By A. T. McIlwain

KILMICHAEL—Brother Murff begins his seventh year at Kilmichael with prospects of the best year of all. The people of this charge know, appreciate and love this faithful servant of God.

LEXINGTON—Lexington is one of our best charges and no pastor in the district is doing a better piece of work than Brother McCafferty. The people are responding nobly to the spiritual leadership of this man of God.

MINTER CITY-GLENDORA—The good people of Minter City and Glendora didn't think they could find another pastor that would suit them as well as their former pastor, but—well, Brother Henley is in high favor and prospects bright for a great year.

MOORHEAD—Brother Robinson has been at Moorhead just three months, but the people have already notified the elder that they don't want him any longer. They think he is long enough to reach his subject and put the program over, which he is doing in fine shape. Nice raise in salary with entire budget provided for.

POPLAR CREEK—The people of this large and important charge are responding encouragingly to the active leadership of their pastor, Maburns, and prospects are good for an advance along all lines this year. The first quarterly conference was well attended and a fine spirit prevailed.

RULEVILLE and DODDSVILLE—On account of the snow and ice Brother Campbell is a little behind with his fishing, but with the coming of spring he hopes to catch up with this important part of his work—fishing for men. Brother Campbell knows the art of fishing for trout, but he also knows the finer art of fishing for men. Prospects fine for another good year.

SCHLATER and PRICE MEMORIAL—Brother Bennett makes a good start for the year. The people are pleased with his ministry and are responding to his leadership. It was the privilege of the writer to work with him in another district and we are delighted to be associated with him again. There is no finer or more effective man among us.

SUNFLOWER—There isn't a happier situation anywhere than we find at Sun-

flower. Both people and preacher highly pleased and the work starts off well for a great year. Substantial raise in salary and slight increase in benevolent assumption. All is well and happy at the parsonage with the spotlight on "Little Oscar."

SWIFTOWN—A report from the first Sunday of the new year was most encouraging. Brother Henry has made a fine start and we hear encouraging things from his work. The parsonage committee has been busy adding comforts to their splendid parsonage home.

TCHULA and CRUGER—Brother Beasley says he can't work without a program, so he has outlined and launched a most constructive program in both of his splendid churches, and we predict great things from this splendid charge under his progressive leadership this year. The people are responding nobly to this splendid leadership. The writer enjoyed being in a "get-together" or rally service in both churches recently.

TUTWILER—Some say that the quarterly conference is losing its interest for the average church official—not so at Tutwiler. At the first quarterly conference the Tutwiler church attended 100%. Brother Hollingsworth believes in the Q. C., and he has a way of getting others interested. Fine attendance, inspiring spirit and an encouraging beginning for the year.

VAIDEN and WEST—Brother J. C. Wasson has made a fine start on this delightful charge. The people are pleased with his ministry and the work starts off well for the year. He lives at the parsonage, but takes his meals at the hotel when he has company—information for prospective visitors.

WEBB and SUMNER—Our happiest congregation is found at Sumner. Under the splendid leadership of their pastor they have completed a nice brick church since Conference—opened first Sunday in December. This is Brother Phillip's fourth year and promises to be the best. There was a substantial increase in pastor's salary.

WINONA STATION—This splendid and well organized congregation, under the leadership of Brother and Sister Mounger, is doing its usual good work. Brother Mounger is one of our faithful and substantial pastors who does a constructive piece of work wherever he goes.

WINONA CIRCUIT—With that splendid report of last year, Brother Goude-lock and his people are beginning the new year with enthusiasm and determination to do even a better work this year. The first quarterly conference was well attended, with a keen interest in the work of the church very manifest.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson, Ave., New Orleans

The Alexandria District under the capable leadership of Mrs. L. A. Sims, held a most enthusiastic Officers' Training Day in Alexandria on Thursday, January 30. The following program was given:

Hymn, "All Hail the Power of Jesus name".

Scripture reading and prayer—Dr. M. S. Monk.

Group meetings—Instructors.

Re-assemble for general discussion and business.

Hymn, "Christ for the World We Sing".

Luncheon.

Demonstration Quarterly Executive Meeting—Mrs. H. V. Duford.

Worship and Meditation—Mrs. R. F. Smith.

THE WORLD DAY OF PRAYER

Early in each year the church women of the world unite in a day of prayer which is known as the World Day of Prayer. This year, 1936, it will be observed February 28. The objects of prayer are as follows:

The missionary enterprise and all who share therein;

That the Church as the body of Christ may stand firm against race discrimination, social injustice, and war;

That we as individuals may be willing

to walk the Way of the Cross to secure peace in this our own day.

Literature Headquarters in Nashville carry the material necessary for the observance of this day. The pieces of literature available are as follows:

1. Call to prayer—"On Earth Peace, Goodwill Toward Men". Free. This should be used in every church in preparation for the day.

2. Poster—11x17 inches. Like the picture on the Call, with space for time and place to be filled in locally. Five cents each.

3. Program—"On Earth Peace, Goodwill Toward Men"—prepared by Senorita Laura Jorquera of Santiago, Chile. Two cents each; \$2.00 per thousand.

Order from Literature Headquarters, 706 Church Street, Nashville, Tenn.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

The Woman's Missionary Society held the first quarter's meeting of zone 4, Jackson District, in the Benton Methodist Church, January 18, with the Benton auxiliary as hostess. Despite the very bad weather, we had a splendid attendance with representatives from six auxiliaries. As this was Officers' Training Day, we were very fortunate in having six of our Conference officers with us; viz: Mrs. T. B. Cottrell, president; Mrs. W. H. Bradley, vice-president and superintendent of Spiritual Life Group; Mrs. Paul Arrington, secretary of children's work; Mrs. H. E. Frizell, secretary of young women; Mrs. Eurie M. Weston, superintendent Christian Social Relations and Mrs. Norman Taylor, district secretary. We were also glad to have Mr. Fred J. McDonald, superintendent of the Orphanage.

At 10 a. m. the meeting was called to order by the chairman, Mrs. H. E. Frizell. The program follows:

Opening song, "Onward Christian Soldiers."

Devotional, Rev. R. L. Lane. Prayer, Rev. Wesley Ezell.

Welcome address, Mrs. R. L. Lane.

Response, Mrs. Gilly Smith.

Duet, "Take Up Thy Cross," Rev. Mr. Lane and Mr. H. Y. Swayze.

At this time Mrs. Arrington spoke on the children's work, urging us to remember the greatness of childhood, to feel the responsibility of training the children

of the nation for which this department is purposed. She also gave instructions as to our duties in behalf of this work.

Mrs. Weston, speaking on Christian Social Relations, proclaimed the need of teaching unfortunate people how to live morally, socially, and spiritually, and showing the necessity of co-operative interracial feelings.

Mrs. Cottrell then brought a beautiful spiritual message, begging that we let God be our leader and guide; that we be still and listen to His command to GO FORWARD, just as He commanded Moses to Go Forward in the days of old.

Mr. McDonald closed the morning program with a prayer of Thanksgiving.

A lovely plate lunch was served by the Benton ladies in the parsonage.

At 1:30 the meeting was called to order and instructive group meetings were held for the Officers' Training Course.

Song, "Jesus Calls Us."

Devotional—A message on "Stewardship," was given by Mrs. F. C. Hayden, in which she stressed six points in a Christian steward's life: Personality, Talent, Influence, Time, Opportunities and Possessions—all these we must share.

Prayer for increased missionary knowledge, Mrs. Jim Ewing.

Business. Roll call: Benton, 18; Canton, 3; Ellison, 1; Midway, 4; Union Church, 4; and Vaughan, 14. There were no representatives from Camden and Sharon. Splendid reports were read from each auxiliary. Mrs. S. H. Wood was elected zone vice chairman.

An offering was taken to help defray expenses of the Conference officers.

Mrs. Taylor gave a very instructive talk on the things we must stress this quarter.

News from the Orphans' Home—Mr. McDonald.

Report from Young People's Conference in Memphis—Mrs. Comfort.

Mrs. Frizell stressed the importance of the cultivation of the young women in our work.

Mrs. B. C. Rush in behalf of the zone expressed appreciation for the gracious hospitality of the Benton people. The zone stood in a unanimous vote of thanks.


We were invited to meet with the Canton auxiliary next quarter.

Mrs. Bradley closed the meeting with a beautiful message on consecration, pointing to the potential value of the human soul, and that Jesus came to save "Who-soever will." She asked that we rededicate our lives by kneeling with her around the altar, and singing "He Leadeth Me."

We were dismissed by Brother Lane.

MRS. S. H. WOOD,
Secretary, Pro Tem.

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Get Bromo-Seltzer at drugstores or soda fountains. Keep it at home.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

For fear you were not at the last auxiliary meeting when this letter was read, I am copying it that you may now have that privilege.

Clarksdale, Miss.,
January 13, 1936.

To the Members of the Woman's Missionary Society of the North Mississippi Conference,

Dear Friends: Our record for 1935 has been written. It has been one of success in many phases of the work; on others the goal was not attained. We congratulate the retiring officers on their effort and accomplishment and we extend cordial greetings to the officers who have taken their places of leadership for the new year. Let us turn toward the future with a determination to make this a great year in promoting the interests of the Kingdom of God.

Are you planning a program for your auxiliary that will challenge and enlist the young women of your church?

Will you undertake to do some really

constructive work in the Christian Social Relations Department?

Do you plan to complete the World Outlook Campaign with your quota in full?

What of Council Certificates in your study program this year?

Will the new secretary of Children's work and the superintendent of babies take advantage of their opportunity for service?

During the coming year will you be able to say as the Apostle Paul said, "I magnify mine office"?

A Spiritual Life Group of consecrated women will prove the greatest blessing and source of power in the progress of your work.

Let every member pledge generously to the work that our Conference obligations may be met in full at the close of the year.

For the splendid spirit of loyalty and co-operation of the faithful women in every auxiliary we express our sincere appreciation. We pray that you will continue in that same spirit. May you find deep joy in the service of the Master and happiness in the fellowship of Christian service.

Cordially yours,

MRS. H. L. TALBERT, Vice-Pres.

A DAY OF FELLOWSHIP AND PRAYER

"On Earth Peace, Goodwill Toward Men" is the theme for meditation and prayer on the World Day of Prayer, to be observed on February 28, 1936, the first Friday in Lent. In more than fifty countries in 1935 Christians met in large and small groups, both men and women, young and old, and the children, too, to consider the meaning of "Bear Ye One Another's Burdens". In the U. S. A. alone last year more than 275,000 programs were used.

As we approach this World Day of Prayer: "Let us thank God for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth.

"Let us ask our Father to bless all peoples and their governments in their efforts to secure peace; may nations reconsider their ways and prepare for peace."

"Let us pray for the missionary enterprise and for all who share therein."

"Let us pray that the Church as the body of Christ may stand firm against race discrimination, social injustice, and war."

"Let us pray that we as individuals may be willing to walk the Way of the Cross to secure peace in this our own day."

THE SCARRITT ASSOCIATE ROSTER GROWS

On November 1, the active names on the Scarritt Associates Roster numbered 217. This was a healthy increase over the 140 names which represented the membership on August 1. Gifts have ranged from twenty-five cents to one hundred dollars. There are three names from North Mississippi: Mrs. W. V. Bailey, Tchula; Mr. and Mrs. O. I. Frederick, Oxford; and Miss Mary R. Marshall, Charleston. They join the College in inviting all who read this to celebrate the new year by becoming Scarritt Associates.

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Back of a hearty appetite

A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

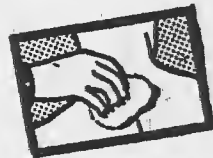
Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing up of the work of the digestive system (ordinary constipation) sometimes is attended by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fullness after meals, distension of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull, tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition—a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.

STIFF NECK?

● When you're bothered with sore, aching neck muscles—just pat Sloan's Liniment gently on! You'll feel a soothing warmth as Sloan's stirs up the circulation of fresh, healing blood. Aches and pains are eased away. You'll be amazed at the quick relief! Try a bottle tonight! Only 35¢!



Pat on gently!
Don't rub!

SLOAN'S LINIMENT

Minister's Son Invents

Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York city. Adv.

Christian Education

CHURCH SCHOOL LESSON, FEBRUARY 16.

By Rev. J. R. Countiss, D. D.

JESUS HELPS A DOUBTER Luke 7:19-28.

Doubt may be born of hunger as truly as of hate. Honest doubt is a forerunner of faith, an evidence of thought and of a desire to know, a confession of ignorance

that calls for investigation and research. An honest doubter doubts his doubts, subjecting them to the same severe scrutiny and tests that he applies to his faith. He does not reject Jesus without asking, "To whom shall I go?" nor renounce Christianity till he finds a better way. Imprisoned and discouraged, John had a right to all available evidence. So had Thomas following the reported resurrection of Jesus. So has every man. John and Thomas went to Jesus for knowledge of Jesus. The sneering skeptic scorns to make search, choosing rather to rest in the darkness of ignorance.

Jesus was not offended at the inquiry of John. He did not send a reprimand nor give a dogmatic answer. The fiery, rugged prophet of the open places had heard "rumors" of what Jesus was doing, but nothing seemed to justify his forecast of a cleaving as, consuming fire, or purging revolution. Pining and chafing behind prison bars, depressed and discouraged, he was beset with doubt. His preconceptions were his hindrance. When John's messengers arrived, Jesus pursued his usual activities for the day. They saw and heard for themselves—and for John. Jesus bade them tell the doubter "how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor (including the despised and outcast) the gospel is preached." John could hardly suggest a better program for a Messiah. Can we? Changed lives are still the best testimony to the gospel. Jesus still appeals to his works.

We need to have more patience and sympathy with doubters, especially among young people. Their education is based on laboratory methods of test and proof. They enter college with childish faith in ancestral creeds. The transition to a vital, personal faith in a living, working God is not easy. Happy the youth whose parents and teachers guide him with understanding to search for spiritual truth in the laboratory of spiritual experience, personal and historical. Most of the so-called conflict of science and religion is only the conflict of the science of today with the science of yesterday. Lives break and hearts ache whether the world is round or flat, and the work of Jesus is always needed. Blessed are those who find in him strength and encouragement rather than a "stone of stumbling."

It seems a pity that John's messengers left before Jesus' tribute to their mas-

ter. Did some one suggest that John was fickle or effeminate? To Jesus, he was neither a reed nor a fashion plate, but a prophet, and more; He was God's immediate herald whose bugle call had not ceased to echo when he cried: "Behold the Lamb." No other prophet had such high privilege, but even this was not so great as the privilege of those who heard Jesus say, "Ye are the children of the kingdom." Jesus honored John, the doubter, and we hope his message brought faith and cheer to the persecuted and discouraged inquirer.

CLEAN EYES ARE HEALTHY EYES



To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25c. DICKEY DRUG CO., Bristol, Va.

VACUUM PACKED
IN USEFUL GLASS JARS
With or without Chicory!
French Market Coffee
SAVE THE COUPONS

DOCTORS KNOW

Mothers read this:

THREE STEPS

TO RELIEVING CONSTIPATION

A cleansing dose today; a smaller quantity tomorrow; less each time, until bowels need no help at all.

Why do people come home from a hospital with bowels working like a well-regulated watch?

The answer is simple, and it's the answer to all your bowel worries if you will only realize it: many doctors and hospitals use *liquid laxatives*.

If you knew what a doctor knows, you would use only the liquid form. A liquid can always be taken in gradually reduced doses. *Reduced dosage is the secret of any real relief from constipation.*

Ask a doctor about this. Ask your druggist how very popular liquid laxatives have become. They give the right kind of help, and right amount of help. The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara — both *natural* laxatives that can form no habit, even in children. So, try Syrup Pepsin. You just take regulated doses till Nature restores regularity.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your



offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

REPORT OF THE VICKSBURG DISTRICT MISSIONARY INSTITUTES

By L. E. Alford, Secretary

The pastors and laymen of the northern portion of the district met in Crawford Street Church, Vicksburg, at 10 a. m., Tuesday, January 28. The presiding elder, Rev. H. A. Gatlin, opened the program with an interesting devotional program, including his fine inspirational message. That was followed by a message from Rev. J. L. Neill, based on impressions received at the General Missionary Council.

Dr. Elmer T. Clark then gave us a most interesting message on some of the hindrances to our missionary work today.

His message was followed by W. D. Hawkins, representing the Golden Cross, the Sanatorium, and the Memorial Mercy Home.

The roll was then called and we found

that ten pastors, two lay leaders, three stewards, two trustees, twenty members of the W. M. S., nine Sunday school officers and teachers were present.

After partaking of the splendid lunch served at the church, we re-assembled and the devotions were led by Rev. F. L. Applewhite.

The program for the afternoon included messages from W. D. Hawkins on our literature and the importance of getting the information to our people. Dr. Clark spoke on our Educational Agencies at work in the church, Rev. J. L. Neill on the Preacher.

The presiding elder made the following important announcements: Two Bible Conferences to be conducted by Dr. W. A. Smart; first at Natchez, Feb. 24-26; then at Crawford St., Vicksburg, Feb. 27-Mar. 7; March 31, College Day; at Rocky Springs, 10 a. m. till 2 p. m.; Yazoo City, 7:30 p. m. District Conference, Yazoo City, April 30-May 1.

After the conclusion of the program in Vicksburg, this scribe brought W. D. Hawkins and Dr. Clark down to Port Gibson for a night program in our church here. Both men spoke again on the subject of missions. Dr. Clark gave us a message at this hour on some achievements of the missionary, which was both instructive and inspiring to our faith.

Wednesday morning, in spite of the rain and the sleet, this same scribe took Dr. Clark and Brother Hawkins on to Natchez. There were only five of the pastors of that section of the district present. The same general program was carried out at Natchez.

The weather was very cold and disagreeable on both days. There was an optimistic note among the pastors and laymen in spite of the inclement weather conditions, and we are expecting the Vicksburg District to make a fine showing in the work of the Kingdom of our Lord this year.

SULPHUR, LA.

Dear Dr. Duren: I thought I would drop a line to the Advocate concerning the work in Sulphur, and also give you some "gossip" concerning the preacher and his family.

First, we have a new arrival in our home. Mrs. King and I are thrilled over the coming of a little girl, and we feel like saying to you and the readers of the Advocate, "rejoice with us." The baby girl came December 28, and her name is Carol Jean. We have invited our friend and neighbor, Brother George of Vinton, to come to our Wednesday night prayer

meeting service and perform the baptism ceremony.

Secondly, the folks of Sulphur were amazingly kind to us when we came after Conference to face a fifth year of work. To be frank with you, Mr. Editor, I was a little fearful. I was afraid that the folks were getting tired, but to my joy and surprise, we were given two showers, a new square of linoleum for the kitchen, a very fine gas kitchen range, various other conveniences, and Christmas presents besides. In addition to that I was paid the first month's salary before the month was over, and when I think of it all I feel very humble, and very much unworthy, and very, very thankful.

Thirdly, you will be glad to know that the work of the church is progressing. Our congregations since Conference have improved, and there is a very excellent spirit in the church. I have the notion that our people are saying, "If we cannot get rid of him, we may as well stand by him." But whatever the reason, Mr. Editor, we have had well attended services, and I hope spiritual services during this our new Conference year.

May I add in closing, that I pray God to bless the efforts of our churches, and above all may men and women be born into the Kingdom of Heaven.

T. F. KING.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

COUGHS STOP QUICKER

by "Moist-Throat" Method



A COLD dries or clogs the throat's moisture glands. Sticky phlegm collects... you cough.

Pertussin stimulates these glands to pour out natural moisture, "unclogging" them. Throat moistens. Phlegm loosens.

Your throat is soothed. Then—you experience quick relief!

Over 1,000,000 doctors' prescriptions for Pertussin were filled in 1 year, according to the Prescription Ingredient Survey issued by American Pharmaceutical Association. Get a bottle.

PERTUSSIN

"MOIST-THROAT" METHOD OF COUGH RELIEF

DON'T NEGLECT A COLD

RUB soothing, warming Musterole well into your chest and throat. Musterole is NOT just a salve. It's a "counter-irritant" containing good old-fashioned cold remedies—oil of mustard, menthol, camphor and other valuable ingredients.

That's why it gets such fine results—better than the old-fashioned mustard plaster. It penetrates, stimulates, warms and soothes, drawing out local congestion and pain. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

MUSTEROLE

BETTER THAN A MUSTARD PLASTER

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Herman Hageman, in a volume, "Ladders Through the Blue," has given us a poem entitled "The Eyes of God".

"I see them nightly in my sleep,
The eyes of God are very deep.
There is no cave or sea that knows
So much of unplumbed depth as those,
Or guards with walls, or specters dumb
Such treasures for the venturesome.

"I see them wheresoe'er I turn,
The eyes of God are very stern.
The eyes of God are golden fires

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1935

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing memberships. Assets over legal requirements. All claims paid without delay.

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J. H. SHUMAKER, General Secretary
Home Office: Association Building, 808
Broadway, Nashville, Tennessee.

Certain Pains Relieved

By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pains, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

That kindle beacons, kindle pyres;
And where they like slow moon-rays pass
They burn up dead things as dry grass.

"They wait, and are not hard to find,
The eyes of God are very kind.
They have great pity for weak things
And joy in everything with wings;
And glow, beyond all telling bright,
Each time a brave soul dares a flight."

This striking poem reminds us of the Scriptural references to the "eyes of God". "The eyes of the Lord are in every place, beholding the evil and the good," Prov. 15:3. God's vision of life is universal in scope. His perception is immediate and absolute. There is no escape. This brings terror to the sinner. But this thought brings comfort to the righteous. "His eye seeth every precious thing." He sees the needs. He witnesses the struggles.

There is a purpose in this vigilance of God. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him," II Chronicles 16:9. God's vision of life is linked up with a great moral and spiritual purpose. His eye is on the sparrow. He numbers the hairs of our heads. He knows the temptations, the sorrows, the fatigue of the believers. God helps those who pray to Him and who strive to live aright. Victory lies ahead for those working for God.

PRAYER

Our Father, we take courage as we consider the Providence of God. Thou art with us as we struggle for righteousness.

May the realization of Thine all-seeing eye keep us from all evil and inspire us to holier living. We look to Thee for help and guidance. May our hearts be perfect toward Thee that Thou canst show Thyself strong in our behalf. In Christ's name we pray.

REV. T. B. COTTRELL

Rev. T. B. Cottrell, 69, pastor of the Methodist Church at Quitman, Miss., died suddenly from a heart attack Saturday morning, February 1.

Funeral services were conducted at the parsonage Monday morning, February 3, Rev. W. B. Jones, presiding elder, officiating.

The board of stewards were active pallbearers, and the Methodist preachers who were present the honorary, as fol-

lows: W. B. Alsworth, A. M. Broadfoot, O. S. Lewis, J. T. Campbell, J. L. Carter, H. A. Wood, G. H. Jones, W. C. M. Baggett, T. R. Holt, C. H. Gunn, E. H. Kelly.

Tributes to Brother Cottrell's Christian life and efficient service were made by J. D. Ellis, and W. B. Jones.

His body was carried to Yazoo City Monday afternoon for burial.

A faithful minister of the Lord has departed this life. Someone later, with pen in hand, will do justice to his life and character.

J. D. ELLIS.

Find Out

From Your Doctor
if the "Pain" Remedy
You Take Is Safe.

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
Preparations

BEFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated *among the fastest methods yet discovered* for the relief of headaches and all common pains . . . and *safe* for the average person to take regularly.

You can get real Bayer Aspirin at any drug store—simply by never asking for it by the name "aspirin" alone, but always saying **BAYER ASPIRIN** when you buy.

Bayer Aspirin



In Memoriam

REV. BENJAMIN FRANKLIN JONES, D. D.

An Appreciation

Reverend Benjamin Franklin Jones, Doctor of Divinity, a good man, a distinguished citizen, an invaluable friend, a devoted husband and father, and an eminent minister of the gospel, was born in Jefferson County, near Lorman, Mississippi, and died triumphantly at his home in Brookhaven, Mississippi, December 13, 1936, at 2:45 p. m. He was laid to rest in the beautiful Rose Hill cemetery of Brookhaven, December 15, at 2:30 p. m.

Dr. Jones came of a long line of pious, eminently distinguished ancestors who loved God and served faithfully both Church and State. This child of such a challenging background inevitably accepted Christ early and came into a rich, satisfying Christian experience which was to be an inspiration and blessing to all whom he touched during his long and useful ministry as a member of the Mississippi Annual Conference of the Methodist Episcopal Church, South.

He was a man of tireless energy, boundless patience, and abiding faith. As a man he did justly, loved mercy, and walked humbly with his God. The greatest saints and the most useful servants of God come from the least soiled and best conditioned men. "No prodigal ever yet became a saint who could not have been a better saint if he had never been a prodigal." Brother Jones was baptized Franklin Leighton in his infancy. But upon the death of his father while he was a child he persuaded his mother to let him change his name to that of his honored father with the promise he would never disgrace or soil that name. His life as a man and a preacher shows how well that promise was kept. From his earliest conscious life he so lived as to "keep himself unspotted from the world". In the intimacy of personal confidence he frequently remarked that he had never during his whole life either as a youth or as a man been guilty of any act which would affect his moral character of which he would be ashamed to tell his wife or daughters. He gave himself without reservation or compromise to building a life; he trusted God for a living. Here was a man in "whom there was no guile"—a man in whom God had succeeded, a knightly, courteous, Christian gentleman, ready for his sacred call and high commission.

As a citizen he was a striking and stimulating example of all that was noblest and best among us. "He lived the simple life nobly." He lived on those higher levels above the belittling, coarse-

ning influences where "no dust blinds, no mud sticks, and no sensuality soils". His life among men was a tower of strength for truth and righteousness. He had little patience with the self-seeking, time-serving politician whose chief business was exploiting the people. Unlike such men, he was interested in the welfare of future generations more than in the result of the next election. He could not be coerced into voting for party regularity against right measures and good men. He did not believe in political party infallibility any more than he did in an infallible ecclesiastic. In his living he insisted upon a square deal, an equal chance, and a universal brotherhood for all. He was a vallant crusader against every intolerant exploiter of human life. So well balanced was his sense of values that he "rendered unto Caesar the things that were Caesar's, and unto God the things that were God's". He never compromised a principle, shirked a duty, or betrayed a trust either to the individual or to the public. In the great game of life he obeyed the rules and played the game. In a difficult, materialistic age as a man and as a citizen he "was perfect and upright, and one that feared God and eschewed evil".

As a Christian gentleman the golden rule was simply applying the law of love to the conduct of life. Early in manhood he felt a definite call to the work of the ministry and at once set about preparing himself for it. He spent some years studying in Centenary College, Jackson, La., now at Shreveport, from which he graduated with the B. A. degree. His theological studies were completed at Vanderbilt University and, later in his ministry, he received the Doctor of Divinity degree from Hiwassee College of Tennessee. He was richly endowed by nature, grace, and training for the work to which God had called him. His preaching was always scriptural, edifying and with power. He had a keen insight into the rich spiritual content of the Holy Bible. And his rich personal experience of salvation, growing to a beautiful maturity through the years, gave added power and conviction to his message. His sermons were always well prepared and deeply spiritual, evidencing keen analysis, logical arrangement, clothed in choice English, and enriched by wide and discriminating reading. His preaching and interpreting of the Word of God were as clear-cut and orthodox as his sweetly pious nature was stimulating and wholesome. He preached the pure Word, lived graciously, wrought faithfully, and died triumphantly.

Dr. Jones was admitted on trial into the Mississippi Annual Conference, December, 1876. For many years he was a

recognized leader in his Conference both as a preacher and educator, having served some of the ranking appointments, as presiding elder for seven years, and college president. At the session of the Conference at McComb, Miss., November 10-15, 1926, he voluntarily retired from the active work after fifty years of service, and lived the last nine years of his useful life as a retired minister, totaling fifty-nine years in the ministry of his church.

On May 17, 1882, he was happily married to Miss Kate Linfield, daughter of the late Dr. W. E. M. Linfield, in Hazlehurst, Miss., who survives him. In addition to his wife, he left the following children: Leighton, Miss Janie, Mrs. Nellie Slocumb, Brookhaven, Miss., Mrs. Eva Gates of Jackson, and Mrs. Katie Moody of Ellisville. There are eleven grandchildren and four great-grandchildren. Two sisters survive him, Mrs. John T. Edwards and Miss Anna Jones of Lorman, Miss.

Funeral services were held in the beautiful Methodist Church of Brookhaven, on Sunday, December 15, at 2:30 p. m., with Rev. J. L. Neill, pastor, Dr. G. F. Winfield, co-President Whitworth College, Rev. H. G. Hawkins, pastor at Crystal Springs, and this writer in charge. The church was beautifully decorated with a wealth of rare flowers and was filled to overflowing with members of the Conference, friends and neighbors of all faiths.

In the going from us of Dr. Jones, mankind lost a real friend, the State a great citizen, the Church a fearless, faithful soldier, and his family a wise counselor, a spiritual leader, a real pal, a tender, loving husband, father, grandfather, and brother.

"Blessed are the dead who die in the Lord from henceforth, that they may rest from their labors; and their works do follow them."

Faternally,

CHAS. W. CRISLER, P. E.

Brookhaven, Miss.

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

NOTICE, MISSISSIPPI CONFERENCE

The Executive Committee of the Conference Board of Church Extension will convene in executive session at Capitol Street Church in Jackson, Miss., Thursday, March 12, at 2 p.m. All applications should be in the hands of the secretary not later than the morning of the 11th.

J. H. MORROW, Secretary.

Madison, Miss.

NOTICE, SEASHORE DISTRICT

Please announce that the place of meeting of the Seashore District Conference is changed from Carriere to Purvis. The date will be the same as already announced, April 23-24.

L. J. POWER, P. E.

A STUDY IN ANATOMY

The teacher in a grade school was greatly surprised when she found the following statement on one of the examination papers: The human body is divided into three parts—the head, chest and the stummick. The head contains the eyes and brains, if any. The chest contains the lungs and a piece of liver. The stummick is devoted to the bowels of which there is five, a, e, i, o, u, and, sometimes W and y.

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

**Getting Bald?
Use JAPANESE OIL**

Made in U. S. A.
THE ANTISEPTIC SCALP MEDICINE
Different from Ordinary Hair Tonics
80c & \$1.00. At All Druggists.
Write for FREE booklet "The Truth About The Hair." National Remedy Co., Dept. J., New York.

**ECZEMA
SUFFERING**
Victims find prompt relief from maddening itching and burning by using
POSLAM
A QUICK HEALING AID

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

NOTICE, MISSISSIPPI CONFERENCE

Bishop Hoyt M. Dobbs has authorized the announcement of the appointment of Rev. J. D. Ellis, pastor at Quitman, Miss., to fill the vacancy caused by the death of Rev. T. B. Cottrell.

W. B. JONES, P. E.

NOTICE

The Executive Committee of the Board of Church Extension of the North Mississippi Conference will meet at Tupelo, Miss., on Friday, March 6, at 10 a.m. Blanks may be secured from the secretary.

J. J. BAIRD,

Secretary.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Second Round

Woodland, at Woodland, Feb. 16, 11 a.m.
Houlka, at Wesley Chapel, afternoon, Feb. 16.
Water Valley, Main St., at Main St., Feb. 19.
Coffeeville, at Scoona Valley, Feb. 20.
Aberdeen, Feb. 23, 11 a.m., preaching only.
Nettleton, at Shiloh, Feb. 23, afternoon.
Prairie and Strong, at Strong, Feb. 25.
Becker, at Tranquil, Feb. 27.
Algoma, at Algoma, Feb. 28.
Calhoun City, Mar. 4.
Derma, at Cross Roads, Mar. 10.
Vardaman, at Rose Chapel, Mar. 11.
Tupelo, Mar. 15, 11 a.m.; 2 p.m.
Houston, Mar. 15, evening.
Buena Vista, at Buena Vista, Mar. 17.
Bellefontaine, at Bellefontaine, Mar. 18.
Salem and Friendship, at Friendship, Mar. 22, 11 a.m.
Toccopola, at Toccopola, Mar. 22, 3 p.m.
Greenwood Springs, at New Hope, Mar. 29, 11 a.m.
Smithville, at New Salem, Mar. 29, 3 p.m.
Okolona, Apr. 1, evening.
Verona, at Plantersville, Apr. 5, 11 a.m.
Aberdeen, Apr. 5, Q. C. evening.
Eupora, at Eupora, Apr. 8.
Mathiston and Mabon, at Mathiston, Apr. 9, 11 a.m.
Pittsboro and Bruce, at Bruce, Apr. 12, evening.
Pontotoc, Apr. 15, evening.
Randolph, place to be named, Apr. 16.
Amory, Apr. 19, 11 a.m.
Shannon, at Brewer, Apr. 19, afternoon.
Water Valley, First Church, Apr. 22, evening.
Paris, place to be named, Apr. 23.
Fulton, at Friendship, Apr. 26, 11 a.m.
Tremont, place to be named, Apr. 26, afternoon.
W. P. BUHRMAN, P. E.

Columbus Dist.—Second Round

Louisville Station, Feb. 2, a.m.
Starkville, Feb. 2, p.m.
West Point, Feb. 9, a.m.
Columbus, First Church, Feb. 9, p.m.
Chester, at Salem, Feb. 16, a.m.
Ackerman, Feb. 16, p.m.
Louisville Ct., at Macedonia, Feb. 23, a.m.
Kosciusko Station, Feb. 23, p.m.
Mashulville, at Mt. Hebron, Mar. 1, a.m.
Crawford and Mayhew, at Mayhew, Mar. 1, p.m.
Pickens and Goodman, at Goodman, Mar. 8, a.m.
Durant, Mar. 8, p.m.
Sallis, at McAdams, Mar. 15, a.m.
Macon Ct., at X-Prairie, Mar. 22, a.m.
Ethel, at Liberty Chapel, Mar. 27, a.m.
Kosciusko Ct., at Williamsville, Mar. 29, a.m.
Longview, at Longview, Mar. 29, p.m.
Noxapater, at Flower Ridge, Mar. 31, a.m.
Sturgis, at Big Creek, Apr. 3, a.m.
Macon Station, Apr. 5, a.m.
Shuqualak, Apr. 5, p.m.
Weir and McCool, at Salem, Apr. 9, a.m.
Caledonia, at Flint Hill, Apr. 12, a.m.
Brooksville, Apr. 19, a.m.
Artesia, at Artesia, Apr. 19, p.m.
Columbus, Central, Apr. 26, a.m.

District conference at Louisville, first week in May, possibly 7-8. Bishop Dobbs is expected to be present. Let's do our best to report half of our benevolences raised at that time.

L. P. WASSON, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Second Round

Court Street, Feb. 23, 11 a.m.; Mar. 12, 7 p.m.
Moselle-Seminary, at Sanford, Feb. 23, 7:30 p.m.
Mar. 3, 7:30 p.m.
Broad Street, Mar. 1, 9:45 a.m.; Apr. 14, 7:30 p.m., at home of S. M. Sigrest, Montevista.
Main Street, Mar. 1, 7:30 p.m.; Apr. 13, 7:30 p.m.
New Augusta, at Leaf, Mar. 8, 11 a.m. and 1:30 p.m.
Taylorsville, at Taylorsville, Mar. 14, 4 p.m.
Mar. 15, 11 a.m.
Laurel, First Church, Mar. 15, 7:30 p.m., Apr. 6, 7:30 p.m.
Bonhomie, Mar. 22, 11 a.m. and 1:30 p.m.
Petal, at Dixie, Mar. 22, 4 p.m. and 7:30 p.m.
Montrose, at Montrose, Mar. 29, 11 a.m. and 1:30 p.m.
Bay Springs, at Stringer, Mar. 29, 4 p.m. and 7:30 p.m.
Collins, at Bethel, Apr. 5, 11 a.m. and 1:30 p.m.
Laurel, Kingston, Apr. 5, 4 p.m. and 7:30 p.m.
Bucatanua, at Clara, Apr. 12, 11 a.m. and 1:30 p.m.
Waynesboro, Apr. 12, 4 p.m. and 7:30 p.m.
Sumrall, Apr. 19, 11 a.m. and 1:30 p.m.
Magee, Apr. 19, 4:30 p.m. and 7:30 p.m.
Richton, Apr. 20, 4 p.m.; District Conference, Apr. 21, 9 a.m.
Waynesboro Ct., at Pleasant Grove, Apr. 26, 11 a.m. and 1:30 p.m.
Matherville and Salem, Apr. 26, 4 p.m. and 7:30 p.m.
Ellisville, at Mt. Zion, May 3, 11 a.m. and 1:30 p.m.
West Laurel, at Antioch, May 3, 4 p.m. and 7:30 p.m.
Mt. Olive, at Gilmer, May 10, 11 a.m. and 1:30 p.m.
Williamsburg, at Santee, May 10, 4 p.m. and 7:30 p.m.
Eucutta, at —, May 16, 11 a.m. and 1:30 p.m.
Shubuta, May 17, 11 a.m. and 1:30 p.m.
Heidelberg, at —, May 17, 4 p.m. and 7:30 p.m.

Pastors will please elect delegates to the district conference which convenes at Richton April 21, 1936, at 9 o'clock a.m. Send the names of your entire district conference delegation to Rev. L. D. Haughton, Richton, pastor-host, and to me not later than April 1. We are urging that charges report not less than fifty per cent benevolences in hand at the district conference.

W. B. ALSWORTH, P. E.

THE BEST WAY TO TREAT--

BOILS SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES
Apply Gray's Ointment

Used since 1820 to give relief to millions—the best testimonial of merit. 25c drug stores.

**For Quick Cough
Relief, Mix This
Remedy at Home**

No Cooking! No Work! Real Saving!

You'll never know how quickly a bad winter cough can be relieved, until you try this famous recipe. It is used in more homes than any other cough remedy, because it gives more prompt, positive results. It's no trouble at all to mix and costs but a trifle.

Into a pint bottle, pour 2½ ounces of Pinex; then add granulated sugar syrup to make a full pint. Syrup is easily made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed. This gives you four times as much cough medicine for your money, and it's a much better remedy. It never spoils, and tastes fine.

Instantly you feel its penetrating effect. It loosens the phlegm, helps clear the air passages, and soothes the irritated membranes. This three-fold action explains why it brings such quick relief in distressing coughs.

Pinex is a concentrated compound of Norway Pine, famous for its soothing effect on throat membranes. Money refunded if it doesn't please you in every way.

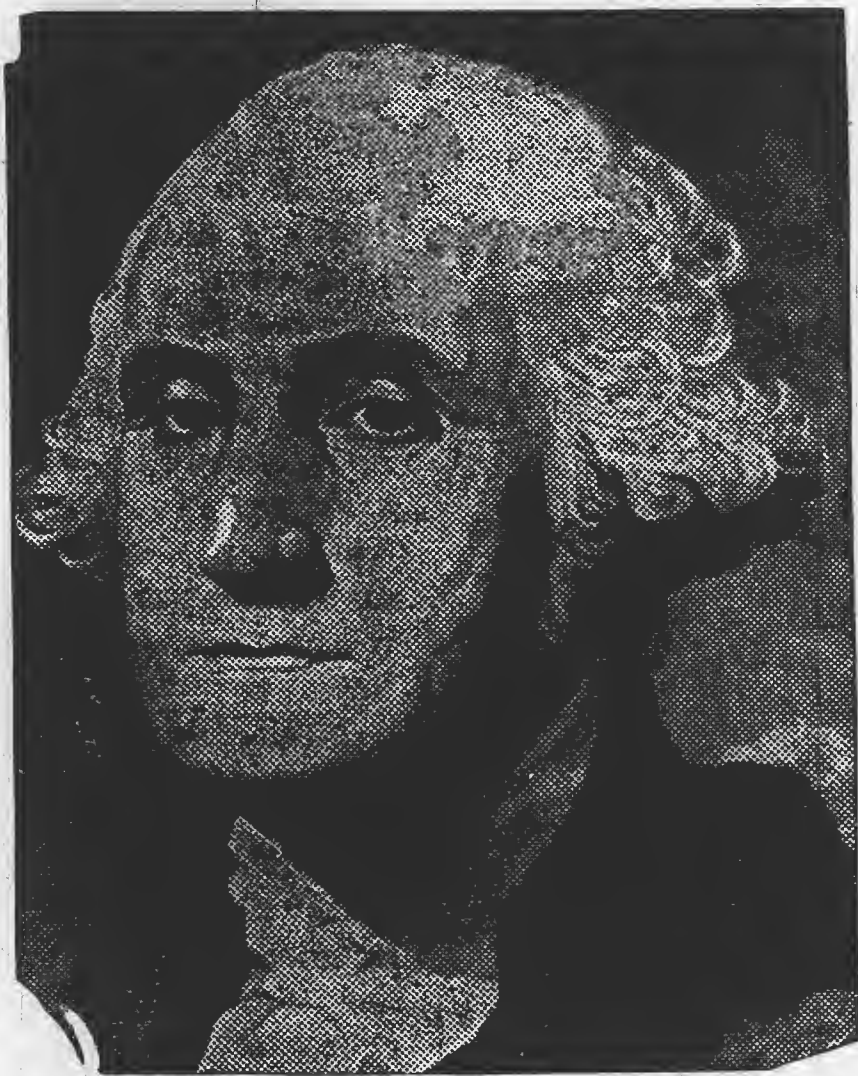
Christian Advocate

NEW ORLEANS

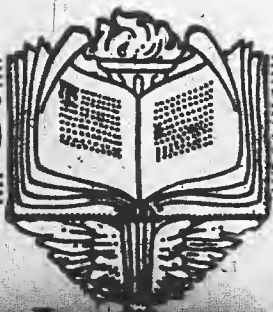
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NEW ORLEANS, LA., THURSDAY, FEBRUARY 20, 1936.

Whole No. 4170.



GEORGE WASHINGTON





Wallet of the Week



DEMENTIA PRAECOX, a form of insanity little understood at present, is said to be prevalent among young people in particular, and is also believed to be responsible for a large number of social maladjustments. In certain institutions, forty-five per cent of the "permanent residents" are said to be afflicted with it. The Supreme Council of the Scottish Rite of the Northern Jurisdiction recently appropriated \$40,000 to compile, correlate and study data, but the research is not expected to yield immediate results in either prevention or cure.

* * *

THE ANCIENT POSTERN GATE of Roman Londinium is believed to have been discovered in recent excavations on Tower Hill. The gate is seventeen feet wide and it is claimed to be the ninth gate built during the second century. The names of the other gates are well known. They include Billingsgate, famous for its fish market, and Ludgate, marking the road to St. Paul's and the entrance to the city. These names and many other of equal antiquity and interest are still preserved in London geography.

* * *

THE CENTENNIAL CELEBRATION of the Canton, China, Hospital presents a story of thrilling missionary interest. It is the oldest medical institution in the Orient and is well abreast of the most scientific requirements of modern medical service. It was there that Peter Parker "opened China at the point of a lancet." There the late Dr. Sun Yat-Sen commenced the study of medicine. It is located in Canton, the cradle of China's new dispensation. It is a fitting monument to those first missionaries who brought light and succor to the great mass of China's afflicted. Perhaps no one will wish to "Re-think" that chapter of the missionary history of Cathay.

* * *

ACCORDING TO THE REGISTRAR-GENERAL, the British Isles in 1933 had the lowest birth-rate in their history, with the single exception of the last year of the World War. The rate for 1933 was 14.4 births per thousand of population, and the actual increase in population was only 2.1 per thousand. It is reported that there has been a steady decline in the birth-rate for a number of years, but the decline was more rapid in 1933 than in any previous year. Many nations are very much exercised on account of a declining birth-rate, and Italy and Germany are making efforts to speed up a declining birth-rate. There are many theories touching its possible effect upon civilization, but they are theories which assume a number of things in opposing directions.

THE HYMNS OF CHARLES GOUNOD, the French composer, were inspired by a simple incident. The story is that Gounod and his little daughter lived for a time in England, and while there it was the custom of the governess on Sundays to teach the little maid a simple English hymn. One of those hymns was "There is a Green Hill Far Away," which the child repeated to her father and it so charmed him that he set it to music for her. This little incident released the genius of the great composer in sacred song, and it gave to the world, "The King of Love My Shepherd Is," "Glory to Thee, My God, This Night," "O Divine Redeemer" and other superb scores.

* * *

A. W. ROBERTSON, chairman of the Westinghouse Electric Company, Pittsburg, said in a recent radio address, "If my mother could come back to live her life over again in this new home (Panama, New York), I honestly believe she would prefer it next to Heaven." She lighted her rooms with candles moulded by her own hands; she cleaned her floors with a broom; she pumped water from a well and carried it to the kitchen; she had no bathroom, no refrigerator; her fuel was wood, and hot water was a luxury. Now her little house is bright with electric lights, a vacuum cleaner keeps the floors clean, an electric pump supplies the water, and an electric refrigerator keeps the food fresh. These are but a few of the hundreds of transformations wrought by electricity in the last fifty years.

* * *

WHEN SIR RONALD ROSS discovered the spear with which the mosquito injects the virus of deadly infection into the human body, he fell upon his knees and wrote a hymn of discovery—the halleluiah chorus of his devout soul:

This day relenting God
Hath placed within my hand
A wondrous thing; and God
Be praised. At his command,

Seeking his secret deeds
With tears and toiling both
I find thy cunning seeds,
O million-murdering Death!

I know this little thing
A myriad men will save.
O Death, where is thy sting?
Thy victory, O Grave?

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W. L. DUREN, D.D., Editor

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C. MILTON CHALMERS, Manager.

EDITORIAL

GEORGE WASHINGTON

It has been observed that no country, which ignores the makers of its history, can ever hope to be great. To be sure, such a country may not be without great men, but they will be individual and no common tie will bind their achievements into one. The country itself will lack the impact of an idealism embodied in great leaders. The United States of America, though young as nations go, has not been disloyal to the men whose genius, patriotism and character have been recorded upon every page of her splendid history. At the head of the list of our national heroes, stands Washington. He has not escaped the unkindly, the wicked eye of the history-critic, who has declared that he was red-headed with a temper and habits to match. No sensible person thinks for a moment that he was not altogether human, and his very humanity is a bond which binds him to us. The arrows of the critic have fallen short of their glorious target, pilgrim feet wear ever deeper the path that leads to Mount Vernon, and the name, Washington, lives on as the honored and illustrious "Father of his Country." From east to west and from north to south, all the people celebrate the gift of the unselfish and heroic leader who started our country upon the road to fame.

DOCTOR NORWOOD RESIGNS

Dr. Frederick W. Norwood, who for a number of years past has filled with distinction the pulpit made famous by Dr. Joseph Parker, is soon to surrender his pastorate in the heart of the great English metropolis. Dr. Norwood's resignation was brought about by a cherished desire to consecrate himself wholly to a national evangelistic mission. He was named National Evangelist by the Free Church Council, and the term of his engagement has been fixed at three years. It is understood that Dr. Norwood will bring his City Temple ministry to a close at the end of May, when he will leave for a two months' visit to America. We believe that Dr. Norwood will make himself felt in the wide field to which he proposes to give himself.

"SCIENCE AND RELIGION"

A Wesleyan minister delivered a sermon recently on "Science and Religion," in preparation for which he secured opinions from a number of eminent public men. George Bernard Shaw wrote: "If religion is not a science, it is a lie. If science is not religious it is black magic. The two have got badly mixed nowadays. The remedy is more science and more religion on both sides." Sir Josiah Stamp, an eminent Wesleyan layman, said: "Science is not some ordinary mystery; it is organized by common sense, ordered knowledge, found by experiment, tested by experience, reconciling and consistent in its parts, and yielding the general principles which make further progress and statements of what will happen possible. But its field is limited, and religion, too, is based on experience and experiment. The records of the past show that where they led to apparent contradiction, a little patience and the waiting for fuller knowledge, brought harmony and a fuller knowledge of truth. We may well believe that this process will be repeated in the future." It is not fair to judge one's faith or philosophy by a mere fragment such as these opinions are, and it is doubtful if either the scientific or the religious elements of the congregation felt very much reassured by the symposium of eminent opinion. It would be extremely difficult to assign a value to words as enigmatical as are those of Mr. Shaw. Indeed Mr. Shaw might be inclined to question even his own ear-marked interpretation of the message, but even at that, it is probably as clear and convincing as the common run of his opinions. The value of the statement of Sir Josiah Stamp is less in the contrast which he institutes between religion and science than in his assertion that, as in the past so in the future, time will substantially vindicate religion, and that time may be expected to establish anew confidence in both the truth and the processes of religion. With that conclusion we are in full agreement, and we believe that the discriminating scientist fully realizes the common interest between faith and his own particular field.

REV. T. L. OAKES PASSES

The following telegram was received just as the Advocate was going to press: "T. L. Oakes, superannuate, died at Starkville, Tuesday. Buried near Kosciusko." Signed, Melville Johnson. Brother Oakes was admitted on trial in the North Mississippi Conference in 1912, received into full connection in 1914, and was ordained an elder in 1916. During the twenty-two years of his ministry he has served the Church faithfully and many souls have been led to Christ through his preaching and teaching. We hope to carry a fuller account of his loyalty to the Church he loved and served so diligently in an early issue of the paper. The Advocate joins his many friends in extending sympathy to his sorrowing family.

REV. J. W. LEE CALLED HOME

We record with sorrow the death of Rev. J. W. Lee, pastor of the Colfax and Montgomery charge, Louisiana Conference, at midnight, Thursday, February 13, at the parsonage at Colfax. Brother Lee was stricken with paralysis early Sunday morning, February 9. He was admitted into the Louisiana Conference in December of 1895, was ordained a deacon the same year, and an elder in 1898. His appointments have included many important churches in the Conference. After serving four years as presiding elder of the Lake Charles District, Brother Lee's health failed and his death occurred on last Thursday. Services were conducted at the Methodist Church at Homer, La., by his presiding elder, Dr. N. E. Joyner, assisted by Rev. H. N. Brown, of Pineville, and others. We hope to publish a fuller account of his life's work in an early number of the Advocate. We extend our deepest sympathy to those who are most grieved at his going.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

FALLING CHIPS

The renowned statistician Cutter has estimated that as a by-product of wood-chopping in the rural sections of the United States enough chips are produced annually to furnish an ample supply of fuel for an indeterminate number of cook-stoves to cook an unestimated number of meals, and to keep a large number of small boys unhappily busy in picking up chips and transporting them in baskets to the wood-box in the kitchen. We have no way of verifying Mr. Cutter's estimate; but if we accept it as approximately correct, it indicates a large output of chips.

Passing by, at least for the moment, such interesting considerations as the size of chips, the number that can be produced from a given woodpile, the

thermal potentiality of various varieties of chips, the rate at which they can be picked up by the average small boy, and the intensity of the demand, maximum and minimum, by the kitchen administration, we are concerned here only with the intriguing question of where chips fall.

Two distinct schools of thought have emerged in the study of *chipsolocus* (a term used by the renowned statistician Cutter as a convenient designation of the whole science of falling chips). One school maintains that chips, since they are only a by-product of wood-chopping and thus without primary importance, should fall where they please. This group of thinkers contend that the stick of wood is the important thing, and that if the chopper cuts the wood properly—"hews to the line," as they say—it makes no difference where the chips fall. "Hew to the line, let the chips fall where they may," is their own condensed statement of their position.

The other school maintains that chips, though they are a by-product, have important uses, values, and potentialities, and should, therefore, be caused by the chopper to fall where they can best be utilized. This group of thinkers point out the fact that sometimes uncontrolled chips fly over the fence and are a total loss, or are recovered only by the laborious, if not dangerous, process of climbing the fence, knocking off a picket or two, or going around through the gate to retrieve the errant chip. They call attention also to the fact that sometimes these uncontrolled chips fall on the woodpile itself and maneuver themselves into the most inaccessible crevices, not only putting themselves beyond reach, but also producing an unfavorable reaction in the mind of the chip-gatherer. They also remind us, further, that an uncontrolled chip has been known to hit the chopper, or some innocent bystander, smack in the eye, thus causing painful injury, and in some cases, blindness. They declare that a careful survey shows that a large number of people have been saved from total blindness by not being hit in the eye by chips.

It cannot be denied, this second group of thinkers say, that a good wood-chopper can exercise considerable influence upon his chips, causing them to fall pretty much wherever he wills. Some experts can drop them in a pile by the log they are chopping; others can make them fly to the right or the left, or at almost any desired angle; some can knock your hat off at ten paces.

In answer to the statement of position of the first group—"Hew to the line, let the chips fall where they may"—the second group of students of *chipsolocus* offer a statement which they say not only expresses the cardinal principle of their beloved science, but also contains the true philosophy of life:

"Hew to the line—but be careful where the chips fall."

News and Views

HEADLINES

By Rev. D. B. Raulins, D. D.

Have you had your face "lifted" or "saved"? I lose considerable sleep over my friends who have had their faces "lifted." The trouble is this: by a mechanical process they have had the ravines and wrinkles, nature's announcements of "calendritis," or superabundance of birthdays, filled up and smoothed out, and the appearances of youth restored. That "schoolgirl complexion" has come back. Now age brings certain honors and attentions that come to no other. But with this artificial youthful complexion I fear the honors due advancing years may be withheld.

Have you noticed in your papers rather frequent notice of "Face Saving?" I saw it again in yesterday's headlines. It appears quite frequently with regard to some diplomatic fumble or national folly. "John Bull" or our own "Uncle Sam" "saves his face." Just what is the meaning?

Apparently "face saving" is the attempt to cover up a blunder with an alibi, excuse, or plausible explanation. Really it is a substitute for repentance, confession and apology. It is an attempt to keep up appearances and make people think you are what you seem to be but are not. It is the tribute that the hypocrite pays to honor and sincerity without paying carrying charges. It is offered in lieu of the reformation that should take place.

And it is an old, old human failing, individual and national. When God said to Adam, "Hast thou eaten of the tree?" he replied, "The Woman." Adam would save his face without undergoing the hard work of assuming complete responsibility for his own conduct. There may be some particulars in which their children bear no resemblance to them, but in this there is no mistaking the family lineage as it reaches back to Adam and Eve.

John the Baptist had laid down his baggage along the banks of the Jordan and some shells were falling among the Scribes and Pharisees. They were just about to "save their faces" when John pinned them down with this: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth

fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father."

King Saul may have been short, in spite of his length, on some things; but when David cut off his coat tail and walked away with it Saul said, "I have played the fool."

Nations and groups of people have not learned to repent and apologize. They seek to save their face.

King David at no time revealed a stronger trait than when he cried, "Against thee, thee only, have I sinned."

Repentance and Confession are the old double gates that open into the new life. So, let's throw the old mask off. It is worn thin. And it is too hard to keep in repair. May God save us. The faces then will require no special attention. They will advertise the glory of the soul.

PLAN OF UNION

The Beacon of Methodist Union

By Bishop Edwin Holt Hughes

(Continued from last week)

Yet often we do become aware of lower motives in ourselves; and these may become strangely dominating. The question of the location of proposed new churches has defeated far more building projects than have larger considerations! The fact that a grandfather sat in a certain pew for forty-seven years has been known to bring disaster to a proposal that meant greater work for Christ. Some superficial things become dear to us, and some things that are not superficial, and yet not essential, become more than dear to us, until we are tempted to cling to them at cost to the kingdom of our Lord. In the plan for Jurisdictional Conferences, geography must have its part. In our own church, historic associations often count far beyond their importance, so that, still, Conference lines, long since determined by the twisting roads of the old days, are insisted upon, even though new highways make those lines so unscientific as to be unsocial and unspiritual. These geographical and historic associations are certain to play some part in the decision about union. At some points, especially in the so-called border states, lovely and sentimental items will assert themselves. Already one man has declared that if his section is thrown

into a division mainly Northern, he will fight the plan fiercely! Another man has hinted that if his Conference is tossed into a Jurisdictional Conference that is mainly Southern, we can count on his vigorous opposition! These men want the larger union, if they can have it without sacrificing the smaller union. They favor the nation provided it does not include their township! They are willing to unite if there is no union in their neighborhood! They are anxious to merge, in case they are not affected by the merger! They are ready to entertain the approaching guest, provided some one else furnishes the ewe lamb!

In this geographical and historic respect some genuine sacrifices must be made. In many places that I might name, so-called Northern Methodists must go into Jurisdictions where the Southern majority will be overwhelming. On the other side, little groups of Southern Methodists, in Illinois, in Arizona, California, and in the sweep of the Western States, must yield their precious fellowships for Christ's sake. Perhaps more difficult still, readjustments must be made along the border, where pathetic and oft-times bitter history has been written. My own present area offers an illustration. Study Maryland, and the District of Columbia, touched by two splendid Conferences, each known as the Baltimore; study the national capital, swaying there between the North and South; study West Virginia with her war history, and her three strong Methodisms; study the Eastern shore with, occasionally, three Methodist Churches in one town; yea, study the fact that our Methodist Protestant brethren must be merged with bodies so much bigger than themselves that preservation of their outward identity seems difficult; and you will see that certain sections of our three-fold tribes will have to be separated from Jerusalems that have become for them as holy cities. After union comes, we shall have abundant chances for patience and love and forbearance. Thousands of our members and great groups of our preachers will be given opportunity to pay an unspeakable cost of separation, in order that they may help us to win the more unspeakable boon of a united church. Our consolation, and theirs, comes from the fact that the altar for that sacrifice is the altar of Christ, where our beloved High Priest will accomplish the new transubstantiation,

making sorrow over into his own joy.

As an easement to this demand, we have provided in the plan for a statutory method of changing the number and composition of our Jurisdictional Conferences. Wholly apart from the racial question which we shall later discuss frankly, it would not, in my opinion, be wise to bind Annual Conferences into a Jurisdictional Conference in an iron way. Hence the plan provides for possible changes without resort to the long and burdensome constitutional process. If Maryland, or West Virginia, or Missouri, or New Mexico should, after experience, come to feel that their better place for fellowship and work is with another group, the statutory procedure for that possible transfer is in the scheme. It has not been made so easy as to encourage swift and superficial changes, nor yet so difficult as to make these changes practically out of the question. With the consent of a majority of the Annual Conferences of the involved Jurisdictions, and by a majority vote of the General Conference, the new alignments can be affected without constitutional process. My own prophecy would be that in the not remote years of the united church, some of these transfers would appear to be advisable and would be made without serious difficulty.

We come now to the consideration of the matter that has already been thrust into our discussions, and, for the most part, in a kindly, if not always in an informed way. We treat it at length only because thus far it represents the only serious attack upon the plan. The racial question is far wider than any issue between the whites and blacks in our own land. It emerges where dissimilar races are brought into close contact anywhere. The feeling of superiority is not a monopoly of any one people. The Jews are not the only folk who have claimed the adjective "chosen," or "peculiar." Even where the physical differences are as slight as those between the Chinese and Japanese, or the Japanese and the Koreans, or the Italians and the Spaniards, or for that matter, the Irish and the English, or the English and the Scotch, the results may not always be described as "Love Feasts"! As the dissimilarities increase, the problems are apt to increase, until at last only the leadership of Jesus and his earnest followers may seem at all equal to their solution. When you add to this general difficulty a background of history, involving white masters, however kindly, and Negro slaves, however affectionate, and then add to all that your own interpretation of a war that lasted four years, and sent hundreds of thousands of northern and southern men to their graves, with many sepulchers marked by the saddest of inscriptions,

"Unknown," your problem becomes no less in either its pathos or its glory.

It is interesting to watch, at this point, both the overstatement and the understatement. It is not at all true that the Joint Commission had stormy discussions on the race issue; on the other hand, it is true that this issue must have had an implicit place in the thinking and feeling of every thoughtful member. On the subject there are differences in personal attitude, and differences, too, in sectional attitude. These differences have sometimes expressed themselves in laws which provided separate schools, separate cars, separate rooms in railroad stations. Where laws do not exist, the public opinion has often worked without the aid of the public statute. Many men belong to clubs and fraternities which do not admit Negroes, while those who travel widely often stop at hotels whose doors are not open to our colored brethren. Under all these conditions the Negro people have been patient and considerate. They do not wish to embarrass us or themselves by making scenes; and they often go to the kindest extremes of surrender. It is not to be wondered at that Burghardt Du Bois' prose and Countee Cullen's poetry both indicate the sensitiveness which must frequently affect the cultured and self-respecting people of their race. I speak knowingly when I say that both north and south the wisest and best men are concerned and are giving themselves to programs for the amelioration of racial conditions. We are surely making constant advances. The wall is not a stone wall, which can be broken down by battering rams; it is rather a wall of mist that can be dissipated only by the sunshine of God.

Besides the causes of segregation, there are also generous reasons for separateness, just as there often are in domestic life. Family councils are not necessarily evidences of the wrong kind of exclusiveness. When groups have a common psychology, a common heritage, a common problem, they flow together on a tide of mutuality. The American Indians have remained in their own circles through our long, and oft-times tragic, dealing with them. The Negroes, too, "steal away to Jesus," and to each other as well. In a matter so subtle, no one can say just how much of their separate life in our own church has been due to intended segregation, and how much to their free choosing. Without the demand of any legal enactment, they have tended to form their own circles of worship and work. There is no law whatever, in any one of the three Methodisms, that would forbid Negroes joining any local church. We have cases in the North where they belong to our so-called white societies.

Today in the Methodist Episcopal Church, South, there are still to be found Negro members. The case has not been regulated by statute. These people have their own expressive forms of worship, their own way of taking their collections, their own way of singing their beautiful songs; their own vivid and ardent metaphors of the religious life. Among them they have always maintained their separate local churches wherever they have had enough people. They have, also, had their own Annual Conferences. In my years in two residences, whose territory was covered by large colored conferences, I never received any appeal, from whites or Negroes, to merge these colored churches into the white conferences. Seventeen years ago one of our ablest and most prominent Negro representatives, a member of a Joint Commission on Unification, asked that no line of caste should be written into the constitution of the church, and said, in addition, with reference to the Jurisdictional Plan, "We want a jurisdiction, but we want it because of homogeneity of interests and environment. All you can say for your section of country, we can say from a racial standpoint. Everything you may say about a community of interests about provincial traditions, about getting together, we say it all concerning ourselves. Then we would have a jurisdiction." If there is an argument for Jurisdictional Conferences, based upon a com-

(Continued on last page)

SHIP AHOY

By a Puzzled Layman

Sometime ago the writer read a book with the title, "A Puzzled Parson," and while my perplexities are along different lines, I, too, am considerably puzzled. Why?

From the time the writer was in a young religious group, taught by the godly woman, Mrs. Hargrove, who before her death was connected with the Mission Board at Nashville, I have been taught that the teachings of the Bible were to be believed and followed in our Christian life, and thank God I still believe it, yet the Church to which I belong and love, the Methodist Church, has to my mind in accordance with the same word, gone far astray in one instance and failed to follow in two others. The compass is still all right, but the ship has deviated from her course, and I am puzzled.

I am puzzled at three points which I put in the form of questions—

First: Why does my Church countenance articles in our magazines, and

leading denominational paper that dis-credit the truth of God's Holy Word, sometimes subtle, but still at the bottom a denial?

For example, writers are very fond of saying in different phraseology, that the Bible was not intended as a text-book of history, geology, astronomy, etc., but to teach a revelation of God and morals and religion. In other words they attempt to leave the impression that they have caught God (The Holy Spirit), in a mis-statement of fact about these minor things, and can only be trusted for the truth in the weightier things. That only the scientist can be believed involving his realm.

I would like to ask also why certain writers in our Sunday school magazine can recommend books like Fosdick's "The Modern Use of the Bible," which is so glaringly false that a child could see it, and pass the censorship of the editor?

Second: Why is no word ever said from pulpit, religious press, or any other source about the importance of fasting? Christ recommended it—the Apostolic Church practiced it—John Wesley preached about it in several of his sermons. Article 5 of the General Rules of our Church states the observance as binding upon "Those who desire to continue in these societies." Lastly a blessing always is the result of the observance to those who practice it.

Third: Why have we discarded James' directions in James 5:14-15 which is very clear, and I can find nowhere in the Bible, where it has been annulled?

The passage reads, "Is any sick among you let him call for the elders of the Church; and let them pray over him, anointing him with oil, in the name of the Lord: And the prayer of faith shall save the sick and the Lord shall raise him up, and if he hath committed sins they shall be forgiven him."

I am not decrying physicians, medicines, or hospitals. God may and has oftentimes healed, when this method is practiced, to the writer's certain knowledge, or He may use methods in the above category to "raise the believer up," or then again, "The prayer of faith" may not be given as an answer, and it may not be God's will to heal, but what I am trying to get at is, why have we failed to follow God's plain command through his servant, as a Church

meeting with the charge lay leaders and pastors early in January. It was a very enthusiastic meeting. Besides attending to the regular work of the district stewards, the laymen with the pastors set some objectives as definite goals for 1936:

1. To observe Laymen's Day in every church in the district on the second Sunday in June.
2. Co-operation with the pastors in obtaining fifteen hundred new members for our district for the year.
3. Encourage local affiliation of all Methodists in each church community.
4. The payment of all church financial obligations in full in every church in the district.

These four objectives were unanimously adopted. Dr. Sexton reports that each pastor is trying to make good his pledge to carry out these objectives.

Reports coming from Plain Dealing say that McCullen believes in good music. He has put new pianos in some of his churches—and paid for them.

Brother Cowen is in the midst of his revival campaign at Noel Memorial. The Rev. W. C. Martin, pastor of First Church, Dallas, is doing the preaching. The writer has heard him twice and he is great. Mr. Walter Jenkins from Houston is leading the singing. Members of the church say that there is much interest shown.

The Noble and Benson people are making things comfortable for their pastor, Rev. M. H. Honeycutt, by putting new furnishings in the parsonage.

Some of the members of the Pelican charge say that Shepherd is making a wonderful start in that charge. Some of the Harmon people told the writer that he was doing some real evangelistic preaching.

Henderson, at Claiborne, is pushing the building program right along. They will soon have a new church to worship in.

You ought to see First Church, and the parsonage, since Dr. Dawson has completed repairs. The church was beautifully furnished inside, and it is like worshipping in a new building.

Price, at Mooringsport, and Oil City has made a good beginning. This is a new charge with great opportunities. They are moving right ahead.

Reports say that the people at Vivan are starting off with much enthusiasm. They are planning to make this a great year. Brother Hoffpauir is the man that can make it go.

Brother A. R. Hoffpauir, at Grand Cane, is starting off well. His people love him and are rallying to the entire program of the church.

Brown, at Mangum, has laid some large plans for this year at that church. He

believes that this will be the best year up to now he has had there.

We all know what Ware is doing at Park Avenue. As always he has a large program and is striving to put it into effect. He has a loyal group and they have the spirit of their pastor to move forward.

Our new preacher at Mansfield, Rasmussen, was graciously received by the Mansfield people. They are hitching right up together for a great forward movement in that church. He is liked very much there.

The writer was talking with the Hall Summit preacher, J. L. Lay, only yesterday. He is encouraged over the outlook on that charge. However, he says that the extreme cold weather and much sickness has hindered to some extent. But there is a splendid spirit and they expect a good year.

Staples, at Coushatta, will have his hands full if he carries out the program outlined for that church. Well, he is the man that can do it. Reports say that he is moving forward steadily.

Over at Greenwood, Selfe has everything well in hand, and the report is that he will have the best year of his pastorate there.

Our little church on Kentucky Avenue at Shreveport is taking on new life and making a wonderful start under the leadership of George Pierce. A fine young man with lots of enthusiasm. They will have a good year under his guidance.

Wilson, at Logansport, is brim full of enthusiasm because he is starting off clear of debt. They have lots to be thankful for and are trying to render thanks by service this year.

McCoy, at Ida and Hosston, another new preacher in our district, is making good his reputation of doing a great work. He is getting organized and is moving forward.

Shaw, at Belcher and Gilliam, with his good people are lined up with the entire program of the church. Watch him and see if he doesn't have a good year.

Cedar Grove is one of our fast growing churches. Lawton has put new life into the church there and is doing a most wonderful work.

Well, here in Bossier City; we have made our plans and got things going. The people have made a good showing of interest and enthusiasm at the very beginning of the year.

Dr. Sexton says that everything is looking good throughout the entire district. Pastors paid almost in full for December and January. Presiding elder paid accordingly. Prospects are for a wonderful year. Already above two hundred members have been received into the church.

SHREVEPORT DISTRICT NEWS

By Rev. L. W. Smart

Dear Dr. Duren: Just a word from the Shreveport District to let you know that we are on the job. Dr. Sexton, the presiding elder, had his district stewards'

Mississippi and Louisiana

The 1936 Pastors' School of the Louisiana Conference will be held at Centenary College, June 1-6.

Rev. H. D. Suydam, Nettleton, Miss., besides his regular duties as pastor, is kept busy rebuilding the parsonage these days.

In spite of unusual cold weather, Rev. G. W. Robertson, pastor of the Acona charge, reports steady progress in all departments.

The editor spent last Sunday in Tupelo and Corinth, Miss., preaching at both places and speaking in the interest of the Advocate. He was pastor at Tupelo for four years.

The calendar of Rev. R. G. Moore, Leland, Miss., shows the activity and the detailed interest of a true shepherd of souls. From sermon subjects to slogans it is a live calendar.

A recent letter from Dr. H. T. Carley, Sata-tia, Miss., closes with but two words and a punctuation mark; but they cover a multitude of sins if we know Brother Carley. We quote: "The weather!"

Rev. J. W. Faulk writes enthusiastically about his work at Leesville, La. His church will entertain the District Conference, and he invites the editor to attend. We accept here and now without knowing the date.

The Louisiana Conference Young People's Assembly will be held at Centenary College, Shreveport, La., June 15-20. The theme of the Assembly is, "In My Name Build." Detailed announcements will be made in the near future.

Coming events in North Mississippi include Pastors' and Christian Workers' Training School, at Grenada College, June 8-13; Church School Day, March 29, or as near thereto as possible, and the Young People's Assembly, June 15-19.

Dr. Dana Dawson has agreed to deliver a lecture at Minden, La., in March, according to information given us by Dr. A. M. Serex, the pastor of the church. We know that Dr. Dawson and the people of Minden will have a good time together.

Rev. T. L. Nelson, Summit, Miss., reports favorable movement on his work, Adams charge. We acknowledge his invitation to pay a visit to his work this summer, and we hope to do so. The Advocate has a loyal friend in Brother Nelson.

Rev. W. B. Alsworth, the new presiding elder of Hattiesburg, Miss., District, it taking his task in earnest, as he always does. He writes us that he will endeavor to keep the District in the place of Advocate leadership established last year, and we believe that he will do it.

Rev. W. M. Sullivan, loyal friend of the Advocate and pastor of our church at Natchez, Miss., is losing no time in launching his 1936 Advocate subscription canvass. As is always the case, Brother Sullivan will have his full quota of subscriptions in hand long before the close of the campaign.

A gift of \$40,000 came to Emory University's library from the Lewis H. Beck Foundation. The grant will be used to achieve the goal of 500,000 volumes by 1946 for Emory's library. Library resources are being planned which will enable the offering of courses leading to the Ph. D. degree.

Millsaps College is seeking to organize an Alumni Club in New Orleans, according to information received from the Alumni Secretary, Mr. D. D. Culley of Jackson, Miss. We hope to see the plans materialize, it is a move which should help the College and would establish a tie among the alumni of the city.

The Louisiana Methodist Student Conference will convene at Centenary Col-

lege, February 21 and continue through February 23. Rev. J. Brown Love, Conference director of the Louisiana Methodist Student Movement has announced Dr. William Akin Smart, of the faculty of the Candler School of Theology, Emory University, as the principal speaker.

Valentine Day, February 14, was a happy day in the lives of Rev. and Mrs. E. B. Emmerich, of the Osyka charge, Mississippi Conference, made so by the arrival of Elas Ann to add cheer and sunshine to the parsonage home. The proud father reports both mother and baby as doing nicely at a hospital in McComb, Miss.

Mrs. A. J. Jones, the widow of a preacher living at Winborn, Miss., writes that she has been a subscriber for the Advocate for more than forty years, and that it still is a welcome guest in her little home on every Thursday. We appreciate this word of assurance and hope that she may always find help in its pages.

Mrs. F. S. Parker, recording secretary of the Woman's Missionary Council, sends us publicity concerning the approaching session of the Council in Dallas. We give space to the notice elsewhere. Dr. F. S. Parker is one of our own and, of course, that includes Mrs. Parker, whose relation to the Advocate is not marital.

Rev. H. A. Wood, appointed Conference Evangelist at the late session of the Mississippi Conference and unanimously recommended to the General Committee for the relation of General Evangelist, is making his home at Crystal Springs, Miss. Brother Wood, accompanied by Mrs. Wood, recently paid the Advocate office an appreciated call.

Writing from Jacksonville, Florida, Brother W. T. Griffin, loyal veteran of the Mississippi Conference, encloses cash to renew the Advocate of an old friend in South Mississippi. In closing, he writes: "Wish I could send it to many others. It is filling a great need of our churches in Mississippi and Louisiana." Words such as these are encouraging to say the least.

Dr. H. R. Fairfax has been elected to the place of Advocate representative in the Brookhaven church. That place was ably filled for a long time by the sainted B. F. Jones, and we greatly appreciate the willingness of Dr. Fairfax to carry on the work. We shall be glad to co-operate with him to make his new task such a success as it was under the care of his late predecessor.

The Monroe District Missionary Institute will be in session at the time this issue of the Advocate reaches your home.



Speakers at the rally, which last year enjoyed the largest attendance of any held in Louisiana and Mississippi, include Drs. J. F. Rawls, W. H. Wallace, Jr., A. M. Serex, Mr. W. B. Clarke, Mrs. D. C. Metcalf, Mrs. E. J. Brown, Mrs. T. O. Brown, and Revs. A. K. McLelland and C. K. Smith.

The Advocate office enjoyed an unusual number of calls from out-of-town pastors during the past week. Among those who called were, Rev. A. M. Serex, Minden, La.; Rev. T. O. Prewitt, Hattiesburg, Miss.; Rev. J. B. Cain, Yazoo City, Miss.; Rev. H. A. Wood, Crystal Springs, Miss.; Rev. J. F. Foster, Shreveport, La.; Rev. J. P. Bonnacarrere, Natalbany, La.; Rev. R. F. Harrell, Kentwood, La., and Rev. R. H. Harper, Lafayette, La.

Two new additions have been made to the staff on the foreign field recently: Mr. and Mrs. Stubbs, to Japan, and Mr. and Mrs. Clay to Brazil. Dr. Rice already in China has been accepted. These additions were made possible by extra efforts on the part of churches, districts and conferences. The Board reports that many inquiries are being received from pastors as to how they may assist in augmenting the missionary force on the field.

Rev. J. J. Baird, of Central Church, Columbus, Miss., invites the editor to pay a visit to his church at the editor's convenience. We appreciate the invitation, and shall be happy to do so when the way may be open. Brother Baird recently led his people in an improvement of their parsonage property. The cost of the renovation was approximately \$1,200 and the church has now one of the most beautiful and conveniently arranged parsonages in Mississippi.

Eighty-three years young! In renewing his subscription for another year, Rev. W. W. Cammack, beloved superannuate member of the Mississippi Conference, of Fayette, Miss., writes as follows: "I will be 83 years young the 18th of this month. All the preachers who were members of the Conference when I was admitted in 1879 are gone to their reward except Bishop Dubose and J. T. Nicholson. This leaves me at the top of the chronological list." We congratulate Brother Cammack and wish for him many happy returns of the day.

The Monroe District, Rev. H. L. Johns, presiding elder, will observe "Centenary College Appreciation Week," during the week beginning March 8. The series of meetings will open with a service at the First Methodist Church of Monroe, Sunday evening, March 8, at 7:30, with the Monroe churches and that of West Monroe co-operating. Speakers that are expected to address the various gatherings

include Bishop Hoyt M. Dobbs, President Pierce Cline, of Centenary College, and Dr. W. M. Alexander, of the General Board of Christian Education.

First Methodist Church, Monroe, La., paid impressive tribute to the memory of two leaders of the church who recently passed to their reward, on last Sunday morning. The service, in charge of Miss Elizabeth Langford, in honor of S. M. Collins, Church school superintendent, and Mrs. J. C. Sadler, teacher of the Sadler Bible Class. The sermon was delivered by Rev. R. W. Vaughan, who se-

ing the pulpit at the morning hour, and the presentation of a pageant at the evening hour, "Gifts of the Years," which will be a journey of the Church's half century of progress.

KAGAWA COMING TO NEW ORLEANS

Japanese Christian Leader Will Speak on March 16

Toyohiko Kagawa, Japanese Christian leader, will deliver three addresses in New Orleans on March 16, according to a recent announcement made by Rev. D. R. Lindley, chairman of the committee in charge.

At 10 a.m. that day he will address



a youth meeting at the St. Charles Avenue Presbyterian Church. At 2 p.m. he will address a meeting of ministers and religious leaders at the First Methodist Church, and at 7:30 p.m. he will be the principal speaker at a city-wide mass meeting at Jerusalem Temple.

Kagawa is spending six months in America and has already lectured in Nashville, Memphis, Richmond, Birmingham, and other points in the South.

RESERVE CHURCH TO BE DEDICATED

On Sunday, February 23, at 3 o'clock in the afternoon, Bishop Hoyt M. Dobbs will dedicate the Reserve, La., Methodist Church, McDonoughville charge, Rev. H. A. Rickey, pastor. Former pastors, pastors of other nearby churches and friends of the church are invited to attend the dedicatory services. Regular weekly services of this church have been changed from early Sunday mornings to Friday evenings in order that members employed at the local refinery may attend services regularly.

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BOX 510

NASHVILLE

TENNESSEE

PROTECTION AGAINST OLD AGE

lected for his text, "He that would lose his life for my sake shall find it." The auditorium was crowded with friends and admirers of these departed servants of the Master.

The Golden Jubilee celebration of the Carrollton Avenue Methodist Church, New Orleans, Rev. D. B. Raulins, pastor, continues to increase both in interest and attendance. Extra chairs had to be placed in the aisles and in the rear of the church to accommodate the worshipers on last Sunday morning. Dr. Franklin N. Parker, Dean of the Candler School of Theology, and a former pastor of the church was the guest preacher. On next Sunday, the celebration will come to a close with Bishop Hoyt M. Dobbs occupy-

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

The annual meeting of the Woman's Missionary Society of the Louisiana Conference will be held in Alexandria April 7-10. The meeting will open on Tuesday at one o'clock with a luncheon celebrating the fiftieth anniversary of Home Missions. All deaconesses and home missionaries of the state will be honor guests on this occasion.

* * *

The Woman's Missionary Council will meet in annual session at Dallas, Texas, March 20-24. This will be an outstanding meeting because the Council will celebrate its fiftieth anniversary of Home Missions. Monday, the 23rd, will be Home Mission Day. At least one hundred deaconesses will participate in the program of the day.

Bishop John M. Moore, Miss Mary Mims, Miss Mable K. Howell and Mrs. J. W. Downs will be the speakers. At the evening session a home mission pageant will be given by the Department of speech of Southern Methodist University.

Others to speak during the Council meeting will be Toyohiko Kagawa, Dr. Charles Whitney Gilkey, Dr. W. G. Cram, Dr. A. W. Wasson and Miss Sallie Lou MacKinnon. The Baker will be hotel headquarters and the Council sessions will be held in the First Methodist Church, of which Dr. William C. Martin is pastor.

Many missionary women of Louisiana are planning to attend this session of the Council as visitors, as well as Mrs. Geo. Sexton, Jr., and Mrs. W. M. Ledbetter, who are members of the delegated body.

* * *

It is with deepest regret that we report the death of Mr. S. M. Collins, of Monroe, husband of our beloved Conference Superintendent of Bible and Mission Study. Mr. Collins was an outstanding leader in the church at Monroe, having served as church school superintendent for the past seventeen years. The

entire Conference extends deepest sympathy to Mrs. Collins.

* * *

At a recent meeting of the Rayne Memorial Society, Mrs. Lewis Clarke and Mrs. W. E. Huger were presented with life memberships by the society. These were given for outstanding service rendered. Mrs. Walter Grant made the presentation.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

Every woman in the Mississippi Conference joins in sympathy with our Conference president, Mrs. T. B. Cottrell, in the loss of her husband, Rev. T. B. Cottrell, who passed away at the parsonage, in Quitman, February 1. He was always as deeply interested in our work and problems as Mrs. Cottrell, and we shall certainly greatly miss him. Mrs. Cottrell is at present with her son, Dr. Barnette Cottrell, in Indianola, Miss.

The Hughes-Johnston zone of the Hattiesburg District, met in January, with Sylvarena, auxiliary, as hostess. The zone chairman, Miss Mabel Rogers, of Sylvarena, presided. Rev. E. A. King of Bay Springs, led the devotionals from the second chapter of Acts. Rev. Mr. Blackwell, of Montrose, led in prayer. The program was presented by Sylvarena and centered on "Christian Social Relations." Enlightening papers were read by Mrs. D. A. Wilkerson, Mrs. J. W. Gibson and Mrs. J. N. Youngblood. A piano solo, "The Flower Song," was rendered by Miss Bertice Allman. "The Reference Book," a one-act play was given. Plans for this year's work were discussed by the presidents of each auxiliary. Roll call was answered by the following societies: Bay Springs, twelve; Montrose, four; Sylvarena, fourteen and visitors, four. Mrs. E. A. Loftin, district secretary, spoke to the zone on "work for the year" stressing "Christian Social Relations Work," "Effective Aim" and the work of the "Children's Division." After adjournment all were invited to the vocational building, where a delightful social hour was spent.

Zones 4 and 5 of the Methodist Woman's Missionary Society of the Vicksburg District held a joint Officers' Training Day with the Natchez auxiliary, February 5, 1936.

Mrs. W. R. Easterling was elected sec-

retary. Mrs. Will Bradley of Canton conducted the devotional, after which Mrs. Fore, the district secretary, took charge of the program in such a manner as to bring before the auxiliaries the absolute necessity of trained officers if the goal for the local auxiliary and the district is to be reached.

Those assisting Mrs. Fore on the program were Mrs. Covington of Natchez, Mrs. McKeown of Woodville, Mrs. Bradley of Canton, Mrs. Greer of Natchez, Mrs. Coker of Lorman and Brother Sullivan of Natchez.

A delicious lunch was served by the Natchez auxiliary at 12:30.

DOWN IN MISSISSIPPI (From Missionary Bulletin)

"Way down in Mississippi"—at Biloxi on the gulf—the work is going forward. The Wesley House is reaching a large number of people among the polyglot groups here at this important port, and the church group is directing some problems in a helpful and constructive way that will eventually benefit the church people of the community. Misses Mattie and Ethel Cunningham, in charge of the work at the Wesley House, are rendering a splendid service.

Also at Biloxi is the Moore Community House, which has a large constituency that responds readily to the leadership of Deaconess Sallie Ellis and Sophie Kuntz. At both these community houses volunteer helpers are doing splendid work. One such helper is a young man, who is acting as scout leader for the Moore Community Settlement and as scout leader and church official for the Wesley House Community. The work that he is doing has been greatly needed and his help is most welcome.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following letter is of perennial interest to all Methodists. Read it and act upon it not just while the beauty of its appeal is in your mind but all through the days of 1936.

Dear Friends: In the winter when the leaves turn brown and fall from the trees, they pile in heaps and help to keep the warmth in the wind swept earth. Each leaf does its part in tracing the patterns arranged like so many quilts and coverings, perfectly designed and well distributed.

Octagon Soap Wrappers are like the leaves that fall to the earth. They join each other in making up that marvelous covering that furnishes warmth and comfort to the children in our Home. The tiny wrapper—the leaf—so small in itself, spreads and spreads until together

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they become a vast shelter under which the children are tucked in and made comfortable with their dreams and well being.

My friends, what could we and what would we have done without you and the children's wrappers? You know how we redeem these little slips of paper and how generous are the Octagon people who send us the money for these wrappers—money that is used in the care of our children. Every year that rolls around emphasizes the tremendous importance of the soap wrapper in the budget of our Home.

The Octagon people have increased our quota, at the suggestion of your superintendent, for the coming year, thereby giving us a greater opportunity than ever for the redemption of wrappers into cash—cash that buys food, cash that helps take care of the thousand and one things in the daily life of our Home. An institution like ours is a tremendous undertaking and needs the same attention as the governmental activity of a city or state. Every detail must dovetail and not least among these details is the WRAPPER that passes from your kind hands to ours. So, if you please, let us again em-

ploy the alchemy of love and change the paper wrapper into gold. Then let the gold wind its way through the channels that contain those necessities so important in the child-life of our Home. And when the day is done and the shadows creep around us, we shall see in the distance the light that sheds its soft and kindly rays upon the deeds that were offered upon the altar of service to the children.

To say that we thank you for your untiring efforts in this great movement, would be stating the case so mildly that its real meaning would never reach you. But we can and do say that we thank the good God that he gave us you. Your kindly ministrations, your diligent work in sending us all the wrappers you can will be a never ending cause for our continued thanks and gratitude.

FRED J. McDONNELL.

SAFETY SIGNALS

I hold that anything, whether it be law or gospel, legal enactments from a state or church that restrains men from evil should be enforced. And the jurists all insist that law is futile unless it has behind it authority for the execution of its sanctions and penalties. The men, who so persistently proclaimed that prohibition of the sale of liquor was a failure, mark you, were not the men who had toiled and fought for its provisions and establishment. Too well these latter knew the evils of unrestricted sale of liquor with even a minimum of alcohol. To the unbiased mind, the arguments adduced for laws against the manufacture and sale of liquor were unanswerable and eventually brought about prohibition. How much stronger are the reasons for restraining the liquor trade in this age of rapid transit on land and sea and even in the air. A clear head and steady nerves are surely required to handle the engines of death and destruction that whirl through our streets and along our highways, and soar in the air above the heads of the helpless people.

A drunken driver at the wheel of car or airship is a potential murderer and alas, too often the potential becomes the real. Surely we need the prayer found in an old rubric of the church: "Lord, deliver us from sudden death."

In the days of my youth every engineer and pilot of steamer or locomotive was compelled to procure a license before he could be entrusted with the care of passengers or even freight. Now boys and girls still in their teens, men and women of all ages drive high powered engines from sixty to eighty H. P. through our streets, and the people dodge them. Someone has said: "If we just 'holler' murder long enough and loud enough, after a

while the rulers will hear us. Let's all 'holler' murder."

S. J. DAVIES, D. D.

CORINTH DISTRICT MISSIONARY INSTITUTE, FIRST CHURCH, CORINTH, MISS., FEBRUARY, 25, 10 A. M.

PROGRAM

Devotional and welcome—Rev. E. H. Cunningham.

"The Pastor and Missions"—Rev. N. J. Golding.

"Stimulating the missionary and evangelistic spirit in the churches"—Rev. R. G. Moore, Conference Missionary Secretary.

Address by Dr. R. J. Parker—former missionary to Mexico.

Lunch.

Devotional—Rev. W. P. Bailey.

"The missionary committee in the congregation and what it can do"—Mrs. E. M. Sharp.

"Plans of the W. M. S. in the district for the year"—Mrs. J. M. Brady, District Missionary Secretary.

"Full payment of our acceptances on Benevolences"—Mr. W. R. McCormack, district lay leader.

"The Relation of our Benevolences to the Program of World Redemption"—Hon. J. G. Houston, Conference lay leader.

"Missionary and Evangelistic Plans for the District"—Rev. J. D. Wroten, P. E.

Consignment of books and explanatory words as to our Christian literature—Rev. R. G. Moore, Conference missionary secretary.

All pastors, presidents of missionary societies, chairmen of missionary committees, and charge lay leaders should be present.

J. D. WROTEN, P. E.

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Christian Education

CHURCH SCHOOL LESSON, FEBRUARY 23.

By Rev. J. R. Countiss, D. D.

HUMAN WELFARE BEFORE FINANCIAL PROFIT

Luke 8:26-37

After a busy day of service and teaching in Galilee, Jesus with his disciples set out by boat for the opposite shore of the lake. On the way, he stilled a sudden squall that swept down from the hills and threatened their lives. Doubtless his fame had preceded him, and a crowd immediately gathered to meet him, among them the frenzied sufferer whose healing furnishes the occasion for the lesson. Demon-possession has afforded matter for much debate. Modern medicine and psychology supply little light, though similar cases are diagnosed as insanity or divided personality. In Matt. 17:14-19, we are told of a "lunatic" who "often fell into the fire and into the water"; "and Jesus rebuked the Devil and he departed out of him." One shudders to think what extremes were reached when such sufferers roamed at large, taunted, tortured, persecuted, and despised as unclean. Think what it would mean if those now under treatment and care in institutions were dismissed to find such refuge as they might in caves, forests and cemeteries. The victim in the lesson was exceptionally violent, possessed abnormal strength, and was oblivious to pain.

When he saw Jesus, he sensed the presence of mercy and power, fell at his feet with a mighty cry, and was healed. The swine, feeding near by, stampeded and were drowned. It was nothing to the people of the village that the saved man "sat at the feet of Jesus, clothed and in his right mind." They had lost their hogs! They could not foresee what might go next if Jesus were suffered to remain, so they "besought him to depart."

The world has not yet accepted Jesus' estimate of human worth. In many places and in many ways property still takes precedence over persons. There are selfish rich utterly thoughtless of the starving poor. There are governments greedy for the tax on alcohol heedless of its human wreckage, social costs and moral ills. There are brewers, distillers, and distributors who care naught for men so long as their ledgers show profits. There are those who lengthen hours, reduce wages, ignore safety appliances, neglect

wholesome working conditions—all, that costs may be lowered and dividends increased. The situation, however, is not all so dark. There is a growing sense of human solidarity, as well as human worth. There are magnanimous rich, giving generously of time and means. There are employers who operate without profit that employees may have work and bread. Governments have probably done more for the relief of human suffering in the twentieth century than in all the centuries past. The healing spirit of the Christ is still present and potent.

The healed man desired to follow Jesus into Galilee that he might be near him. Jesus bade him go instead to his own people "and show how great things God hath done unto thee." There the contrast with his former life would be most effective; there he knew the people as they knew him. He obeyed with zeal, perhaps with success. Jesus is always near those who obey his commands. Many would-be workers look too far afield. Neither ordination nor ecclesiastical commission is necessary for him who desires to "tell how great things Jesus hath done to him."

"THE SOUTH HAS DONE IT"

By Wm. F. Quillian

The Advocates of the Church have given the finest publicity to the Methodist Young People's Conference which was held in Memphis during the closing days of 1935. This Conference surpassed our highest expectations and its influence will be felt throughout the years to come. The above caption was given to an article that appeared in the Christian Advocate (New York), January 23, 1936. We believe that this comment on the part of the editor of this great paper of the Methodist Episcopal Church will be of keen interest to Methodists throughout the South and particularly to our young people who had the opportunity of attending the Memphis Conference. Saturday night when Kagawa brought his last message the attendance reached a total of 9,000 paid admissions. Excerpts from the article follow:

"To get 5,000 young people together for anything short of a frolic is an achievement. To assemble such a number at the call of religious leaders to listen to serious discourses, by adult speakers, in session upon session through four days in the Christmas holidays is

little less than a miracle. Yet Southern Methodism did it in Memphis, Tenn., December 27-31. More than 5,500 persons registered, four-fifths of them young people under twenty-three, representing every Southern state. They listened intently to a program which covered personal religion, the family, moral reforms, war, social and economic problems, missions, and race relationships. The interest was cumulative and at the close of Bishop Mouzon's sermon, when he asked his hearers to make a covenant with Christ, his hearers sprang to their feet and repeated solemnly after him the pledge:

"Henceforth, I take Jesus Christ as the Lord and Master of my life, to live for Him, to witness for Him, and, if need be, suffer for Him, and may God make me strong and keep me steadfast."

The voluminous findings range widely. They were reported by a committee composed chiefly of college students.

The amazing success of the Memphis meeting, which was sponsored by the General Board of Christian Education, will have a profound effect on other churches. The predictions that such a gathering could not be held at this time without the introduction of radical and irritating issues proved to be unfounded. There was no curb upon freedom of discussion, and while there were wide differences of opinion, the spirit of the meeting was pervasively Christian and tolerant. In program and personnel it should, and doubtless will, serve as a model for other denominational congresses in which the coming generation may find expression, and may catch the enthusiasm which seems to be generated from such contacts of many like minds.

MISSISSIPPI HISTORICAL SOCIETY APPRECIATED

The Mississippi Methodist Historical Society included among its numerous activities in 1935 the dedication of the monument at Washington, Miss., on the site of the little Methodist meeting house in which the state of Mississippi was organized in 1817. The inscription mentions the fact that this Methodist society, the first in the Southwest, was formed by Tobias Gibson, and the building lot deeded by Lorenzo Dow, "cosmopolite," and his wife, Peggy. The society marked a dozen other sites within the year. No other Methodist historical society has equalled this record.—Christian Advocate, N. Y.).

Phone, MAin 2838

ROSE McCAFFREY
SUPERIOR MULTIGRAPHING
409-410 New Masonic Temple

ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The annual meeting of the Woman's Missionary Council, which this year marks the Golden Jubilee of Southern Methodist Woman's organized Home Mission work, will be held in the First Methodist Church, Dallas, Texas, March 18-24, 1936.

Standing committees will meet Wednesday, the 18th; the Educational Conference, Thursday morning; Session Committees, Thursday afternoon; and the Executive Committee, Thursday evening. The first session of the Council will be held Friday morning, beginning at nine o'clock.

The program, which is of unusual interest, lists among its speakers: Dr. Charles Gilkey, who will conduct the daily worship and meditation and deliver the annual sermon Sunday morning; Dr. Toyohiko Kagawa, who will deliver an address Saturday morning; Bishop John M. Moore, Bishop A. Frank Smith, Dr. J. L. Cuninggim, Dr. W. G. Cram, Miss Sallie Lou McKinnon, and Mrs. J. W. Downs.

The program for Monday will be definitely related to the Jubilee Celebration which will find its climax in a Home Mission play.

The consecration service will be held Sunday evening.

Mrs. Virgil R. Walker, secretary of the North Texas Conference, 6145 Bryan Parkway, Dallas, is the official hostess of the Council. Hotel headquarters will be in the Baker Hotel which has granted reduced rates.

666 SALVE

for

COLDS

LIQUID - TABLETS
SALVE - NOSE DROPS 5c, 10c, 25c

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

Railway rates of one and one-third fare on the certificate plan have been granted, provided certificates show the purchase of one-way first class tickets on authorized dates of sale from points from which the fare is 75 cents or more; and provided a minimum of 100 persons are recorded as having traveled by rail and having met conditions specified by the railway authorities. Certificates will be issued on request. If for any reason a certificate cannot be procured, purchaser should ask for a receipt. Return tickets will be limited to thirty days from the date of sale of the going ticket, but must be purchased on the dates specified for honoring the certificates.

Round trip tickets of all classes including Clergy round trip tickets will be included in the minimum of 100 attendance by rail.

Selling dates of tickets will be March 14-23. Validating dates will be March 18-21 and 23-24; and the final honoring date will be March 27.

Publicity agents are requested to take note of this information, and to urge all who attend the meeting to travel by rail and to purchase tickets to Dallas on the proper dates.

The number of tickets purchased should reflect the actual attendance, thereby expressing our appreciation of the courtesy of the railroads, and also providing a qualification for requesting rates another year.

MRS. J. W. FERRY, President,

MRS. FITZGERALD S. PARKER,
Secretary.

A PROTEST TO A STATEMENT IN THE COMMERCIAL APPEAL

The Christian Education Institute of the Corinth District, M. E. Church, South, meeting at Rienzi, Miss., February 12, 1936, adopted resolutions of protest to the following statement in the Commercial Appeal of even date: "Mississippians have been more or less indifferent to the sale of beer, and not the least interested in light wines. Mississippi does not care for that kind of beverage. It wants its liquor hard, strong, and illegal."

Resolutions

Whereas, Mississippians have always voted the Dry ticket; and,

Whereas, We are trying to educate against the evils of alcohol; and

Whereas, The Commercial Appeal, along with many other papers, fought prohibition with argument that "Bootlegging" thrived under it; and

Whereas, Such argument has been exploded in Tennessee as well as in all the other states; and

Whereas, The evils of alcohol should be outlawed by the church, the school, the press, and every other public agency; and

Whereas, The press should not uphold whiskey in any form just for the sake of getting revenue from whiskey advertisements; and

Whereas, It is wrong to send whiskey advertisements into Dry territory. Therefore be it

Resolved, That this Institute resents the above statement about Mississippi wherein it (The Commercial), uses the words, "It wants its liquor hard, strong, and illegal."

Resolved, That we plead with the editors of the Commercial to read at least one page of some great doctor or scientist on the harmful effects of alcohol on the human system.

Resolved, That the Commercial learning these facts, join such organizations as the Church, the P.-T. A., the W. C. T. U., the Anti-Saloon League in fighting this evil even though the paper lose the revenue from whiskey advertisements that go into Dry territory.

Resolved, That we commend the Dry forces in our State Legislature for their good work and bid them godspeed and assure them of strong backing—back at home.

Resolved, That a copy of these resolutions be sent to the Commercial Appeal, the Legislature, and to the New Orleans Christian Advocate.

NOTICE, LOUISIANA CONFERENCE

The executive committee of the Louisiana Conference Board of Church Extension will meet on Tuesday, March 10, 1936, at 10 a. m., in the First Methodist Church in Shreveport, La. Only applications to the General board will be considered at this meeting.

B. H. ANDREWS, Sec't'y.

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Phil. 4:8,9.

We direct our meditations to two verbs, "Think," "Do."

1. Think about what? Think on the virtues of honor, truthfulness, justice, purity, and good report.

Living the Christian life requires the study of good things. To cultivate one good quality is not enough, but a harmonious blending of all the virtues will be found embodied in Christian personality.

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

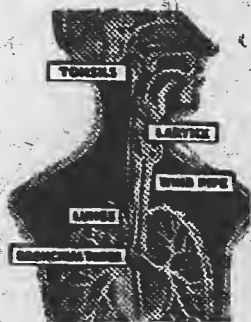
In a single year... OVER
1,000,000
PRESCRIPTIONS
were filled for PERTUSSIN

—because it relieves
Coughs safely

OVER a million doctors' prescriptions for Pertussin were filled in one year. This estimate is based on the Prescription Ingredient Survey issued by the American Pharmaceutical Assn.

When you cough, it's usually because tiny moisture glands in throat and bronchial tubes have clogged or dried. Infectious phlegm collects, irritates—you cough.

Pertussin stimulates these glands to pour out natural moisture freely. Sticky phlegm loosens and is easily raised. Get a bottle.



PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

FREE TRIAL BOTTLE

Seck & Kade, Inc., 440 Washington St., N.Y.
I want a Free trial bottle of Pertussin—quick!

Name _____

Address _____

NA-2-22

It is not enough to think. Paul could have pondered on his bonds, on his filthy cell, on his hardships. He chose to meditate on the Christian graces, on the eternal verities, on Christ and His will. We may choose the direction of our thoughts. We may determine the quality of life therefore. The higher we think, the higher we live. Constant reflection on the things of Christ leaves its indelible impress on character.

2. "Do." (Verse 9). Living the Christian life demands the embodiment of Christian standards in practical life.

There is a fairly general knowledge of the ten commandments. But multitudes who know them do not observe them. Inclination of heart and purpose is required to translate the thought into practical life. Practically every man knows it is wrong to take the name of the Lord in vain. But more is required than mental grasp of a principle of reverence. James reminds us that "the Devils also believe and tremble," (James 2:19). But they are Devils still. "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20).

Our troubles arise because of the gulf between our knowledge and our practice. It is a wonderful thing when a teacher can say, "Be ye followers of me as I am of Christ." Example and precept make for effective instruction. But the Christian teacher also directs to Christ.

3. Blessings follow this practical morality. "And the God of peace shall be with you." The righteous man not only enjoys peace, but the "God of peace shall be WITH him." "He that doeth the will of the Father shall know." God helps every individual who sincerely strives to do the right. Communion with God and constant cultivation of a pure heart are vital elements in true and undefiled religion.

PRAYER

Our Father, we would look for the beautiful, the true, the holy. We would not only contemplate the highest ethical standards, but translate them into life by "writing them on the fleshly tables of the heart." May our lives be living episodes known and read of all men." To be so we dwell on the beauty of holiness and the loveliness of the face of Jesus Christ. We bow in loving appreciation of suffering Christ and dedicate our lives to Thee. Lead us into such vital relations with Thee that we may live in abiding communion with Thee. We ask in Jesus' name.

ABERDEEN DISTRICT

The Aberdeen District Preachers' meeting for February was held in Calhoun City, February 11—Rev. E. L. Jernigan of Mathiston brought us a splendid sermon from Phil. 1:21.

The afternoon program was on "Pastoral Visiting and the Pastor's Relation to Law Enforcement." The preachers on the program were Boyles, Shaw, Wimberly, Dorsey, Bailey, Jones. Several others of the brethren joined the discussion. The ladies of the Calhoun City Church treated us to splendid chicken dinners.

The day was well spent. The program and sharing experiences was most helpful to all. The next meeting will be at Houston, March 3. The program will be on "Personal Experiences Where Unusual Spiritual Power Was Manifest." Let us all be thinking along this line and be present next time. There were nineteen preachers present at this meeting.

REPORTER.

FALSE TEETH

Can Not Embarrass

Most wearers of false teeth have suffered real embarrassment because their teeth dropped or slipped at just the wrong time. Do not live in fear of this happening to you. Just sprinkle a little FASTEETH on your plates. Makes false teeth stay in place and feel comfortable. Sweetens breath. Get FASTEETH at any good drug store.



IT takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

Muscular lumbago, soreness and stiffness generally yield promptly to this treatment, and with continued application, relief usually follows.

Even better results than the old-fashioned mustard plaster. Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.



TO THE PASTORS OF THE MISSISSIPPI CONFERENCE WHO DID NOT ATTEND THEIR MISSIONARY INSTITUTE

Sorry that you were unable to attend your Missionary Institute but in consultation with the presiding elder we ordered a supply of the study books "Methodism Vitalized" to be sent to you, and trust that you will be able to dispose of all of them, at the price of 15 cents per copy, and when sold remit to the Board of Missions, Box 510, Nashville, Tenn., and should you be unable to dispose of all of the books, then those that are left over may be returned to the same address. One pastor ordered 350 of the books and will not return any of them, and in another district a pastor ordered 300 of the books, all of which will be used. Use the best method you can to get the books read by the members of your church, for it is very timely for the present day situation, and it will be worthwhile to get it read by all of the members of your churches.

Yours very sincerely,
W. D. HAWKINS.

In Memoriam

MRS. SUSAN HOLMES CLARK

On July 26, 1935, (on her 62nd birthday), God called to Heaven the valiant spirit of our beloved sister and friend, Mrs. Susan Holmes Clark. She was a native of Rankin County and a member of one of the oldest families in Mississippi. The first Governor, David Holmes,

was a near relative of hers.

She joined the Methodist Church early in life and was a faithful and devout member all her life. Her home was always the preacher's home. On August 2, 1881 she was married to Mr. Bannaster Clark, and to this union there were born three boys and seven girls. Her husband passed away in 1921, and one boy and girl preceded her to the grave. The community has lost one of its best citizens, the Methodist Church has lost one of its most loyal and best members, the children have lost a faithful and devout mother. "But earth's loss is Heaven's gain." She left this testimony with the children, "She had nothing to fear, death held no dread for her." She had such a strong faith in the Lord. We know where to find her, "She can't come to us, but we can go to her."

C. H. STRAIT, Pastor.

Gloster, Miss.

MRS. LAURA BLANKS GRAVES

Laura Blanks was born May 25, 1851, on the site of the old Pine Grove Academy in Caldwell Parish, the daughter of Joseph Blanks and Margaret Snow Blanks. Her parents were part of one of the very prominent pioneer families of Caldwell Parish and Columbia, and Laura Blanks spent her entire life in the town and parish to which her family had contributed so much.

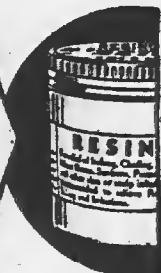
As a girl of eighteen she was married to J. Q. Graves, an influential citizen and planter of the parish. To this union were born four sons and two daughters. In her early married life Mrs. Graves was converted under the ministry of Brother Isbell and united with the Triune Methodist Church. With the organization of the Dirt Bridge Methodist Church nearer Columbia she became a member of that congregation. When that congregation was united with the Columbia congregation Mrs. Graves became a member and remained a member of that congregation till her death. In her younger life she was an active and influential worker of the church. During the latter portion of her life she was a semi-invalid and was unable to attend the services of the church, but remained an enthusiastic supporter of the church. Although advanced in years, infirm in body, and confined to her own home she remained to the very last hours of her life mentally alert, interested in the affairs of her family, church, and community.

She passed over to the other side January 21, 1936, at the ripe age of eighty-four years and is survived by a daughter, Mrs. Daisy Erskine, of Columbia; two sons, Dr. J. Q. Graves, of Monroe, La., and John Graves of Chicago, Ill.; one

sister, Mrs. T. J. Matthews, of Extension, La., and several grandchildren and great-grandchildren. Funeral services were conducted by her pastor, Rev. V. D. Morris, at the home. Interment was in the Columbia cemetery.

VIRGIL D. MORRIS, Pastor.

If you have a
pimply, blotchy
complexion
try Resinol
to help nature heal
such surface defects



The Man Who Knows

Whether the Remedy
You are taking for
Headaches, Neuralgia
or Rheumatism Pains
is SAFE is Your Doctor.
Ask Him

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
Preparations

BEFORE you take any preparation you don't know all about, for the relief of headaches; or the pains of rheumatism, neuritis or neuralgia, ask your doctor what he thinks about it—in comparison with Genuine Bayer Aspirin.

We say this because, before the discovery of Bayer Aspirin, most so-called "pain" remedies were advised against by physicians as being bad for the stomach; or, often, for the heart. And the discovery of Bayer Aspirin largely changed medical practice.

Countless thousands of people who have taken Bayer Aspirin year in and out without ill effect, have proved that the medical findings about its safety were correct.

Remember this: Genuine Bayer Aspirin is rated among the fastest methods yet discovered for the relief of headaches and all common pains... and safe for the average person to take regularly.

You can get real Bayer Aspirin at any drug store—simply by never asking for it by the name "aspirin" alone, but always saying BAYER ASPIRIN when you buy.

Bayer Aspirin



HELP
THOSE
**SORE
FEET!**

• The next time you come home with tired, aching feet—try Sloan's Liniment! Just pat it gently on. Feel that soothing, restful warmth as Sloan's stirs up the circulation of fresh, healing blood. Tired muscles relax... aches and pains are eased away. No wonder so many millions look upon Sloan's as their "friend in need". Only 35¢.



**SLOAN'S
LINIMENT**

THE MISSIONARY INSTITUTE OF THE HATTIESBURG DISTRICT

The Missionary Institute of the Hattiesburg District met at Broad Street Church in Hattiesburg on February 5, 1936, with our presiding elder, W. B. Alsworth, in the chair.

The devotions were led by our presiding elder and he used as his text St. Luke 4:16-21, on which he made an inspiring talk that was enjoyed by all.

We had the largest attendance of any District, with the exception of the Jackson District, notwithstanding the high waters that kept many of our pastors and their people away.

Dr. Elmer T. Clark brought us a message that was clothed in thought that challenge us to a better work and a greater love for our great Church.

The Institute passed resolutions commending Hon. Hugh L. White, Governor of Mississippi, for his stand against intoxicating liquors in our great state; also a resolution thanking Sheriff Boone, of Forest County, along with the other officers of the Hattiesburg District, for their good work in fighting for and upholding the laws of Mississippi.

All of the speakers on the program delivered fine, heart-stirring messages that will be long remembered, and the Hattiesburg District, with all her pastors, will be richer and better after this great feast.

We had present sixteen pastors, our district lay leader and four charge lay leaders, four stewards, three trustees, thirty-seven Church school teachers, thirteen young people's workers, sixty-five members of the Woman's Missionary Society, and ten visitors, which make a grand total of one hundred and ten, without counting anyone twice.

That gracious pastor, Rev. T. O. Prewitt, with the good ladies of Broad Street Church, served a delicious lunch where chicken pie reigned supreme and everything that goes with it.

The program follows:

Devotions—St. Luke 4:16-21, by Rev. W. B. Alsworth, P. E.

"Echoes from the Missionary Council," by Rev. T. O. Prewitt.

"Ministerial Support and Benevolences," by I. W. Gandy.

"Carrying Out the Great Commission," by Mrs. I. T. Wallace.

"The Present Missionary Enterprise," by Dr. Elmer T. Clark.

Hymn 164.

Announcements.

Lunch.

Afternoon session:

Devotions—St. Matt., 28, by Rev. R. A. Allums.

"Spiritual Values of the Great Commission," by W. D. Hawkins.

"The Woman's Missionary Work," by Mrs. Loftin.

"The Preacher's Relation to the Great Commission," by J. L. Neill.

Hymn 416—"Blest be the Tie."

Benediction by W. B. Alsworth.

W. H. McRANEY, Secretary.

PLAN OF UNION

(Continued from page 6)

bination of geographical, sentimental, commercial, and historic reasons, there is a still larger argument, as the above quoted Negro speaker affirmed, for a Jurisdictional Conference for our Negro people. If they have a right to a beneficial inclusiveness, they have also a right to a beneficial cohesiveness. To no group in our land can the word "indigenous" more apply; and to no other group can the privilege of free spiritual expression mean so much.

(Continued next week)

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Meridian Dist.—Second Round

East End, Meridian, Mar. 1, 11 a.m.; Mar. 4, 7:30 p.m.
Fifth Street, Mar. 1, 5 p.m.; Mar. 18, 7:30 p.m.
DeSoto, at Hopewell, Mar. 8, 11 a.m. and 1:30 p.m.
Enterprise, at Enterprise, Mar. 8, 3:30 p.m. and 7:30 p.m.
Porterville, at Mt. Hebron, Mar. 15, 11 a.m. and 1:30 p.m.
Philadelphia Ct., at North Bend, Mar. 21, 11 a.m.; Mar. 22, 11 a.m.
Lauderdale, at Electric Mills, Mar. 22, 3 p.m.
Scooba, at Binnsville, Mar. 29, 11 a.m. and 1:30 p.m.
Quitman, Mar. 29, 7:30 p.m.
Hawkins Memorial, Apr. 5, 11 a.m.
Poplar Springs, at Marion, Apr. 5, 4 p.m. and 5:30 p.m.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Cleveland, at Mellen, Apr. 11, 11 a.m.; Apr. 12, 11 a.m.
Wesley, Apr. 12, 7:30 p.m.; Apr. 15, 7:30 p.m.
Burnside, at Hope, Apr. 19, 11 a.m. and 1:30 p.m.
Philadelphia, Apr. 19, 7:30 p.m.; Apr. 20, 7:30 p.m.
DeKalb, at New Hope, Apr. 25, 11 a.m.; Apr. 26, 11 a.m.
Chunky, at Mehan, Apr. 26, 3:30 p.m.
Vimville, at Bonita, Apr. 26, 7:30 p.m.
Union, May 3, 11 a.m. and 1:30 p.m.
Newton, May 3, 4 p.m. and 7:30 p.m.
Rose Hill, at Hopewell, May 10, 11 a.m.
Pachuta, at Orange, May 10, 2:30 p.m.
Decatur, at Hickory, May 10, 4:30 p.m. and 7:30 p.m.
Daleville, at Soule's Chapel, May 17, 11 a.m. and 1:30 p.m.
Central, May 17, 7:30 p.m.; May 20, 7:30 p.m.

Let us give diligent attention to the Advocate campaign, and try to have 50 per cent of the benevolences in hand by Easter. The district conference will be held at Newton, April 24-25, convening at 9 a.m. Please furnish a complete list of delegates and members to the pastor and the presiding elder by April 15.

W. B. JONES, P. E.

I FEEL FINE

Mothers read this:



A CONSTIPATED child is so easily straightened out, it's a pity more mothers don't know the remedy.

A liquid laxative is the answer, mothers. The answer to all your worries over constipation. A liquid can be measured. The dose can be exactly suited to any age or need. Just reduce the dose each time, until the bowels are moving of their own accord and need no help.

This treatment will succeed with any child and with any adult.

Doctors use liquid laxatives. Hospitals use the liquid form. If it is best for their use, it is best for home use. And today, there are fully a million families that will have no other kind in the house.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It is a doctor's prescription, now so widely known that you can get it all ready for use at any drugstore.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

Christian Advocate

NEW ORLEANS

Vol. 83—No. 9.

NEW ORLEANS, LA., THURSDAY, FEBRUARY 27, 1936.

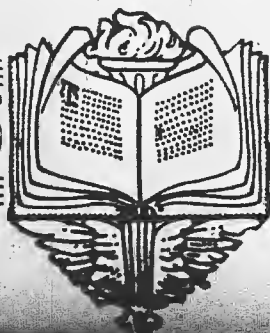
Whole No. 4171.

The Singing Tower, Fort Wales, Florida

The gift of the late Edward Bok to the lovers of
nature, music and the beautiful



—Photo courtesy Seaboard Air Line Railway.
The Seaboard serves the Southeast.





Wallet of the Week



THE LEADERSHIP OF MUSTAPHA KEMAL, the forward-looking statesman of Turkey, is bringing about continuous progress in that country. Recently he added to the pacts with the Soviet Union and with the Balkans, a "non-aggression" pact with Persia, Iraq and Afghanistan—an agreement endorsed, in advance of its completion, by Geneva. It is said that the strained relation which had existed between Iraq and Persia has been so improved by the proposed pact that application to the League of Nations for the adjudication of the trouble has been withdrawn.

* * *

JOHN RUSSELL POPE, an internationally known architect, has been selected for the work on the Mellon Art Gallery in Washington. Mr. Pope, who lives in New York, is in charge of the additions now being made to the British Museum and the Tate Gallery in London. He had a part, either as principal or associate, in the work on Theodore Roosevelt Memorial Hall, Metropolitan Museum of Art, American Museum of Natural History and the Frick Gallery, all of New York City. He was also interested in the Walters Gallery in Baltimore, the Scottish Rite Temple in Washington, and the new Archives Building in the same city.

* * *

THE TWENTIETH CENTURY, though still young, tops the list in the story of revolutionizing discoveries and epoch-making inventions. Its first three decades perfected the automobile, the airplane, the movies, the radio, television, electric refrigeration, the X-ray, nerve-blocking anesthesia, and now, like the magicians of Egypt, the wizards of science are simulating radium. Its healing virtues are being released through an electrical mechanism rather than by the slow and expensive dirt process. That same century gave us the submarine, the deadly war gases, the League of Nations, the Depression, high-powered crime, the G-men, the Brain Trust, and the permutation of the alphabet.

* * *

A POCKET RADIO TRANSMITTER, which weighs less than a pound, has been developed by the National Broadcasting Company. It transmits waves of about a meter in length, has a power of about two-tenths of a watt, and the current for its operation is supplied by a battery which weighs less than four pounds. The set will cover distances up to four miles and it will be used mainly by radio engineers to increase the scope of their pick-up activities. It is anticipated that the time is not far distant when a man may carry a transmitter in one pocket and a receiver in the other and he will be able to converse with the world.

A RUSSIAN MISSIONARY SOCIETY reports that, according to the ex-Commissioner of Education, the Communist party, with all the support of Soviet propaganda behind it, increased one million in ten years. It is stated also that, in spite of repressive measures, the Stundists, who are active native Christians, increased six million in the same period. This phenomenal result is attributed to the heroism and devotion of an evangelistic ministry of Russian Christians of the pre-revolution days.

* * *

A SERPENT GOD is an idea not confined to any age or civilization. It has found expression in the formal beliefs of peoples all over the world. In Egypt, it was expressed in the Winged Uraeus. In Europe and the British Isles, it appeared in the worship of the Druids, those serpent-wise priests and judges. In China, the Fiery Dragon is the ancient of days. In early American civilization, it was expressed as Kukulcan of the Mayans, and Quetzalcoatl of the later Aztecs. All of which shows that people are not deterred by the uncanny in their thoughts of wisdom and power.

* * *

ARAB AND JEWISH LEADERS are reported to have rejected the scheme of the British high commissioner for Palestine for setting up a legislative council to be composed of fourteen Arabs, seven Jews, one representative of commercial interests, and six unclassified members. The Arabs decline the offer on the ground that it would imply the acceptance of the mandate and of the "Balfour declaration" in particular. The Jews refuse because it would mean a departure from the mandate and from the Balfour declaration, and particularly because it would subordinate Jewish interests to Arab control. The Jews know when they have the better of the bargain, and the Arab leaders do not propose to have their interests traded on a second time.

* * *

THE NEW CHURCH CHARTER being proposed for the Church of England is being made the occasion for some rather startling disclosures. It is alleged that the Establishment now represents considerably less than one-half of the church membership of England, that it is unrepresentative of the church membership in that it is diverting the enormous revenues from its endowment to the promotion of Anglo-Catholicism, and that thirteen of the fourteen thousand who are said to go over to Rome each year are going directly from the Established Church. The Free Church constituencies defeated the Prayer Book measure of 1928, and it is not unlikely that they may take another step toward disestablishment now.

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EDITORIAL

GRATEFUL POLAND?

After the conclusion of the World War and the restoration of Poland, we heard much of the redemption of the land of John Huss and the liberation of a religious conscience that had been suppressed for half a thousand years. There can be no doubt that America, through President Wilson, was chiefly responsible for the restoration of Polish nationality; but it now seems that the spirit, which was responsible for burning the Bohemian Reformer at the stake, is alive and active in the restored sovereignty. A cablegram announcing that the government had taken over the work of the Methodist Episcopal Church, South, and a protest to Secretary Hull by the Board of Missions have been carried in the press dispatches of the week. When the country was wallowing in the dirt of political humiliation and its material fortune was represented by the wreckage of war, the people were willing enough to accept the good offices of Methodist missionaries in the task of social and national rehabilitation. But the disguised ecclesiasticism was all too patent when our missionaries were denied the rank and right of an ordained ministry, and particularly when Methodist work had to be conducted under the name of a "Cultural Society." Our personal opinion is that we should have refused to compromise and that it would have been far better to have left the people, redeemed from political oblivion, to have found a reason for gratitude which seems now to be lacking in their national character. For our part, we do not believe in any compromise with reference to the authority and the message of the Church. Protestantism is too willing to allow a margin of latitude, for which it frequently suffers at the hand of those with fewer ecclesiastical scruples. We desire to do right by all peoples and we wish to see the Methodists do their part for the spiritual liberation of the race; but we have no respect on earth for a poorly disguised "No Parking" attitude such as is being exhibited by the Polish government. Getting something for nothing is one thing, but being politically honest is another.

POLAND—LATER

After our editorial on the Methodist situation in Poland was in type, the press dispatches indicate a modification of the order for the liquidation of our work in that country. We do not find in the suspension of the order, however, much reassurance as to the future of Methodist missions in that land, except as we may be willing to continue the work at any cost. As we see it, the attitude of the government is exactly what it was before, and the modification of the order is in the nature of a diplomatic maneuver in which principle has no determinative place. The fact that Protestant America furnished a home for their political exiles, that it played the part of a big brother in the re-establishment of their national sovereignty, and the fact that the Methodists of that country took an unselfish and a worthy share in the national and social rehabilitation, even assuming a name for the privilege, has no apparent recognition in the changed position—it is all too manifestly a move dictated by political expediency. For our part, there are too many places where we can invest our money, and there are too many desperately needy people upon whom we may bestow our sympathy for us to kiss the toe of Poland like a lot of maskers concealing their identity under the name of a "cultural society." Jesus attacked the hypocrisies of his own people without concealment and in the precincts of their own temple and synagogues. We cannot feel that he looks with favor upon any literary veneer of his purpose and kingdom today. We believe in presenting ourselves in our proper character and in an uncompromising denunciation of this "sinful and adulterous generation." And in that conviction, we remember the unflinching devotion of the great Bohemian, John Huss, who went to his death rather than veil the face of the Son of God. We have no desire to be uncharitable and we certainly do not wish to be unjust toward the Polish government, but we do not believe that the situation demands a compromise of the honor and the self-respect of the Methodists whose hearts have been drawn toward a suffering people.

BEING CHRISTIAN

No greater problem confronts a sincere soul than that of being genuinely Christian. It is a vastly different thing from conforming one's life to popular moral or church standards, no matter how high such may be. The attitude of Jesus toward the Pharisee of his day made that proposition clear. The novice in spiritual leadership often appears to feel very little uncertainty as to the process of being Christian, but the more he tries to make his own living square with the message and ministry of Jesus, the more must he realize the problem which real Christianity involves. There seems to be a time when Christianity is an academic matter. It was so with the disciples of Jesus, and we find the Master rebuking them for their blindness and spiritual dullness. It is no mortal sin for men to come to the Christian vocation with something of a speculative attitude, but when they rest there and become voluble in arguments for conventions of religion which are never incorporated in their personal conduct, then the philosophy and the convention becomes a cheat and a fraud. Jesus had to deal with a class of people who appeared to use conventions as a kind of gymnasium in which to demonstrate their religious fidelity, and who glibly recited traditions and ecclesiastical interpretations of the law as a substitute for righteousness. They were immaculate in their ecclesiastical loyalties; but he taught them that talking down to the crowd is an easier and a less worthy thing than living right themselves. Another class of professing Christians become dissatisfied with things as they are, and no one can blame them for that. But it is one of the weaknesses of dissatisfied persons to become so critical and caustic in their attitudes that they become blind to elements of goodness. Jesus often denounced dishonesty and sham, but all the while he was on the way to the cross, that the very people whose ways he denounced might have a way of escape from such mocking vanities. We need to drink in His spirit of self-sacrifice and feel in our souls the passionate surge which carried Him to Calvary, that the most desperate and abandoned sinner might have life here and hereafter. Let us be fishers rather than judges of men, and let us be teachers instead of the agents of ecclesiastical censure.

"EMBALMED BEEF"

Bishop Hoss once said: "The sermons of a preacher who is always engaged in controversy are not very good food for his people. At best they are but army rations—'hardtack' and 'embalmed beef.' Much of such goods was canned by the fathers a century ago. It has all become stale, and unfit for use in the present generation. If it were possible, we should be glad to have a 'board of survey' for

the purpose of condemning and destroying it." With that forceful paragraph we are in hearty accord, both as to its appraisal of the values of controversial preaching and as to its implied estimate of the food values of "embalmed beef"—aids to the pulpit which have a wider use now than they had in the days when those words were written. We confidently believe that it is a ministry of spiritual and intellectual death for the preacher who makes any large use of such things, and it is a process of slow starvation for a congregation which may be forced to subsist upon such pabulum. We go even further and say that we do not believe that church publishers should encourage the use of such material by placing it on display or by offering it for sale. As we see it, there is an element of recommendation in the very fact that it is offered for sale and consumption.

EDITOR GALLOWAY

DISPUTED AUTHORSHIP

We find the following in the *Christian at Work* of January 14: Andrew Harper, who died recently in Mississippi, was the author of a piece of American humor known as the "Hardshell Baptist Sermon," the text of which declared: "An' he played on a harp of a thousand strings; sperits of just men made perfect."

That is not according to the truth of history. Andrew Harper aided in "fixing up the description of the preacher," but the real author of the "sermon" was the Rev. Henry T. Lewis, a Methodist preacher, and at the time a member of the Mississippi Conference. It was written out in the office of the Brandon Republican at Brandon, Miss., and was published in that paper in the year 1854. Mr. Lewis got the suggestion and outline of the "sermon" from a speech by J. S. Morris, Esq., a young lawyer, delivered at some convivial gathering. But he wrote and embellished it, as it has appeared in the public prints. It was copied into nearly every paper in the United States and has gone into many books of wit and humor.

Mr. Lewis was a sparkling conversationalist, had a seemingly inexhaustible fund of anecdote, and a unique histrionic talent. He was a popular temperance lecturer and the central figure of every social gathering. It is said that he would sometimes stop at a church door to finish a laughter-provoking anecdote he was relating, but within the church and in the pulpit he preserved a serious and dignified demeanor. His preaching was solemn and impressive, never flavored with wit or weakened with jest or flippancy. As a genuine humorist he had genius that might have made him distinguished. In 1865 he located and subsequently removed to North Louisiana, where he died some years ago.—*The Christian Advocate*, Feb. 4, 1886.



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

"She Debunked 8000 Superstitions" is the headline in the magazine section of a daily. Now that is a pretty good haul for one woman.

Of course you are superstitious. More or less. Notwithstanding my perfect willingness to ignore or violate any superstition of which I know, still I do not claim to be free from the malady. I do not carry a "rabbit foot." You may carry an Irish potato to keep off rheumatism. But I do notice the black cat when he crosses the road ahead of me going to the left. One who has been brought up on the claims of the moon for beans and the use of a sassafras stick in the making of lye soap should not boast too much about not being superstitious.

It seems that this lady who did the "debunking" of these many favorite superstitions was born with some physical mark that indicated "good-luck." That is; she was destined to bring "good-luck." While still a tiny babe she was stolen a few times, kidnaped, by sailors and taken to sea in order that they might escape danger and return prosperously. Being a "good-luck" child she enjoyed special concessions and consideration. As she grew up she finally became conscious of this and embarrassed about it all. So she took up a study of superstition. And this led to her "debunking" campaign. One by one she hunted them down. Last report showed that she had the scalps of 8000. She discovered that superstitions, in the main, were just so much "bunk." Her conclusion was this: "There is no superstitious belief or practice of any kind that knowledge, coupled with scientific training, cannot cure."

Now is that so?

Why, just a few days ago a ship left New Orleans for the Gulf. On the way down people on board engaged in a keno game, a young woman winning the prize. The lovely black parasol was presented. In her excitement she opened it right over the dining-room table. A member of the crew rushed in frantically and besought her to close it at once as it meant that they would go down before daylight. At 5 a. m. this ship was rammed by another and sank—without any loss of life.

And a jockey out here at the race

track broke his mirror as he combed his hair in the morning. His mother urged him not to ride that day. He rode. In a spill he was fatally injured.

Superstition, according to the dictionary, "is irrational fear of, or reverence for, the unknown, mysterious, or supernatural; a belief, act or practice, or system of beliefs and practices, often of a religious nature, based on fear or credulity; any popular belief in the power of omens, signs, charms," and so forth.

That looks mighty bad for superstition. "Based upon fear and credulity." Is there anything worth while built upon such a foundation?

One trouble about superstitions you just can't know all of them. So you will not know when you are trespassing or when you may expect good-luck. Then, most gamblers are strong for them. They excuse one from intelligence and hard work. They break the connection of cause and effect. According to them the cosmos is a crazy array of wild forces going it blindly and not a universe of law and order created and sustained by a great God.

Let's debunk ours.

PLAN OF UNION

The Beacon of Methodist Union

By Bishop Edwin Holt Hughes

(Continued from last week)

Therefore, the problem of your Commissioners was to formulate a plan which would not fasten any color line in the Constitution—as one of the three churches has hitherto done—which would insure freedom of thinking, and planning, and working, and electing among the Negro members, and which would give room for more revealing contacts. Never once was it suggested by anybody, north or south, that the Negro members should depart so that the united church should be a white church. On the contrary, there seemed to be a unanimous desire that the hoped-for union would enlarge their powers. Neither was it ever urged that they should not have equality of representation and rights in the General Conference. Hitherto in our own church the Negro constituency has, of course, been in the General Conference as a minority. In fact, they have been reminded more than once by the representatives of the

exclusively Negro churches that even in the selection of their leaders they have been dependent upon white votes! After freedom had been given to them by the Emancipation Proclamation, they passed in our Methodist Episcopal Church through fifty-five years and through fourteen General Conferences, ere any of them were elected Bishops or General Superintendents. Quadrennium after quadrennium went by, nearly always with a Negro candidate who like Moses in "The Green Pastures" could not climb the hill and so said, "Lord, I just can't go no furdur." When at last we achieved an election for them the Bishops were chosen on a separate ballot, with the order that any vote cast for one who was not of "African descent" should not be counted! Under the proposed plan we shall not have to use the resort of the Des Moines General Conference; neither will it be possible for the critical representatives of other churches to say that our Negroes cannot select their own leadership.

You will note that the plan provides for the Negro Jurisdiction—

An identical status with every other Jurisdiction.

An identical rule for representation in the General Conference.

An identical basis for the election of Bishops.

An identical assignment of legal powers not one whit abated.

An identical statute for the changing of the number and composition of Jurisdictional and Annual Conferences.

More than all this, the provision for possible changes was purposely and unanimously put into statutory form. Let us not confuse ourselves by a wrong use of the words "constitutional" and "statutory." In this case the matter is "constitutional" in the sense that the Constitution definitely and especially prescribes a statutory method of change. Recently I conversed with a man who, even after I had read to him the proposed statutes word for word, so strongly insisted that a "constitutional" vote was required, that I quite made up my mind that this good person was "constitutionally" unable to catch the distinction!

Two different men can readily get radically different attitudes toward the same thing. Fire burns, and warms; water drowns, and refreshes; gravitation upholds, or overthrows. It is entirely pos-

sible that one member of our three Zions may desire a Jurisdictional Conference for our Negro members because he favors segregation; and that another may truly desire it because it gives a better chance for a plucky and struggling people. I enroll myself with this second viewpoint. At several stages in our deliberations we have asked for alternative proposals. None were presented, save in hazy and indefinite terms. If we could scatter our Negro conferences among our other conferences in this land, how many delegates would our Negroes have in the General Conference? Just now we are debating the question—Will the next General Conference elect a Negro Bishop to succeed Bishop Clair who retires in 1936? Under the projected plan there would be no discussion about that; for Negro Bishops would be chosen upon the same ratio and by the same terms of freedom, as in any other Jurisdictional Conference. It is my most convinced judgment that the plan of union is a distinct advance over our present church life in its relation to our Negro members. Governmentally speaking, they lose nothing; they gain much.

Surely one of their decided gains will be in their closer ties with the Methodists of the South. Under the plan about 300,000 Negro Methodists will come into organic relations with our brothers and sisters of the Southland. Gammon School of Theology will have its supporting constituency increased; so will Clark; so will Claflin. Once the late Bishop Hoss said to me, following a rather vigorous criticism of our having white work in the South—"One thing I must say for your Northern Methodists: you have raised up easily the finest Negro ministry on earth." The Bishop must have discovered the fact by association. The plan of union will vastly increase the points of religious contact with our Negro people and pastors. In the Joint Commission we have had an illustration of this fact. To more than one member of the Joint Commission, Bishop Robert E. Jones and President Willis J. King were revelations. In the intelligence and keenness of their discussions, and in the nobility of their attitudes, they came impressively upon the minds and hearts of their comrades in the great endeavor. One could see and feel the enlarging acreage of sympathy and understanding. In a memorable hour when Bishop Jones opened to us all a heart of tragedy and hope, we had the vision, not only of Ethiopia stretching out her hands to God, but of a world united in His love. The association with two royal representatives of the Negro race gave us all a finer attitude. The union will increase vastly the territory of that association and so

will increase that spirit which alone can achieve any solution of the race problem.

I have really sought to eliminate from this interpretation any unduly emotional appeals. The old-time pleaders for a reunited Methodism have gone into the union of Heaven—Bishop Hendrix, with his courtly grace; Bishop Cranston, with his persistent hope, and with his grave in Arlington Cemetery facing Southward; President Lewis of the Methodist Protestant Church, with his mighty advocacy; all these are gone from us. The Nestor of the cause in our own church is now Bishop McDowell, whose night-long prayer produced the statutory provision for our Jurisdictional Conferences, and who waits in eager hope that he may be allowed to stand in the temple of a united Methodism, and give out the ecstasy—"Lord, now Thou dost let thy servant depart in peace."

My sincere judgment is that if this plan fails of adoption by our church, it will be a long, long, long period of years ere these three hosts will march under a common banner. I have no peroration. Even if I had such a thing I would not give it to you. But if, ere this whitening head comes to its final pillow, I can see the three-fold Methodisms brought into one fold, I shall feel like starting the "Hallelujah Chorus" here, and then like continuing its exalted strains in the land where all the redeemed are joined in the song of Christ, our Lord.

BOOK REVIEWS

THE GREAT EVANGEL, by Lynn Harold Hough, Cokesbury Press, Nashville. Price \$1.50.

The five chapters of this book were delivered as the Sam P. Jones Lectures on Evangelism, at Emory University, in January, 1935. It is not an easy book to review, since its subject must take into consideration such a variety of facts and factors; but it brings a gripping message on every page. Dr. Hough holds that evangelism is not an aspect of a fragment of the operation of the Christian Church, but is the expression of its very life. He gives a striking contrast of a common evangelistic practice with the method of the great evangel, in the sentence: "And it is rather remarkable, when you think of it, how many sermons are songs of hate." The creativeness of love and the destructiveness of hate are ideas strongly portrayed. Throughout the lectures Dr. Hough interprets by simple and apt illustration the fundamental factors and operations of the Great Evangel.

THE WAY, THE TRUTH AND THE LIFE, by Henry M. Edmonds, Cokesbury Press, Nashville. Price \$1.50.

The title of this book is taken from the first of the sixteen sermons which form its contents. It is popular in style and treatment, pertinent in subject matter and brilliant in illustration. The book is wholesome and vigorous in thought and expression, and one who appreciates sermonic literature will find in it messages which are both original and bracing. The sermon subjects are simple, and the thought is orderly in arrangement and convincing in effect.

SERMON HEARTS FROM THE PSALMS, Compiled by William H. Lecah, Cokesbury Press, Nashville. Price \$2.00.

This compilation of 150 sermon outlines is thoroughly ecumenical in authorship, since it includes more than a half a hundred preachers from Frederick W. Robertson to the present day. The skeletons exhibit a wide range of subjects in which "nature" and "worship" largely predominate. The appeal of the book will be limited to a class and its value for that group will depend absolutely upon the intellectual independence of the person who studies it. The book doubtless has a value in the suggestions as to homiletic values, but no one should forget its limitations.

CHAPPELL'S SPECIAL DAY SERMONS, by Clovis G. Chappell, Cokesbury Press, Nashville. Price \$1.50.

A book of sixteen sermons covering, as the title indicates, the special days of the year. These sermons are representative of the style and thought of Dr. Chappell at his best. No man in the pulpit of the Southern Methodist Church is better known or more widely appreciated than is Dr. Chappell; and his latest volume will share the popularity of those which have preceded it.

BROTHER CARTER REDISCOVERED

Dear Dr. Duren: If you can find space to put in the Advocate that the address of the Conference lay evangelist is FORBING, LA., it may be helpful to our brethren of the ministry, for quite a few say to me "Uncle Van, where are your headquarters since moving from the city?"

Your kindness in this matter will be appreciated by myself and repaid to the Church through the service your lay evangelist may render.

With personal regards, and the wish that 1936 may be one of the best for the Advocate, I am, VAN CARTER,

PROMISES

Life as we know it, consists of only unfulfilled promises, we are all chasing rainbow ends, never realizing the fulfillment of our desires and ideals.

Could we call this negative existence anything else but an embryo state, a mere birth, so to speak; and that reality will come with growth after we have overcome and broken through the shell that confines, blinds, and limits us to this world of doubtful promises?

When we see something that is beautiful, whether it be a rose, a landscape, physical beauty, or what not, it is not the thing itself that brings out our response to its beauty, but the hidden subtle promise in the background that appeals to us.

The same applies to music or to any of the so-called fine arts, that suggest to us the beauty and grandeur we may expect in the future reality.

The incentive to our economic struggle is based on and bound up with nothing more than a promise, a promise that will never be fulfilled in its completeness on earth, we acknowledge certain negative results, but even with all of our boast of progress the end of the rainbow is just ahead of us and will continue so.

Today, we of this generation, citizens of Nixabee County, mix and struggle in our business and social life prompted by the promise of 1936, twenty-five years hence two-thirds of us adults will have passed on, and a new set of men and women will take our place who will live according to the promises of their day and time.

We should look forward with assured hope to the time when we can shed this old body that must be clothed and fed, that constantly and regularly reminds us of its limitation, helplessness, weakness, its selfishness and fears. Has not the Master said, "Lo I am with you even unto the end of the world."

Judging from the evolutionary growth and progress of things, might we not believe, that when real life begins, after the physical death, that it also is a growing progressive thing whereby we can continue to help and bless each other?

If we could learn to live so that eternal values and visions were our guiding star, I am sure most of the clouds would roll away and our promises become more sure.

God has not promised
Skies always blue,
Flower-strewn pathways,
All our lives through.
God has not promised
Sun without rain,
Joy without sorrow,
Peace without pain.

But God has promised
Strength for the day
Rest for the labor,
Light for the way;
Grace for the trial,
Help from above,
Unfailing patience,
Undying love.

J. A. TEAGUE.

Macon, Miss

"THE LAW OF THE JUNGLE"

By James M. Lewis, Wiggins, Miss.

More than nineteen hundred years have rolled by since Jesus came with His teachings of love, kindness, helpfulness, and generosity. "The good Samaritan" is a story that has belted the globe, and even secret orders are using that story as a foundation principle for the order. Yet, mankind, to a large degree, is still controlled by the law of the jungle, the survival of the fittest.

Sometime ago I was talking to a young man who has traveled much. We were discussing world conditions, and the world peace problem. His solution to world conditions was a little shocking to me, and I don't know but that he was voicing the mind of many millions in this world. He said that there is but one way out—and that is "The law of the Jungle". The weaker nations must succumb to the overpowering force of the stronger nations. "Might is right", and the quicker we let the nations have it out with each other and let the mightier nations rule, the better off we will be. That philosophy of life has been in force for a long time in certain parts of the world, but it has never brought peace, prosperity and happiness to any people on earth, as yet.

True it is, that in the jungle, according to the will of God, the sturdier trees survive, pushing their way upward, and sapping the life out of the weaker ones until they wilt and die away; every time you walk through the forest you see that. True it is, that in the animal kingdom the stronger survive the weaker. The birds of the air and the fish of the sea all exist under the same law; but did God intend that man, made in His own image and crowned with honor and glory, should strive to live under such a law as that? I do not believe it. Oh, the evolutionist will tell you that man is just an animal evolved into a little higher state of being, but as an animal he is not different from his "cousins" who swing from limb to limb by their tails. I am sure the archangels look with amazed

curiosity upon such warped intellectual beings as they. But God intended that the philosophy of Jesus Christ found in the "sermon on the mount" should be, and some day will be, the philosophy of the human race.

In the religion of Jesus, the strong is a big brother to the weak. The law of Christ, the law of love, is the controlling law of the Christian Church, or should be. It is the business of the Church of Christ to inject that principle, the love of Christ, into the business world, into the intellectual world, and into the social world. It is the business of the Church of Christ to tell capital and labor how Christ wants them to live together and how they can live and love each other in Him. The Church must be willing to be crucified to the world, and the world be crucified with Christ, before she can do that. The Church must tarry in the mountain with God, as Moses did, and as Christ did, until her garments shine with His glory.

I am wondering if the Church of Christ is altogether free from the spirit of the law of the jungle. Do we sometimes forget our high mission in our anxiety to have a strong membership, and encroach on the rights of others, persuading members of other churches to join our own? Are the pastors and members of our stronger city churches altogether blameless in this matter? Do they in the spirit of Jesus Christ, act as the big brother or sister to the weaker churches and aid them in a benevolent spirit? Are they persuading those good, substantial members living nearer the weaker churches to put their membership in these churches in order to make them stronger? And isn't that the golden rule of Jesus Christ? If our churches do not practice the Golden Rule inside the body of Christ, how can we expect to teach the business world? How can we expect to lead nations to live together under the law of Christ? "Oh consistency, thou art a jewel."

O Lord, our Father and our God, hasten the day when we, the members of the body of Christ will live the Golden Rule life with each other, "that there be no schisms" in the body of our dear Lord. Let us die to all selfishness and greed, and "in honor, preferring one another," and in love help each other. May there come harmony, unity and strength in Thy church. May we buckle on the whole "armor of God", and steel ourselves with power divine to face a world crisis now upon us; for Jesus' sake, Amen.

Mississippi and Louisiana

Rev. J. G. Snelling, Rev. H. N. Brown, and Rev. B. C. Taylor were present and assisted Rev. N. E. Joyner at the funeral of Brother Lee at Homer, La.

Rev. J. B. Grambling and Epworth Church, New Orleans, continue to add to their Advocate list, which is already twenty per cent beyond their quota. Do thou likewise.

The next province convention of Omicron Delta Kappa, national honorary fraternity, will be held at Millsaps College in 1938, according to the Millsaps College News Service.

Rev. John F. Foster, a former pastor of the church, and Mr. Randle T. Moore, of Shreveport, were present for the closing service of the celebration at Carrollton Avenue church last Sunday.

Rev. A. H. Williams has remembered us with an article which we appreciate and which we expect to publish later. At least, we have asked his permission to use it when it may fit into our plans.

Miss Emily Jolly, 536 St. Hypolite St., Baton Rouge, La., has been a subscriber to the Advocate for the past sixty years, and all those years with their changes have but added to her pleasure in the visits of the paper.

We acknowledge the invitation of Rev. H. A. Gatlin, the presiding elder, to attend his District Conference at Yazoo City, April 29, to May 1. We have entered the date in our memorandum book, and we expect to make it if possible.

Rev. J. B. Cain, pastor at Yazoo City, spent the day at the Advocate office Friday. He was examining the files of the Advocate for matters of historical interest touching the fields to the study of which he is devoting attention.

Our good friend, Mrs. M. McGaughy, of Tupelo, Miss., recently made a visit to

New Orleans and gave the editor and his family the pleasure of a day in our home, and has followed it up with material evidence of her friendship for the Advocate.

Mrs. T. B. Cottrell, recently of Quitman, Miss., is making her home at Indianola, Miss., with her son, Dr. T. B. Cottrell, since the going of her lamented husband a few weeks ago. Friends of Mrs. Cottrell may address her at Indianola, Miss.

Rev. C. A. Schultz, pastor at Court Street Church, Hattiesburg, has been in Touro Infirmary of this city for several days. He is responding to the treatment and the indications are that he will soon be restored to his accustomed health and vigor.

Rev. W. B. Alsworth, Rev. J. T. Leggett, and Rev. T. O. Prewitt, presiding elder and pastors of Hattiesburg, Miss., spent Monday in the city. They came to pay a visit to Rev. C. A. Schultz, and paid the Advocate office an appreciated call also.

The Church School Magazine, Epworth Highroad, Christian, Home, and the Elementary Teacher—the publications of the Editorial Department of our Church—rank with the best of any church, and we commend them to all our people throughout this territory.

Rev. Louis Hoffpauir announces his District Conference, the Ruston, for Farmerville, April 28. He expects to have a one-day session. We hope to reach the Conference, but find that that period is rather crowded with District Conferences and magnificent distances.

In our absence from the office, a telegram was received from Rev. Melville Johnson, of Starkville, announcing the death of Rev. T. L. Oakes of the North Mississippi Conference. We appreciate

very sincerely such assistance in getting the news from our territory.

Rev. A. Y. Brown, Ackerman, Miss., sends us three renewal subscriptions and nine new subscriptions. The number of new subscribers exactly equals his Advocate quota for this year. That kind of a response really builds the Advocate, and that is what Brother Brown always does.

A good friend of the Advocate writes: "We are glad that we feel able to take the Advocate again. We have missed our Conference news, as well as that of the general Church." We are glad, both for the writer and ourselves, that the Advocate is to be the bearer of a weekly message to that home.

Bishop Hoyt M. Dobbs preached the closing sermon of the semi-centennial celebration of Carrollton Avenue Methodist Church, on last Sunday. Following the service at Carrollton, he went to Reserve for the dedication of the Methodist church at that place. Rev. Henry A. Rickey is the pastor.

Rev. N. E. Joyner, the energetic and thoughtful presiding elder of the Alexandria District, sends us notice of the passing of Rev. J. W. Lee, of Colfax. Brother Lee has not been well for many years, but was apparently in better health than usual when he was stricken on Sunday, February 9, and he did not rally again.

Rev. T. F. King, pastor at Sulphur, La., is now in his fifth year at that place. He is doing a splendid work, and along with it he finds time to do some wholesome thinking and writing on the great themes of our Christian faith. The editor had the privilege of bringing Brother King up for admission into the Conference.

Dr. Dana Dawson, pastor of First Church, Shreveport, brought recently a series of lectures to the students of Centenary College. His first two lectures had for their subjects: The World's Greatest Triumph, and The Radiant Personality. We hear nothing but praise of the lectures, and certainly the lecturer is himself an example of the Radiant Personality.

Mrs. E. H. Moore, now of an advanced age, has been a reader of the Advocate since childhood. She is the widow of the late Senator E. H. Moore, and a daughter of General F. A. Montgomery, both of Mississippi. We appreciate her good opinion of the issues during December and January, and we hope that the succeeding months may deepen her good impression.

Rev. and Mrs. E. B. Emmerich are receiving the congratulation of many friends on account of the arrival of a



baby girl, a real valentine whom they have named Elsa Ann. Mrs. Emmerich, a daughter of Rev. J. L. Sells, is at the McComb City Hospital, according to the McComb Enterprise. The Advocate of last week carried mention of the happy event.

Mrs. J. E. Wimberly, 2101 Tenth St., Port Arthur, Texas, says she has been a reader of the Advocate nearly all her life. She is now eighty-nine years old, and has been a subscriber herself for more than seventy years. She writes tenderly of the veteran preachers of the Louisiana Conference whom she knew and entertained, most of whom are now on the other side of the River. We have never met Sister Wimberly, but she is evidently unreconstructed in her Church preferences.

WORSHIP

By Mrs. A. B. Barry

According to Webster's dictionary worship is an "act of paying divine honors to a Deity; adoration or reverence paid to God; religious reverence and homage." Tillotson defines the "worship of God" as an eminent part of religion and prayer as a chief part of religious worship. Shakespeare declared: "But God is to be worshipped." The Samaritan woman said to Jesus, "Our fathers worship in this mountain."

Worship is so closely related to service that it is difficult for a Christian to separate the two into integral parts. When Christians worship God they rationalize the entire experience by serving Him. Before one may worship a Deity, some knowledge of that Deity must be known by the individual. Men of all ages and every nation have worshiped gods—the natives of darkest Africa worship a fetish made of hair and sticks and called a god; the old Romans worshipped a whole galaxy of gods and goddesses, some requiring blood sacrifices, others expecting as their signs of worship that men and women debase themselves on a plane lower than that of an animal; the old Egyptians worshipped spiders, bugs and other animals and erected temples to them; the Chinese worship the spirits of their ancestors; the Moslems worship a light that glows brightly when the followers of Islam die fighting an "Infidel;" the Indians of America worship the Great Spirit whose smile is seen in the sun and rain. Money mad capitalists worship gold and silver; thrones have toppled because men have worshipped jewels and gems; men's souls have been lost because they have worshipped position, power and the "flesh pots."

To the informed man or woman of the

world today there is no need for a wrong idea about God, Jehovah, the only true and living God who sent his son, Jesus Christ, to live on earth 2,000 years ago.

The "good news" of the gospel of Jesus Christ has been published around the world; no nation but has had the opportunity to adopt the teachings and precepts of the "one true and living God;" every language has told the story of Jesus of Nazareth. Yet today there are in all civilized lands uncounted millions who do not worship God. That is the tragedy of the so-called Christian nations of the world. We have failed to make the worship of God a vital force that might join all people in a magnificent chant of praise to God the Father, Son and Holy Ghost. We prate of worship and in reality we only give mouth service. God is worshipped only when the whole soul of the individual is "tuned in" on the great God-force that may be had for the asking.

Every denomination in the Christian catalog places God at the high pinnacle of worship. Each group seeks some individual way of worshipping God, but the real method which is acceptable to the Great God Father has been set forth by Jesus when he said: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit and in truth." Not only must the soul or spirit of the individual seek God, but that seeking must have some tangible form, both in spirit and in truth. Make no mistake, God requires a clear cut, understanding of what is involved in the worship of Him. First the soul must meet God's requirement in spirit and then must translate that spirit into service. There is nothing indefinite about this admonition—it is clearly pointed out for anyone who can understand language.

I have heard and read of various methods of worshipping God. One group kneels to pray, another stands, another sits; one group stands with upraised eyes; another drops the eyes or closes them; some prostrate themselves before their Deity; some seek in meekness of spirit, others demand in strength and force. But I do not believe that any of these trappings of worship are vitally important. Neither do I think it makes any difference what one's bodily position may be, if the spirit is right when one worships God. But I do know that the most important thing in life is to worship God.

I am sure that the worship of God is not a sad performance. So many people assume long faces with lines of deep sadness when they enter a church with the same general effect as if they were going to a funeral. David declared hundreds

of years ago: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing." I do not mean that one's attitude should be irreverent but I do believe that one should enter the church to worship with happiness and joy.

Attending church and praying are important and necessary parts of worship. But I believe that men and women can worship God without ever seeing the inside of a church. However, the exhortation that we forsake not the assembling of ourselves together, should be observed when people can reach a church or congregation. To me, after all, people make a church rather than does a building and when people get together they form a congregation capable of holding a church service.

In concluding may I offer this suggestion for worship? Give your heart first to God then worship and all that it involves will naturally follow as the day the night. Earthly joys and Heavenly anticipation are equally open to those who worship God.

Ocean Springs, Miss.

MODERN PROTESTANTISM

By Rev. T. F. King

Within recent weeks I have noticed various articles in different publications, which have all been more or less concerned with the deadness of the Protestant Church. The editor of the Advocate has rightly pointed out that much of the criticism emanates from a Catholic, or pro-Catholic origin. I believe, however, that even when allowance is made for this fact, that there does exist in modern Protestantism a deplorable condition, sufficient to make us pause and think seriously.

There is today, according to my limited perception, an inertia—a lack of vitality in our Protestantism so pronounced, that it is driving a few towards Rome, and the majority towards materialism. Spiritual experience is so completely lacking that civilization itself appears to be in grave danger. We face a Protestantism today, which if not entirely dead, is so weak that in its enfeebled condition it is helplessly unable to save the world, helplessly unable to lift men and women to God, and helplessly unable to establish our world upon a spiritual foundation. In saying this I realize that the same thing could be said of the Church of Rome, but I am not a Roman Catholic, I am a Protestant, and I am concerned with the Protestant branch of the faith. It is because I am concerned that I pray for a spiritual awakening which is desperately needed.

(Continued on page 13)

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Ave., New Orleans

Since the announcement of the annual meeting of the Louisiana Conference Missionary Society made in last week's issue of the Advocate, it has been necessary to change the arrangements considerably. The annual meeting will be held in Alexandria, April 14-17. The opening session will be Tuesday afternoon, the fourteenth, at 2:30 p. m.

The fiftieth anniversary of home missions will be celebrated on Wednesday with a luncheon honoring our deaconesses and home missionaries.

Zone No. 1 of the Monroe District held a most interesting and instructive meeting on January 13th, at First Church, Monroe. Though the weather was severely cold and the highways covered with ice, this did not in the least dampen the ardor of missionary women. The attendance was eighty-three.

Mrs. Virgil Morris, zone leader, presided. The theme of the program was World Peace. Mrs. Roy Johns led the devotional, using for her subject World Peace. Miss Elizabeth Langford gave a resume of a peace talk that was given at the young people's conference at Memphis. Two helpful little skits were given—one by the Columbia auxiliary entitled "Things We Can Do," the other by Mrs. D. C. Metcalf and assistants on "Auxiliary Executive Meetings." Mrs. J. B. Pollard spoke on "Stewardship" and music was given by the Sadler Bible class quartette of First Church.

Missionary women all over the Conference are rejoicing that the Louisiana Conference pledge to Council for 1935 was paid in full. This is the first time in a number of years that we have been able to do this. This was made possible by the Alexandria and Baton Rouge Districts overpaying their pledges. Mrs. L. A. Sims and Mrs. E. W. Chaney, district secretaries, deserve much credit for this accomplishment. The pledge was \$25,000.

The following have recently been made life members:

Alexandria District—Mrs. H. V. Dunford, Rochelle, by auxiliary; Miss Susie Hargis, Pineville, by a friend; Mrs. L. A. Sims, by the district; Mrs. W. S. Mitchell, by Mrs. J. S. Palmer; Mrs. R. W. Oglesby, Winnfield, by Mrs. J. S. Palmer; Mrs. Maggie Pierson, Natchitoches, by her circle; Mrs. J. R. Watts, Winnfield; baby life member, Kenneth Mead Wilson, Natchitoches, by his mother.

Baton Rouge District—Mrs. W. K. Dodson, by Baton Rouge First Church; Miss Jaulia Harrelson, by Baton Rouge First Church; Mrs. L. T. Frances, by Baton Rouge First Church; Mrs. Alfred Shippers, by Baton Rouge First Church; Mrs. Gilman McConnel, by Baton Rouge First Church; Mrs. Roy Stewart, Amite, by auxiliary, baby life member; Elizabeth Stolt, Slaughter, by Mrs. Poole.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.
ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The annual meeting of the Woman's Missionary Council, which this year marks the Golden Jubilee of Southern Methodist Women's organized Home Mission work, will be held in the First Methodist church in Dallas, Texas, March 20-24, 1936.

The first session of the Council will be held Friday morning, beginning at nine o'clock. Before this date the Hotel Baker can accommodate only those who are serving on committees during the 18th and 19th.

The program, which is of unusual interest, lists among its speakers: Dr. Charles Gilkey, who will conduct the daily worship and meditation and deliver the annual sermon Sunday morning; Dr. Toyohiko Kagawa, who will deliver an address Saturday morning; Bishop John M. Moore, Bishop A. Frank Smith, Dr. J. L. Cunningham, Dr. W. G. Cram, Miss Sallie Lou MacKinnon and Mrs. J. W. Downs.

The program for Monday will be definitely related to the Jubilee Celebration which will reach its climax in the evening in a Home Mission play.

The consecration service will be held Sunday evening.

The general chairman of the local entertainment committee is Mrs. Virgil R. Walker, 6145 Bryan Parkway, Dallas, Tex.

The Baker Hotel, which will be hotel headquarters, has granted special rates: Single room, shower bath, \$2.00 and up; single room, tub bath, \$3.00 and up; double room, tub bath, \$4.00 and up; double room, shower bath, \$3.50 and up; double room, twin beds, tub bath, \$4.00 and up; group rate, four or more persons to a room, \$1.25 per person—(all with single beds).

Railway rates of one and one-third fare on the certificate plan have been granted, provided certificates show the purchase of one-way first-class tickets on authorized dates of sale from points from which the fare is 75 cents or more; and provided a minimum of 100 persons are recorded who have traveled by rail and met conditions specified by the railroad authorities. Certificates will be issued on request. If certificate cannot be procured, ask for a receipt. Return tickets will be limited to thirty days from the date of sale of the going ticket.

Round trip tickets of all classes including clergy tickets will be counted in arriving at the minimum of the 100 attendance by rail.

Selling dates of tickets in the Southwestern and Southeastern Railway Divisions will be March 14-23. More remote Divisions will observe an earlier date. Validating dates will be March 18-21 and 23-24; and the final honoring dates will be March 27.

The number of tickets purchased should as nearly as possible reflect the actual attendance, thereby expressing our appreciation of the courtesy of the railroads, and also providing a qualification for requesting rates another year.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The Woman's Missionary Society of the North Mississippi Conference will hold its annual meeting at Winona, April 14-17. All auxiliaries are urged to make plans for sending either their president or an active member to that meeting. This is the year that the Woman's Missionary Society celebrates fifty years of service in the home field. Winona is the birthplace of the home mission organization in North Mississippi. One past president, Mrs. Walter Trotter, and the home department secretary, Miss Dunstan, live there. Such associations will make the sessions of unusual appeal.

Elect your delegate and send her name to Mrs. W. A. Moore, Winona, Miss.

Tutwiler, Sumner, Webb and Phillip held their first zone meeting for 1936 at Webb, January 30. Mrs. Lottie Moorer, chairman, presided with Mrs. Sam Hamilton, secretary. Rev. J. H. Hollingsworth, pastor at Tutwiler, gave the devo-

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tional, assisted by Rev. Mr. Philip, pastor at Webb. An interesting and inspiring program was given by the members of the zone. At the close of the meeting the Webb ladies served a delicious plate lunch. The meeting adjourned to meet with Sumner next quarter.

At Indianola, the home of Mrs. C. A. Parks was the scene of a most delightful Officers Training class and valentine tea combined. Mrs. R. M. Yarborough, the new president, was co-hostess with Mrs. Parks.

There were twenty of the twenty-four officers present and all full of enthusiasm and the spirit of cooperation. With the capable and efficient leadership of Mrs. Yarborough, the society will surely go forward in the work of the coming year.

The president told of her desire that the officers better acquaint themselves with every duty and detail of their office and thus see the great opportunity that each office holds. She asked Mrs. Parks to review these duties and explain the helpfulness of the Hand Book.

After this splendid instruction the auxiliary group was invited into the dining room, attractive with Valentine decorations. A delicious salad course was served and a delightful social hour enjoyed by all.

Fifty members were present at the zone meeting held in Cleveland in January. Mrs. S. K. Hogue of Pace was elected chairman, Mrs. W. W. Jones of Boyle, vice-chairman, and Mrs. R. L. Biles of Boyle, secretary. This zone will be hostess to the Greenville District at Shaw, this spring. Mrs. H. L. Talbert, vice-president of the Conference, brought the inspirational message of the pro-

gram. The next meeting will be the latter part of April with Boyle as hostess.

MONROE DISTRICT

Dear Doctor: Dr. Rawls and Dr. Wallace gave us great talks yesterday at our rally, which had every charge represented, 18 or 20 preachers present (two out for sickness), and about 165 in attendance. It was at West Monroe.

Please announce a mass meeting of the men of the Monroe District for Rayville, Thursday, March 5, at 7:30 p. m., with layman's talks and an address by Bishop Dobbs on "Winning Men to Christ and the Church."

Dr. Schisler will be with us March 25 and 26, for Christian Education rallies at Tallulah and Monroe. Miss Barnett Spratt will be here on March 31, at Monroe, for institute on Vacation Church schools.

Yours,

H. L. JOHNS.

FIRST CHURCH, MONROE, LA.

Dear Dr. Duren: Our Church school held a most impressive memorial service last Sunday at ten o'clock in tribute to Mrs. J. C. Sadler and Mr. S. M. Collins. As you know, both of these fine characters held such important places of service in our church and school and we felt that their going left us a great work to carry on. It was our desire to challenge every member of our church school to a greater dedication of church loyalty than they had every experienced. The service certainly carried out our desire, as every talk, song, and prayer bespoke the feeling that was within those who planned the service.

I am enclosing a clipping from the paper. All terminologies are not correct, but you might correct them in printing your article, or improve on the copy.

Mr. A. W. Trotter has been named by our pastor to succeed Mr. Collins as Church school superintendent, but his office will not be official until the next quarterly conference elects him.

First Church certainly keeps busy. Am not sure that we ever accomplish all that we should, but we have a big program on all the time.

You should come to see us some time.
ELIZABETH LANGFORD.

FORTY DAYS

She's keeping her Lent quite strictly
With her sudden, staid little ways;
"Get thee behind me, Satan;" she cries,
"And stay there—forty days!"

At church each morn and evening
She hardly lifts her lashes,
And, but for the hue, you'd take her rouge
For sprinkle of penitent ashes.

She kneels 'neath the stained glass window
While the organ notes are humming
And look like a saint—and wonders if
Her sackcloth is becoming.

For sackcloth may be quite lovely
If only 'tis worn a-right
And even if one is aping the prudes
One needn't be quite a fright.

She's keeping her Lent; 'gainst bonbons
And dancing she's put up the bar:
"Get thee behind me, Satan;" she cries,
"But—pray don't get very far."

—Sarah Beaumont Kennedy, in Commercial-Appeal.



To End Annoying Cough, Mix This Recipe, at Home

Big Saving! No Cooking! So Easy!

Here is the famous old recipe which millions of housewives have found to be the most dependable means of breaking up winter coughs. It takes but a moment to prepare, and costs very little, but it positively has no equal for quick, lasting relief.

From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle and fill the bottle with granulated sugar syrup, made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed—it's so easy! Thus you make a full pint of better remedy than you could buy ready-made, and you get four times as much for your money. It never spoils and children love its taste.

This simple mixture soothes the irritated throat membranes with surprising ease. It loosens the phlegm and eases the soreness in a way that is really astonishing.

Pinex is a concentrated compound of Norway Pine, famous for its effect in stopping coughs quickly. Money refunded if it doesn't please you in every way.

BRUISES! SPRAINS!

Here's a way to take the pain out of wrenched ankles, bruises, sprains! Just pat Sloan's Liniment gently on the sore spot. Discomfort disappears. You feel only a soothing, sunshine warmth as Sloan's stirs up the circulation of fresh, healing blood. The swelling goes down! Pain is eased away! No wonder millions of Mothers call Sloan's "The Family Friend!"



Pat on gently!
Don't Rub!

SLOAN'S LINIMENT

Resinol Quiets the maddening itch,
Effective in soothing irritated skin. Aids healing
stubborn cases. yet mild enough for tenderest skin. **Itching**

Christian Education

CHURCH SCHOOL LESSON, MARCH 1

By Rev. J. R. Countiss, D. D.

WORSHIP AND WORK

Luke 9:28-43.

To wondering shepherds and searching sages the mystery of the incarnation had been revealed. The presence and power of the Father had been amply evidenced by the works of Jesus such as those witnessed by the disciples of John. No fair mind could doubt that God was with Jesus. He had reached the pinnacle of his popularity and had well-nigh swept the gamut of outward evidences of his divinity. The common people were eager to crown him, while ecclesiastical authorities were ready to crucify him. The supreme crisis of his life was at hand. He drew from the disciples testi-

mony as to their estimate of his person by others, and from Peter the declaration that he was "the Christ of God." To fortify this faith, Jesus began to speak to the disciples of the coming days of his humiliation and death, lest, like John the Baptist, they be overwhelmed by the thick darkness soon to encompass him and them.

The multitudes had seen his "mighty works." It remained now to discover the inner radiance of his personality to a prepared few—Peter, James, and John, chosen not because of favoritism, but because they had been responsive pupils and had shown an insight and sympathy the others lacked. Judas had only himself to blame that he was not invited to the mountain top to keep that midnight watch in which the Master prayed till Heaven and earth met and Moses and Elijah, representing the Law and the Prophets, paid their homage to the Messiah. His face shone and his garments glistened from the inner light of his divine personality, not from reflected light as the faces of Moses and Stephen. The transfiguration may be taken as a revelation of the nature of the resurrection body, as a semi-final disclosure of his divinity to the apostles, and as a fresh and comforting assurance of the presence of the Father as Jesus turned his face toward Calvary by way of Gethsemane. The Christian who does not treasure some mountain-top experience in prayer has missed a high and holy privilege.

The disciples would fain have lingered in the cloud of glory and the rapturous experience of worship on the mountain, but Jesus answered the call of duty in the valley, where a lunatic child and a heart-broken father waited for healing and relief. We may well question the validity of any ecstasy of worship that ignores the necessity of work, or fails to lend a hand to human suffering and need. The religion of creeds should culminate in the religion of deeds. Personal salvation implies social obligation, and is evidenced by its fulfillment. The one is root; the other fruit. If the church of other days be charged with remembering God and forgetting humanity, is not the church of today often guilty of trying to assist men while it ignores God? Devils of selfishness, lust and greed are not to be cast out by human wisdom or power, but by the power of Him whose resources become available only by prayer."

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Home Office: Association Building, 208
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Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: A report on benevolences sent out by the General Board of Lay Activities shows that "our benevolent giving for 1934, General and Conference work and Kingdom Extension, amounted to \$2,190,768.75; in 1935, for General and Conference work, it was \$3,331,626.10. This is a total gain of \$140,857.35." The gain in the Mississippi Conference for 1935 was \$8,376.73.

When we consider the scope of the benevolences and the loss sustained during recent years, there is imperative demand for a greater increase during 1936. Especially is this true since it is recognized that the benevolences "form the base line of the entire operation of the Church" and "represent the sacrificial spirit of the members of the Church" and are an index to their loyalty.

The following report, received from the Conference treasurer, shows the amounts paid up to February 1.

BROOKHAVEN DISTRICT—Meadville and Bude, \$61.40; Osyka, \$15.50; Summit and Topisaw, \$5.00; Utica, \$10.00—total, \$91.90.

HATTIESBURG DISTRICT—Bucaturna, \$9.00; Mt. Olive, \$38.25; Richton, \$20.00—total, \$67.25.

JACKSON DISTRICT—Bolton and Raymond, \$25.00; Camden and Sharon, \$5.25; Fannin, \$25.00; Jackson, Capitol St., \$317.00; Jackson, Millsaps Memorial, \$6.00—total, \$378.25.

MERIDIAN DISTRICT—Chunky, \$3.00; Cleveland, \$5.00; Lauderdale and Electric Mills, \$54.00; Meridian, Hawkins Memorial, \$47.04; Meridian, Poplar Springs, \$15.00—total, \$124.04.

SEASHORE DISTRICT—Moss Point, \$7.50; Ocean Springs and Wesley Memorial, \$30.00; Picayune, \$60.00; Saucier, \$13.55—total, \$111.05.

VICKSBURG DISTRICT—Louise and Holly Bluff, \$33.00; Vicksburg, Gibson Memorial, \$12.00—total, \$45.00.

Grand total, \$817.49.

All payments made after January 31 will be included in the next report. Would it not be possible for every charge to make some payment before March 1?

J. M. SULLIVAN.



PARKER'S HAIR BALSAM

Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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Quickly cleared up after
reading, sewing or driving.
Dickey's Old Reliable Eye Wash
has given painless, prompt relief
for 60 years. Price 25c.
DICKEY DRUG CO., Bristol, VA.

CHRISTIAN REFUGEES FROM GERMANY NEED CLOTHING

Destitute German Christian refugees who have fled to France from Germany, many of them former lawyers, doctors and teachers, have appealed to the American Christian Committee for German Refugees at 287 Fourth Street, New York, for clothing and shoes so that they can survive the winter months. There are almost four thousand such emigres who with their wives and children fled to France about a year ago without material possessions of any sort and who are now barely existing. They were deprived of their positions and property because of their opposition to Hitlerism.

A poignant letter to Dr. S. Parkes Cadman, chairman of the American Christian Committee for German Refugees from one of the refugees, a former lawyer in the highest courts of Prussia, now at seventy, a fugitive laborer, states that the emigres are still wearing the same clothes which they wore a year ago in their flight from the Saar and that these clothes are the only ones they have.

The Committee is therefore asking the help of churches, clubs, other groups and individuals in sending used clothing and linens to these refugees. The clothing should be sent to the headquarters of the Committee, Room 410, 287 Fourth Avenue, New York.

MODERN PROTESTANTISM

(Continued from page 9)

What is it that is wrong? Where are we wrong? Far be it from me to say that I can supply the answer; but I will make this statement: The spiritual dearth in Protestantism is due largely to the fact that our center of gravity has changed. Let me elaborate further. The Protestant Reformation owed its origin to the fact that Luther experienced and rediscovered a glorious truth, which had been

experienced and thought out long ago by St. Paul himself. This truth, which Paul called Justification by Faith, was later resurrected by John Wesley as a direct result of Wesley's own experience. It was this truth, so powerful when experienced, which enabled Paul to defy Judaism, Luther to defy Rome, and Wesley to defy the Church of England. What is Justification by Faith? In plain words, and making the matter very personal so as to facilitate understanding, it means something like this: I, a Methodist Preacher, am utterly unable to save myself. There is absolutely nothing I can do to bring about my own salvation, or earn my salvation. In the sight of God, and in my own eyes also, I am a poor and destitute sinner. I have no good works, I have no righteousness of my own, I have literally nothing wherein I may glory. I am just wretched and sinful. All I can do is to come unto God, trusting not in any merit of my own, but casting myself on the love of God in Christ Jesus, and saying, "Lord have mercy on me, a sinner." Once having reached that state, however, and having thrown myself at the foot of the cross, then God in His amazing mercy says unto me "There is nothing against you." I am justified, not by anything I have done, but I am forgiven, or saved, by faith and by faith alone. God now bestows upon me a new righteousness, that which is by the Spirit of God within me. Henceforth, all I do is through the strength which comes from God. I myself can do nothing; but relying upon the grace of God, I can face the world saying, "Sin doth not have dominion over me."

That, I affirm, is the essential truth, the center of gravity of original Protestantism, and we have drifted from it. What the center of gravity is now, the Lord only knows, but I do know that it doesn't amount to anything very much.

As the result of this drift Protestantism today possesses certain amazing and extraordinary qualifications. Here are some of them:

- a. We are denying sin.
- b. We are relying upon character building, and not upon conversion.
- c. We are preaching all manner of reforms, so that the world is being reformed to death, but we are not preaching regeneration.

In this present article I shall have space only to dwell upon the first point I have made, but if the editor will permit me I shall be glad to write upon the other matters in another article.

- a. We are denying sin.

If any fact is plain to me, it is that I am a sinner. I know that I am a sinner, not because I have been so taught, but

because the Spirit of God has revealed me, unto myself. Jesus says, that one of the functions of the Spirit is to convince of sin, and when the Spirit of God does convince, we have no argument to make, save to plead for forgiveness. No matter to what heights of fellowship with God I may climb, no matter how saintly my life, I shall remain always just a poor sinner saved by grace. Now this consciousness of sin is something different from wrong-doing and asking for pardon, as modern Christian Education so vainly teaches; but this consciousness is a realization of a depravity of nature. I myself am just a poor and wretched creature, with absolutely no claim upon God. Here is the heart of Wesley's teaching, and here is where modern Protestantism, and our system of Christian Education with its amazing delusion of character building, appears to have gone astray. Mankind is utterly unable to lift itself by tugging at its boot-straps, and our Protestant faith will never be able to lead humanity in a spiritual awakening, until our people first become conscious of the fact that they are sinners, and must rely utterly and entirely on God.

One of the hardest tasks confronting the Protestant Church, and our own Methodist Church, is the task of making people realize that they are sinners. By that I mean we must do more than make people realize they have done certain wrongs, we must make people realize that their whole being is sinful and depraved. According to the New Testament and the witness of the Church, there can be no regeneration, no witness of the Spirit, until first there is consciousness of sin. The natural man is evil and sinful. There must be an entire new creation in Christ Jesus. At the risk of making this article too long, let me quote from Prof. Mackintosh, who in his recent book, "The Christian Experience of Forgiveness," says, "They then know, i.e., when people come unto God, once and for all without reasoning, that the one thing needful is to be forgiven; forgiven for what they have done, but still more for what they are." The last phrase which I have emphasized is just where we are stumbling today. Instead of preaching that people are sinners, our modern Protestantism, and particularly Christian Education, elevates humanity upon a false, and an inflated bubble of pride, and says with the most amazingly self-righteous conceit, now you are no longer sinful, you are morally superior, you are little Protestant gods. In the meantime what is happening? With all of our character-building efforts, and with all of our self-elevation, the world

(Continued on page 16)

666 SALVE
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Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Shakespeare in "As You Like It" has given us his well known lines on the "Seven Ages of Man."

"Then the shining schoolboy with his satchel and shining morning face, creeping like a snail unwillingly to school."

In spite of the boy's unwillingness and his bad temper, the state insists that the boy must go to school. Our compulsory school laws make no exceptions. Preparation for citizenship is necessary in a democracy.

Many a school boy changes his attitude toward his studies and he eagerly and earnestly goes to school. The willingness to learn multiplies the value of his school work. Sheer laziness and lack of application cannot be condoned, because confiscation is everywhere the penalty of neglect. The servant who buried his talent lost even that which he had. Sluggishness and stewardship in combination are unthinkable. Nature will not tolerate indolence. Nature regards sloth as a capital offence. And Jesus would call the lazy steward, "Thou wicked and slothful servant."

Instead of releasing from activity, faith begets it. "By faith, Abraham went." Faith incites to action and sustains the worker. The author of Hebrews was familiar with the illustrious names in Hebrew history and plainly taught that the

thing that made men was faith. The 11th chapter of Hebrews makes this clear. This same writer declared, "Be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6:12. Only by sharing their faith can we share their deeds. Faith in God unites all the forces of body, mind and soul and gathers them into a unity toward the highest ends. Paul wrote the Romans in chapter 12, verse 11: "Be not slothful in business, fervent in spirit, serving the Lord."

Duty is the most sublime word in the English language" declared Robert E. Lee. Certainly a Christian will perform his duty regardless of his feelings. A Christian will "trample under foot that enthusiastic doctrine that we are not to do good unless our hearts be free to it." It is a mistake to say "I would do thus and so if I wanted to do it," or "I would not do thus and so if I did not want to do it." A Christian will do the right thing regardless of his feelings. A Christian will refrain from questionable things no matter what is the course of least resistance. There is an eternal principle of right and wrong which is not altered by personal whims and fancies.

And yet, no person can be all that he should be until duty has been crowned with desire. There is a more excellent way. Enthusiasm gives power. Love sent Jesus to suffer and die. Only life can create life. Christ creates enthusiasm for righteousness and justice.

PRAYER

Forbid that staleness should steal upon us and lead us into inertia, and all its paralyzing effects. We do pray that we may live in constant fellowship with Christ that the "love of Christ may constrain us" ever. "In Thy presence is fullness of joy" and we would let our joys be known. We offer all to Thee in Jesus' name.

MISS ALICE BUSH

Since God in His wisdom has seen fit to call Miss Alice Bush home, we, the Methodist Missionary Society of Macon, Miss., having sustained such a great loss in the passing of our beloved treasurer, desire to express our appreciation of her to her family and friends.

Miss Alice, in her loveliness and efficiency, was able to inspire us to do our duty through love of God. The years she lived among us, the good she did, especially the life of service she lived, will

linger in our memories. Her influence will continue through the ages. As Jesus said of Mary, can truly be said of Miss Alice, "She hath wrought a good work, she hath done what she could."

Though we grieve for the passing of such a friend, we bow to the will of our Heavenly Father, knowing that our loss is her gain.

We, the Missionary Society, extend our deepest sympathy to her grief stricken family in this bereavement, and especially to her mother, whose companion she had been all her life.

We ask that a copy of this memorial be placed on the permanent records of our Missionary Society, one be sent to her family, and one published in the Christian Advocate.

Lovingly submitted,

MRS. C. M. SCALES, JR.,

MRS. J. W. ROBERTSON.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson District—Second Round

Madison, at Pocahontas, March 1, 11 a.m.; 3 p.m.
Glendale, March 1, 7:30 p.m.; April 21, 7:30 p.m.
Morton, at Independence, March 8, 11 a.m.; 1:30 p.m.
Grace, March 8, 7:30 p.m.; April 22, 7:30 p.m.
Forest, March 15, 11 a.m.; 2:30 p.m.
Brandon, at Pelahatchie, March 15, 4 p.m.; 7:30 p.m.
Clinton, at Greenfield, March 22, 11 a.m.; 1:30 p.m.
Bolton, at Bolton, March 22, 4 p.m.; 7:30 p.m.
Camden, at Farm Haven, March 27, 11 a.m.; 1:30 p.m.
Florence, at Star, March 29, 11 a.m.; 2:30 p.m.
Capitol Street, March 29, 7:30 p.m.; April 6, 7:30 p.m.
Terry, at Terry, April 5, 11 a.m.; Spring Ridge, 3 p.m.
Millsaps Memorial, April 5, 7:30 p.m.; April 6, 8 p.m.
Flora, at Dover, April 11, 11 a.m.; 1:30 p.m.
Shilo, at Johns, April 12, 11 a.m.; 1:30 p.m.
Galloway Memorial, April 12, 7:30 p.m.; May 4, 7:30 p.m.
Raleigh, at Burns, April 18, 11 a.m.; 1:30 p.m.
Vaughan, at Ellison, April 19, 11 a.m.; 1:30 p.m.
Benton, at Benton, April 19, 3:30 p.m.; 7:30 p.m.
Fannin, at Drakes Chapel, April 24, 11 a.m.; 1:30 p.m.
Carthage Ct., April 26, 11 a.m.; 1:30 p.m.
Carthage, April 26, 3:30 p.m.; 7:30 p.m.
Mendenhall, at D'Lo, May 3, 11 a.m.; 2:30 p.m.
Canton, May 3, 7:30 p.m.
Lena, at Good Hope, May 6, 11 a.m.; 1:30 p.m.
Walnut Grove, at Walnut Grove, May 10, 11 a.m.; 1:30 p.m.
Harpervills, at Hillsboro, May 10, 3:30 p.m.; 7 p.m.
Lake, at Conehatta, May 17, 11 a.m.; 1:30 p.m.
Homewood, May 17, 3:30 p.m.; 7 p.m.
The District Conference will convene in the Mendenhall Methodist Church on April 14, at 9 o'clock, for a two-day's session. The pastors will please see that their delegates are elected and names are sent to me, not later than March 29.
T. M. BROWNLEE, P. E.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

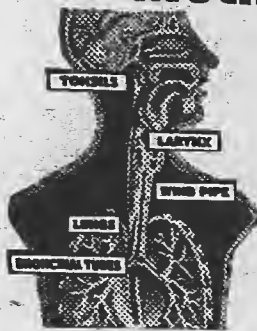
It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

"Moist-Throat" Method Stops COUGHS quicker



● When you catch cold, thousands of moisture glands in the throat and windpipe dry or clog. Sticky phlegm irritates your throat . . . and makes you cough.

Pertussin stimulates these glands to pour out natural moisture. Phlegm loosens. Your throat is soothed. Then—quick relief!

Pertussin, by the "moist-throat" method, checks coughs safely.

Over 1,000,000 doctors' prescriptions for Pertussin were filled in 1 year, according to the Prescription Ingredient Survey issued by American Pharmaceutical Assn. Buy a bottle!

PERTUSSIN

"MOIST-THROAT" METHOD OF COUGH RELIEF

In Memoriam

ROBT. F. BOYLES

Robt. F. Boyles was born in Marion, Ala., July 27, 1861. He passed away at the home of his daughter, Mrs. Anna Powell, January 19, 1936, after a brief illness. Thus he rounded out a little more than three-score years and ten as a dutiful child, a devoted husband, an affectionate father, an honored citizen, a loyal churchman, and a faithful Christian. He was married to Miss Jenette Lane, December 31, 1885. Of this happy union fourteen children were born; seven died in infancy, the following are left to mourn his going: Mrs. Jennette Lane Boyles, his constant and faithful companion for more than fifty years; Mrs. Berth Moss, Raleigh, Miss.; Mrs. Hattie Brown, and Mrs. Anna Powell, Pulaski, Miss.; Mr. John Boyles, Lorena, Miss.; Mr. Silas Boyles, Forest, Miss.; Mrs. Earnie Wardell, and Chrysteen Wilkerson, Jackson, Miss.

Brother Bob's home life was pleasant and joyous. He loved with becoming pride his wife and children. The sub-

limest hours of his life were spent about his own fireside, when this consecrated man of God gathered about the family altar his family and friends and they communed together with the Lord. Indeed, it was a privilege any one might covet. Only eternity can tell the far-reaching influence of his noble, well wrought life. He loved his friends and his pastors. These, too, he cherished with an unfailing devotion, and that he in turn was loved by them is evident on every hand. The memory of his kindly life will remain a gracious benediction to them. They all will hold him in high esteem and honor for his wide counsel, generous spirit, and heroic Christian life. In his personal life he was always found on the right side of every moral issue. Someone has said, "When Brother Boyles prayed Heaven and earth seemed to be drawn a little closer together." And may the writer add—if all churches were closed and the Bible destroyed, Brother Bob's life would be enough to prove Christianity. He was a man full of faith and power, and of the Holy Spirit. A truly great and good man has gone from us. "He fought a good fight," and heard the welcome, "Well done, thou good and faithful servant, enter into the joy of thy Lord." To the heart-broken wife we extend our deepest sympathy, in the loss of her dear devoted companion, to the dear children we offer, too, our deepest sympathy, hoping that their dear faces will ever be turned toward father and Heaven, and they'll meet him there.

"The beautiful Christian life
he lived in our midst,
Will cast its influence
into the young lives of today.
In the home, church and com-
munity he will be missed.
We feel his spirit is with us
though life has passed away."

Funeral services were conducted at Gasque Chapel church, by pastor, H. S. Westbrook, assisted by the following ministers: J. H. Jolly, Roy Wolfe, D. W. Moulder, Rev. Morgan J. A. Boyles, and W. H. Lane. Many friends, relatives and loved ones were there to pay their tribute of respect. After services his body was laid to rest in Gasque cemetery to await the resurrection.

A brother-in-law,
E. F. LANE.

IN MEMORY OF MRS. EULA MESSER GAFFORD, ETTA, MISSISSIPPI

On the morning of December 7, 1935, at 1:45 o'clock, the spirit of our loving friend and co-worker, "Eula Messer," took its flight into "The Land of the Blessed." It was not meant that this dear friend

and sweet loving mother, who loved all things beautiful, should perish with the flowers and falling leaves; she lives again. Her's was a beautiful life; it was an inspiration to all who knew her because her character was that of a sincere Christian. A living example of "loving thy neighbor as thyself."

The Salem Methodist Church has lost its most faithful member. She worked for her church with an untiring energy and a zeal that aroused enthusiasm in others.

It is the sad duty and privilege of her pastor to express deep appreciation for the life and work of this noble woman. Therefore be it

Resolved, That in her death the Salem Methodist Church has sustained a great loss. Truly we can say, "She has done what she could," and left no unfinished task; be it further

Resolved, That the Methodist Woman's Missionary Society, of which she was president, has lost one of our most faithful and generous members, one who never found that task too hard, one who never lost faith; and be it further

Resolved, That a copy of these resolutions be sent to her sorrowing family and also to the Christian Advocate.

HUNTLEY C. LEWIS.

Quicker Relief From Headache

STANBACK acts fast! Soothes crazed nerves and relieves the meanest headache in a few minutes. STANBACK is Nature's Friend, because it leaves no unpleasant after-effect. You will marvel at the difference a "Balanced Prescription" can make in easing headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes. At all drug stores. Trial size 10c. Economy size 25c.

Refreshing Relief When You Need a Laxative

For constipation and the sluggish, bad feeling it causes, take a dose or two of old reliable Black-Draught!

What relief! What a fresh sparkle to the eyes, keen zest for work or a lively good time!

Remember, Black-Draught is a purely vegetable product of Nature—clean plant leaves and roots, finely ground, not so very different when you come to think about it from the vegetables you eat at every meal.

(Black-Draught dosage is easily determined—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.)

Sold in sealed cardboard containers. So economical that every 25-cent package brings you about 25 doses.



COMMON colds often settle in throat and chest. Don't take chances. Don't let them go untreated—at the first snuffle rub on Children's Musterole.

Children's Musterole is just good old Musterole, only in milder form. It penetrates the skin with a warming tingle and gets such marvelous results because it's NOT just a salve, but a "counter-irritant"—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good House-keeping Bureau, No. 4867.

CHILDREN'S



MODERN PROTESTANTISM

(Continued from page 13)

is nearing a crisis and a smash-up, the like of which we have never seen before. Men and women today, are dominated by fear, obsessed with a fatalistic despair, and are vainly crying one to another, "What shall we do, and what is going to happen?"

We live in a world of rotten politics, and of non-moral statesmanship: we live in a world of loose morals and easy living: we live in a world where brotherhood is a mockery, and what little there is stops at every national boundary line: we live in a world where the cross is despised, and the god of force is wor-

shipped: we live in a world where even our boasted social consciousness has a selfish nucleus, and every man is asking "What am I going to get?" In such a world modern Protestantism dares to face humanity and not only deny sin, but deny the sinfulness of human nature also. When I think upon such things I could hide my head in shame. From henceforth I preach to sinners and to sinners only. The Protestant Church will never advance to higher heights until our people bow down in shame and grief at the awful fact and horror of sin, and ask God for mercy and for cleansing. Again let me say, that the crisis we face today is not merely economic, or international: we face a spiritual crisis, due largely to the denial of sin, and the shifting of our Protestant center of gravity.

Two facts stand out in my life, one is deplorable, and the other glorious. I know that I am a sinner, possessing absolutely no righteousness, and I know the amazing love and forgiveness of God. God has so bestowed His love upon me that I hunger with an insatiable hunger for more and more of that love, and I long to make His love known to others. I preach to sinners, not because I am in any way superior, I am most unworthy, and absolutely unfit to preach: I preach to sinners because I myself, am just a poor wretched sinner saved by the Grace of God.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE
Monroe District—Second Round
(In Part)

Columbia, March 1, a.m.; Q. C., April 22, p.m.
First Church, March 1, p.m.; Q. C., April 6, p.m.
Sterlington and Marion, at Sterlington, March 8, a.m.; Q. C., 2 p.m.
Bastrop, March 8, p.m.; Q. C. after preaching.
District Conference at Mangum, Tuesday, May 19, 9 a.m.

H. L. JOHNS, P. E.

Ruston District—Second Round
(In Part)

Gibbsland, at Oak Grove, March 1, a.m.
Jonesboro, March 1, p.m.
Bernie and Farmerville, at Farmerville, March 8, a.m.
Arcadia, March 8, p.m.
The Ruston District Conference will meet in Farmerville, La., 9 o'clock a.m., April 28. The Conference will meet only one day.

MISSISSIPPI CONFERENCE
Vicksburg District—Second Round
(In Part)

Rev. H. A. Gatlin, presiding elder of the Vicksburg District, Methodist Episcopal Church, South, announces his second round of Quarterly Conferences.
Vicksburg, Crawford St., March 1, 7:30 p.m.; April 15, 7:30 p.m.
Centerville, March 8, 11 a.m.; 2 p.m.
The Vicksburg District Conference will be held in Yazoo City, April 29-May 1. Pastors are requested to elect delegates by April 5, and send names of delegates to Rev. J. B. Cain, Yazoo City, and also to the presiding elder Vicksburg Miss.

H. A. GATLIN, P. E.

NORTH MISSISSIPPI CONFERENCE
Corinth District—Second Round
(In Part)

Ashland Ct, at Lamar, Feb. 16, 11 a.m.; 1:30 p.m.
Chalybeate, at Walnut, Feb. 23, 11 a.m.; 1:30 p.m.
Blackland Ct., at Oak Grove, Feb. 26, 11 a.m.; 1:30 p.m.
Booneville, Feb. 26, 7 p.m.
Mooreville Ct., at Andrew's Chapel, Feb. 29, 11 a.m.; 1:30 p.m.
Mantachie Ct., at Ozark church, March 1, 11 a.m.; 1:30 p.m.

Corinth, First Church, Q. C., March 2, 7 p.m.; preaching, March 15, 11 a.m.
Dumas Ct., at Weir's Chapel, March 4, 11 a.m.; 1:30 p.m.
Ripley, March 4, 7 p.m.
Hickory Flat Ct., at Bethel Church, March 5, 11 a.m.; 1:30 p.m.
Potts Camp Ct., at Cornersville Church, March 6, 11 a.m.; 1:30 p.m.
District Conference will be held May 7-8. The place to be named in the near future.
J. D. WROTEN, P. E.

Greenwood District—Second Round
(In Part)

Inversness and Isola, at Isola, Feb. 23, a.m.
Belzoni, Feb. 23, p.m.
Moorhead, March 1, a.m.
Sunflower at Blaine, March 1, p.m.
Schlater and Price Memorial, at Schlater, March 9, p.m.
Poplar Creek, at Bethel, March 7, all day.
Duck Hill, at Gore Springs, March 8, all day.
The District Conference will be held at Carrollton, May 5 and 6.

A. T. McILWAIN, P. E.

Don't Guess But Know

Whether the "Pain"
Remedy You Use
is SAFE?

Don't Entrust Your
Own or Your Family's
Well-Being to Unknown
Preparations

THE person to ask whether the preparation you or your family are taking for the relief of headaches is SAFE to use regularly is your family doctor. Ask him particularly about Genuine BAYER ASPIRIN.

He will tell you that *before the discovery* of Bayer Aspirin most "pain" remedies were advised against by physicians as bad for the stomach and, often, for the heart. Which is food for thought if you seek quick, safe relief.

Scientists rate Bayer Aspirin among the *fastest methods yet discovered* for the relief of headaches and the pains of rheumatism, neuritis and neuralgia. And the experience of millions of users has proved it *safe* for the average person to use regularly. *In your own interest remember this.*

You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you get what you want.

Bayer Aspirin



THE BEST WAY TO TREAT...

BOILS

SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

Apply Gray's Ointment

Used since 1820 to give relief to millions — the best testimonial of merit. 25c at drug stores.

WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

"It Seemed As If Morning Would Never Come"

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Liquid and Tablet Form

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

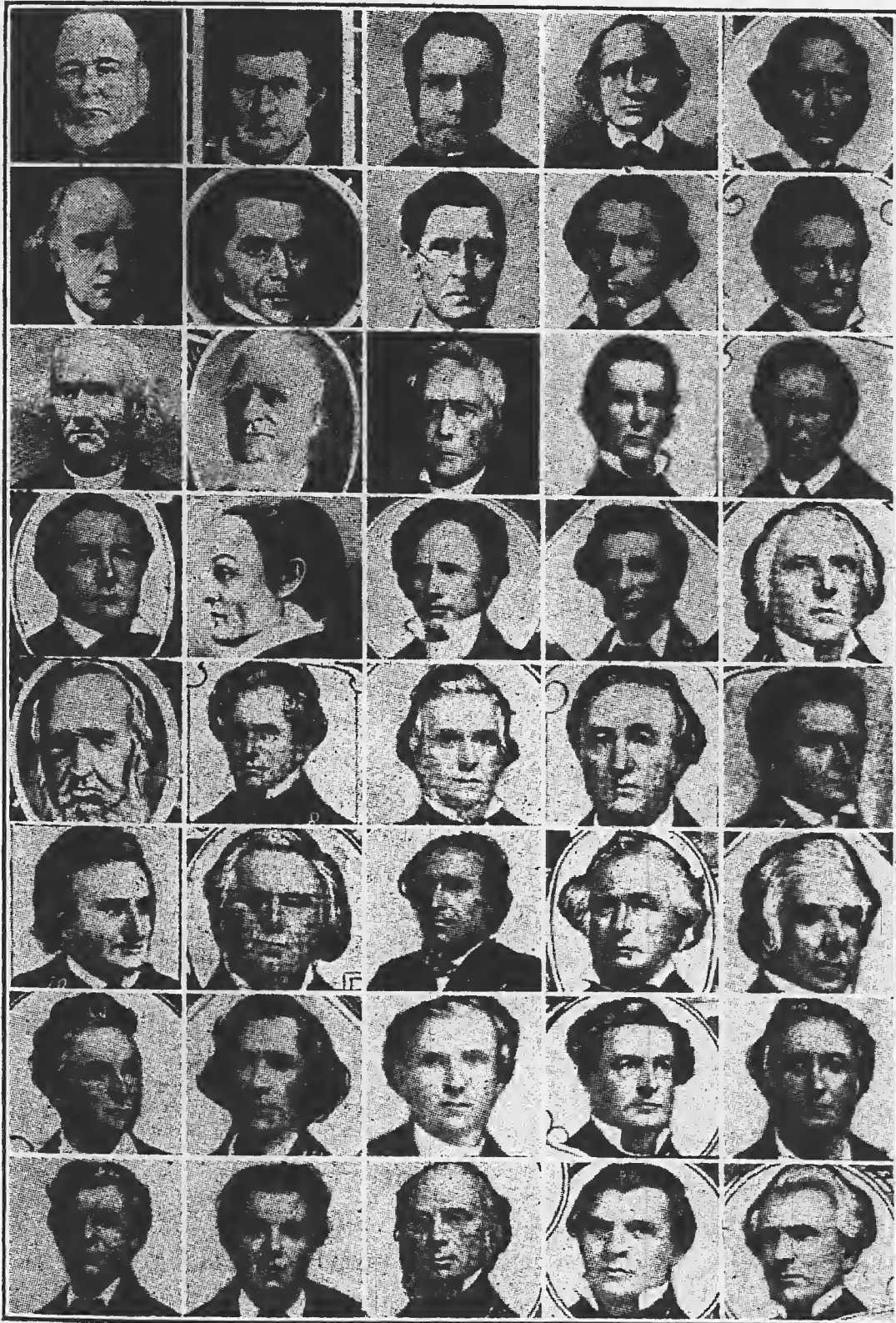
NEW ORLEANS Christian Advocate

Vol. 83—No. 10.

NEW ORLEANS, LA., THURSDAY, MARCH 5, 1936.

Whole No. 4172.

FORTY OF SIXTY SIGNERS OF THE PROTEST IN 1844.



Row 1—Wm. Murrah, Wm. Winans, H. B. Bascom, T. Stringfield, B. M. Drake.
 Row 2—J. Lane, W. W. Redman, A. B. Longstreet, E. Stevenson, W. McMahon.
 Row 3—Wm. Capers, J. C. Berryman, J. Stamper, W. P. Ratcliffe, R. Paine.
 Row 4—A. L. P. Green, L. Fowler, J. Hamilton, J. Boring, W. A. Smith.
 Row 5—J. Jamieson, G. F. Pierce, E. F. Sevier, G. W. D. Harris, H. H. Kavanaugh.
 Row 6—E. W. Schon, C. Betts, J. E. Evans, T. Maddin, J. Early.
 Row 7—G. W. Brush, H. A. C. Walker, W. J. Parks, Wm. Wightman, P. Doub.
 Row 8—A. Hunter, J. W. Glenn, L. M. Lee, J. B. McFerrin, L. Pierce.



Wallet of the Week



ELECTRIC STARTERS are not a novelty any more for the motorist, but there is something to be said for the latest type of "heart-starter" developed by Dr. Albert S. Hyman, of the Beth David Hospital in New York. The new apparatus is only ten inches long, weighs less than a pound, and it is claimed that it will restore heart action after it has been stopped from eight to twelve minutes. The instrument was designed to be used in the treatment of heart disease, and it will be ready for distribution among hospitals in about six months.

* * *

THE DRUNKEN DRIVER in England appears to be in for rough sledding. A London police court recently fined a doctor accused of driving while under the influence of liquor ten pounds, made him pay nine guineas cost, suspended his driving license for twelve months and ordered that it was not to be restored again without his case being looked into. One can imagine that such action would be vastly more impressive and creditable than finding a flivver parked five minutes over time or at five degrees too great an angle and blandly saying to the owner, "Three dollars, please!"

* * *

FATHER DAMIEN, the Roman Catholic priest who gave his life to minister to the lepers in Molokai, Sandwich Islands, is to be proclaimed a saint by the Pope. His remains have been disinterred from their lonely grave in Kalawao and they are being transported to an honored resting place in Louvain, Belgium, his native city. A no less conspicuous service has been rendered to the lepers of India by Mary Reed, who is now eighty-two years old. She went out fifty-two years ago, contracted leprosy herself, but the disease gradually left her and she regained perfect health. Her long life has been a miracle of sacrifice and service.

* * *

THE NEW SHIP, QUEEN MARY, is already in the traffic headlines in a great way. The Cunard-White Star Line announced its intention to rate the latest and one of the most palatial creations for ocean travel as a cabin ship. The announcement created a panic with the Bremen, the Europa and the Normandie, and a meeting of the North Atlantic Passenger Conference was called to adjust the matter of rates. The meeting adjourned, however, without reaching an agreement. Meanwhile the traveling public are hoping the good ship, Queen Mary, may win out in the rate contest as well as the speed contest.

THE PRESBYTERIAN CHURCH of Ireland, according to a report in the official quarterly of the Alliance of Reformed Presbyterian churches, is doing a very effective piece of work in the field of religious education. It is said they have a plentiful supply of teachers who are well prepared for their task, and that the Church of 113,000 communicants has 80,000 Sunday school pupils, 15,000 Bible classes, and more than 8,000 teachers. That is a great record for the Church, as a whole, to make.

* * *

THE GOODWIN PLAN has been ordered to be liquidated in bankruptcy, says an exchange. This was the Utopian plan of church financing which promised to be the last word in the solution of the money problems of the churches. It was one of the foolish schemes which was not even stillborn. Now comes the Townsend plan which proposes to make age a luxury, to tempt the ladies to rush for sixty as they used to cling to sixteen, and set all America a-singing, "Sweeter and sweeter as the years go by." But don't try to hold your breath until you get your 200.

* * *

SLEEPER PLANES of the American Air Lines, it is said, are soon to make overnight flights across the United States a practical reality. The new Douglas transport planes, scheduled to go into operation on March 1, will develop 1,860 horse-power, will lift the twelve-ton bulk to an altitude of 23,800 feet, and will drive it up to a speed of two hundred and forty miles per hour. A sea-level atmosphere will be maintained in the cabins, and there will be accommodations for sixteen passengers. When this new service is in operation a person may dine in New York and take breakfast in San Francisco.

* * *

NORTHWESTERN UNIVERSITY, at Evanston, a suburb of Chicago, has been left seven million dollars in the will of Roger Deering who died on February 2, of this year. Mr. Deering's father was the chairman of the Board of the International Harvester Company and this latest gift brings the benefactions of the Deering family up to \$10,300,000. It is the largest single contribution which has been made to an institution for higher education since 1932. The entire sum is to be used for educational purposes, not including buildings, according to the decision of the board of trustees of the university.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

EVANGELISM

It is common for the followers of Mr. Wesley to invoke the spirit and the fervor of the days when their church was born, and the evangelism of the great revival is still the beginning and the fundamental process of Methodist progress. But we have come to a time when we feel that we must deny the psychic reactions which distinguished that Revival. We say that our cultural and emotional backgrounds have changed, we insist that mass evangelism is outmoded, and an educational process has pre-empted the field. If the net results in experience, character and Christian loyalty remain the same, there can be no legitimate criticism of such change in method or emphasis. But, if our evangelism becomes official and a vain wooing of lost power, then it is time to reassess the methods and the values of the means of our propulsion. It is easy enough to argue one's self into believing that spiritual styles have become archaic, and even to plead for the regnancy of modern culture. Indeed, by that very means the enemies of Christ sought to nonsuit Christianity in its very cradle: "Have any of the rulers or of the Pharisees believed on him?" We should never forget that Christianity received its primal impulse to power in an upper room where a little outlawed band waited in prayer and spiritual communion. Let us hold fast the recollection that the Methodist Revival was born in a place of prayer and of spiritual humiliation. Ecclesiastical chemists may not be able to analyze the tears of sorrow and of new-found joy which mingled upon the cheeks of our fathers, the tears which flowed because of a conviction of sin and which marked the creation of loyalties out of which has come a great Communion. If our cultural and emotional backgrounds have changed, let us remember that sin is still the sting of death, that human hearts in utter spiritual poverty and destitution still scan the horizon for the signs of the morning, and that God is eternally the same. Signing up cannot be made a substitute for conversion, and we cannot increase the spiritual statue of men by coddling their intellectual and cultural vanities. Neither can

we deepen the loyalties of our people by dishonoring the tears of those who founded the Church, and no intellectual or scientific cadaver can take the place of a soul aglow with the joy and fervor of redemption.

THE PERIL OF PIONEERING

One of the perils of the Church today is its passion for leadership. On that account, it catches the stride of political extravagances, sets its objectives a little further forward and takes special pride in its spirit of progress. "Council," "Ecumenical," "The World," and "Universal" are terms which so dominate its thinking that the march of men in the movement of the kingdom of God is like the milky way which spans the midnight sky—a garish and undifferentiated streak across the intellectual firmament. It becomes intolerant of individual opinion, inhospitable to its own history, and impatient in its repudiation of the terminology of the fathers. Men become over anxious about being rated "progressive" and their desire for something "stimulating" keeps them upon a quest for the ecclesiastical dope peddler. Such people find difficulty in making themselves understood and they toil much to differentiate their peculiar philosophy and its vocabulary. We do not hesitate to say that there is no intrinsic virtue in a moss-grown shrine, and there is no saving efficacy in the conventional terminology of Christian history. The Church should never become a mere clatter of bones in the march of time. On the other hand, there is scarcely more virtue in the use of the "hammer" or the enthusiasm of the "whoop-ee." They sink no blocks of granite for the foundation of the church of the future. Repudiations make clear no spot upon the horizon which men and women face with desperate earnestness. Many young people come from our colleges today not a little disturbed on account of a materialized gospel which they have been taught, and there are those who are confused by the medley of economic, social and religious philosophies offered for their consumption, offered as Christianity. Such a system of faith is

little different from the political philosophy which we have as the backwash of war. We believe that the Church should be very careful lest it furnish a carnival parade for a Communistic advance. For the ministry, the interpretation of God is our field and the redemption of men is our vocation. Against such there is no law, and without such there can be no kingdom of God on earth.

WILLIAM B. REILY

Seventy-seven years old, says the calendar! Seventy-seven years of business success, says the ledger! Seventy-seven years of upright and honorable citizenship, says the public! Seventy-seven years of devotion to the ideals and practices of Christian faith, says the Church! Such is the worthy record of Mr. William B. Reily, of this city. His name will long be associated with "Louisianne," but when the coffee which he made famous has been forgotten, the substantial achievements of his life will abide as a halo above the city which he called home. As God honored him with business ability and business success, so he in turn honored the Giver of all with the devotion of a great heart and with the deeds of a great life. Beautiful flowers graced the altar of his church last Sunday—a birthday remembrance and a token of love from his children. Many friends throughout Louisiana join in wishing Mr. Reily continued health and many happy returns of the day.

OUR MASTHEAD

The change in our front cover was not contemplated, but was the result of an accident to the second form after we went to press. The plate which we used crushed, the front page border was wrecked and by the rarest piece of good fortune the cut which we were using was not damaged. It became necessary to re-design the front page and to reprint a part of the issue, as quite a few copies were spoiled before the damage to the plate was discovered. After the experience with the electro-plate masthead, we feel inclined to continue the present design which we think is quite as attractive as the old one was. At any rate, this will explain why two front page designs went out in the issue of last week.

A PAGEANT OF MISRULE

The Carnival season in New Orleans ended in an orgy of misdeeds according to the summary of accidents given by the daily papers. As reported in a morning paper, more than a hundred were treated at the Charity Hospital alone. The day was ushered in by a foul and brutal murder which appears to

have been committed by a drunken jockey who says in answer to questioning, "I don't know." A plane was flown over the city advertising a certain brand of liquor, gaudy trucks drove back and forth doing the same thing while drunks and drunken drivers made painful and real the pageant of misrule. So much for the business that was touted to re-establish public virtue and restore personal honor. We are against liquor.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

PLENTY OF TIME

One of the commonest alibis for an unassumed duty or an unperformed task is, "I didn't have time." Immature and unsophisticated school children will naively declare that they did not have time to prepare an assigned lesson; and solid men of affairs will solemnly affirm that they did not have time to perform a recognized civic duty. Male and female, old and young, wise and simple, idle and busy, industrious and indolent will complacently charge time with being responsible for their delinquencies and derelictions.

All alibis raise a question; and they should be carefully examined. One that is disproved not only destroys the defense, but also carries the suggestion of insincerity, not to say duplicity. A weak alibi is worse than a plea of guilty.

All his protestations to the contrary, every man has all the time there is. Twenty-four hours to the day, sixty minutes to the hour, sixty seconds to the minute—nobody has any more and nobody has any less. The king of the British empire, with all his emoluments, perquisites, and preferment, does not have one second more for the performance of his multitudinous duties and the meeting of his innumerable engagements than Bridget the scrubwoman has for her simple tasks. There is just so much time for all of us—no more, no less.

The trouble with most of us is not lack of time, but waste of time. We are misers with our talents and spendthrifts with our moments. Some of us do not work fast enough when we are at work, and we have too many rest periods between jobs—not enforced rest, but budgeted rest. Just as we eat before we get hungry, so we rest before we get tired. Instead of not having enough time, we throw away a good deal of what we do have.

All the time there is a plenty—for the man who will use it.



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

Ladies and gentlemen, permit me to exercise my constitutional prerogative of free speech. But why consult your wishes when it is already guaranteed by the Constitution?

But this "freedom of speech" has its disadvantages. "There ought to be a law" compelling the citizen who wishes to exercise that freedom to say something worth while and constructive. However the enforcement of that law would result in such a quiet as would prove extremely oppressive in this day of much talk. And it is with this matter of a sense of responsibility coupled with that freedom that I am concerned just here.

Some have taken in hand to criticise the Supreme Court. And I suppose that few, having studied the course by which the Supreme Court has come to its present place of wide respect, would ask that it escape. Probably the "nine old men" who make up the court hardly expect to escape.

But I want to use my "freedom of speech" on Congress. Perhaps I should not have cared so much to do so at this time had it not been for an article falling under my eye this week, and had I found Congress to be what I grew up believing it to be.

"What a Congress!" is the headline that set me going.

Can we afford Congress? Why, they tell me that it costs the tax-payers of this country \$20,000,000 a year to run Congress. It costs \$45 a page to get out the Congressional Record. Did you ever read a page of it? Having engaged in such exercise for some time now I am ready to admit that the worlds of literature and political science would not be seriously impoverished if it, suspended publication for awhile.

Another thing or two. They tell me that you cannot hope to secure much constructive legislation in election years. It takes so much of the time of congressmen and senators looking after the prospects for re-election. They have their ears to the ground listening for things from "back home."

And I have just heard that during the entire month of January the Senate was in session for less than 42 hours, and the House for less than 68 hours. How is that for "shorter working hours?"

Worse still. It is rumored that upon the occasion of a heavy snowfall not enough senators showed up to do business. And yet they seem to be able to get out to "parties" all right.

How many of you would be willing to keep Congress going at this rate if, instead of its upkeep by taxes that you do not feel, it had to be kept going by "taking up a collection?"

Have you ever asked your Congressman what he does while in Washington?

But here is the embarrassing thing. What Congress is and does is a mirror showing just what we private citizens are. By our votes and influence and indifference and neglect we make Congress. So I suppose I had better use some of my "freedom of speech" upon my fellow-citizens and myself.

So long as we use political prejudice instead of intelligence in the selection of officers, so long as we expect so little of them, so long as we private citizens ignore our responsibilities as citizens we may expect to have just such.

We grow frantic about Fascism and then resort to its methods to suppress it.

Where is our boasted "democracy?" As the number of Democrats increase must democracy decrease?

There are a few essentials in democracy, among them these: Intelligence, righteous purpose, willingness to make change when change is necessary, and active participation in government.

THE PROPOSAL TO LEGALIZE GAMBLING

By Bishop Warren A. Candler

The mania for gambling continues to spread with warmth and speed.

In the House of Representatives in Washington there are two bills pending, one to legalize a Federal Lottery and another to legalize race gambling in the District of Columbia.

These pernicious measures deserve universal condemnation and prompt rejection by the national congress. It is political immorality to legalize any immoral scheme.

Of course, it will be said that people are gambling through lotteries all the time, and that the government ought to get some revenue from a national lottery. This plea is hardly specious; it is transparently illogical and false.

The same may be said of race track gambling. People will bet on a horse as well as take chances in lotteries. But this form of gambling is demoralizing and its legalization should not be considered.

It is quite true that multitudes of people will steal; but the civil government ought not to legalize theft in order to secure a revenue from thieves. Burglaries are getting very common, but the burglar ought not to be licensed in order to derive revenue from their crimes.

Licentiousness is quite prevalent; but its prevalence does not justify the state legalizing licentious institutions for revenue. When immorality is licensed for revenue the state is disgraced and the people demoralized.

The remedy for immorality is its suppression by law, and not its legalization by law.

It is estimated that nearly one hundred million dollars were handled by professional gamblers in bet on football games during the recent season. That is an enormous gambling fund, and it should be suppressed even at the cost of prohibiting football games. It demoralizes the youth of the country, and attacks civilization at the top. The young men who attend colleges and universities presumably come from the best families and social circles in the land; and to have their sports made the centers of gamblers is an outrageous assault upon higher education and upon Christian civilization.

Around these football games there is not a little drinking also; but that does not justify the repeal of all laws against the sale of intoxicating liquors. In fact, prohibition needs to be enforced more vigorously now than ever. Nothing short of prohibition has ever diminished the widespread prevalence of drunkenness. Many called for the repeal of the Eighteenth amendment, and its repeal was accomplished; but let's see some of the results that have followed. Here are some of the figures that have been prepared with care and published by responsible agencies:

"In the last fiscal year, the number of inmates of the Federal penitentiaries increased from 12,201 to 15,417, an increase of 3,216.

"The number of prisoners in the Federal institutions on June 30, 1935, the last day of the fiscal year, was greater by 1,000 than it had ever been before."

"What reason to marvel that Mr. Sanford Bates, director of the Bureau of Prisons of the Department of Justice, says: 'We can no longer be complacent.'"

"What has been the effect of prohibition repeal? Mr. Bates answers:

"The relief which we expected to come from the repeal of prohibition has not materialized."

"During the fiscal year 1934-1935, the number of persons committed for liquor law violations was 4,615 out of a total of 11,000."

It was said that prohibition could not be enforced, and therefore it should be repealed, which is the same argument now made for legalizing lotteries and other forms of gambling.

It is a cowardly surrender by civil government to aggressive immorality when it is said that law cannot suppress evils. All the evils that demoralize the people must be put down by law or they will put law down.

In cities especially, gambling and other notorious immoralities are prevalent; and some have said the police authorities were unable to suppress them. But there is evidence that with a change of municipal authorities from cowardly to courageous men these evils have been successfully handled. Some of those who have practiced the gambling device of "Numbers" have abated some of their profitable gambling, but they are saying they will wait awhile until the local opposition has grown cold. This is to confess that such reforms as have been accomplished are regarded as spasms rather than fixed oppositions to this notorious gambling. But it is not spasms of reform that are needed, but persistent prosecution and conviction of all violators of law.

Another most murderous evil is the wounding and slaying of many thousands of people by drivers of automobiles. It is said that more people are killed in America by automobile drivers in one year than were slain in any years of any war in which the nation has been involved. Such a fact is positively shocking and shocking beyond measure.

A great deal of reckless driving is done by men under the influence of intoxicants, and nothing less than their indictment and trial for murder will arrest them.

Some good people propose a system of pledging against reckless driving, but that is to trifle with the whole matter. There are laws to suppress this murderous speeding and these laws ought to be rigorously enforced. Such enforcement will arrest the evil as pledges and promises never can. When a homicide is committed by reckless driving, let the driver be promptly indicted, speedily convicted,

and the severest penalty which the law provides be laid upon him.

A great deal of this reckless driving is by young men who have indulged in intoxicants; and these young men are not from the unintelligent classes of the community. They are from families able to provide automobiles for their reckless sons, but who are unable, or unwilling, to control the youths who indulge in such recklessness.

The evil will continue until the law is enforced. It is not worth while to ask these young violators of the law to promise to do better. Their pledges about drinking are not respected, and they patronize bootleggers without shame or scruples. Naturally the lawless thus herd together, and this solidarity of sinners can only be broken by the sure and severe penalties of the criminal law.

This lawlessness of gamblers and sportsmen and giddy drivers begets other forms of lawlessness. There is a great increase of crime in the country and men say they do not know whence it arises nor how it may be arrested. The problem is not difficult to solve. Let the juries and judges convict law breakers and then let no pardons be given to such sinners. The pardoning power unduly exercised paralyzes the courts and perverts all law. This power is not given to executives to be used loosely, but to be employed when manifest injustice would be done if the pardoning power were not exercised. It damages all authority when executives lower the level of law for personal or political reasons.

MODERN PROTESTANTISM

By Rev. T. F. King.

In my previous article concerning present day Protestantism, I attempted to show that we have departed from the teachings of Paul, Luther, and John Wesley. As a result we are finding ourselves in a most deplorable condition. We are denying sin; we are relying upon character-building methods to take the place of conversion: and we are preaching reform, and not regeneration. In this article I shall entirely omit the third factor I have mentioned, i. e., the preaching of reform, and confine my remarks to our reliance upon the character building method. What I have already said, and what I shall say in this present study, will, I hope, sufficiently cover the matter of reform, and show the futility of this method.

It is strange to me, that so many of our educational workers should use so singular a phrase as character building, without noting its unsoundness. A little

thought will convince anyone that character cannot be built. No one in the world can build any character in me. It is impossible for me to build character in my child; but I can, both by teaching and by living, reveal unto my child the principles of morality and of goodness. In a sentence then, I can teach character, but I cannot build character. When, therefore, the Church assumes the role of character building, the church is actually taking upon herself a prerogative of Deity. Our fathers taught that only God can build a life, and that fact I believe still remains true. The Sunday school, or church school, is not a character building agency; but, within the Sunday school it should be our privilege, and our joy, to reveal unto the child the way of life.

There is a second weakness inherent in the character ideal which is deserving of mention. When Christian teachers aim at character, and only character, then Christianity is stopping short of its goal. Actually it is not the function of the church merely to teach character. In reality our faith means, and is, the implanting of a Divine Righteousness. Paul expressed it by saying, "I live and yet not I." Again in Phil. 3:9 he speaks of "being found in Him, not having a righteousness of my own . . . but the righteousness which is of God by faith." Now let me make myself plain by advancing this proposition: If religion is the impartation of a new nature, a divine righteousness, then it follows that character building even at its best is merely materialism. I will go even further and say, that when any man, woman, or child, comes unto God and the Spirit of God reveals unto them what they are, they are from that time onwards convinced of the fact that they are sinners, and they themselves, and in themselves, have no character. What they have, what they are, and what they are able to do, is through the new life in Christ Jesus. Religion is a supernatural life and is not the creation of mere good works through a character building agency.

Consequently I ask myself in perplexity, What is it that Christian Education is endeavoring to do in these days? Are we trying to lead the child to God, that God may impart a new spiritual nature unto that child, or are we trying to develop the most amazing system of self-righteousness that the Protestant Church has thus far ever known? But the answer is made, Christian Education naturally assumes that a child grows and develops a religious life, and is educated in religion. Yes I know that is the assumption, and I know also that if ever people were deluded and blinded, Protestant people today are deluded and

blinded by the inflated hopes of Christian Education. It is absolutely contrary to the whole experience of religion to say that a person can be educated into a vital fellowship with God. Again I say, that religion is a supernatural birth, and a mere educational process based upon Biblical teaching does not of necessity mean the indwelling Spirit of Christ. I seriously contend that Christian Education as a method of evangelism is woefully insufficient. In order to save Methodism we must preach salvation, and we must preach sin. The pastor who believes that Christian Education, with its superlative technique, and character building programs, will save the Church is leaning on a broken reed. Our children and young people, the mass production of our ecclesiastical machinery, are not attending church, and in a short while, at our present rate, we shall not have any Protestant Church at all.

Why am I writing in this manner about Christian Education? What is wrong? There is nothing wrong if our Sunday schools are teaching agencies, and if they are endeavoring to lead our children to the cross of Christ; but there is everything wrong when our Sunday schools become character building media, and the agencies of an unsound evangelism. Our people today are not in possession of a glorious religious experience for the simple reason that we are trying to put education in the place of conversion. If we have in our churches a cheap Protestantism, it is because we have a cheap conception of Christianity.

Why do modern Christianity, and Christian Education deliberately overlook the great basic of Protestant Experience? Why do we say that a child can be brought up in religion, and come into an experience of God without being convicted of sin, when such a thing is not true? Why do we rule out the defilement of human nature, when on the authority of the Bible and of genuine Christians, no man has ever come into personal fellowship with God in a deep and glorious communion, without realizing in heart-broken contrition, that he himself is defiled, and he himself is just a poor sinner. Why do we claim that a child can develop character and righteousness, when the experience of the Church is that no great Christian has ever claimed to have any righteousness or character of his own. God is our righteousness and we have no righteousness or character of our own. Why are we discarding today the old phraseology and speaking of character building and education, when deep down within us we know that religion is not an educational process, but a supernatural life. If ever a world needed lives that were super-

natural in faith and in power it is our world today.

We face today a world that is literally breaking up, and is doomed unless God in His mercy sends a spiritual awakening, international in extent and supernatural in power. But when that awakening comes, it will come through the travail of men and women, who in heart-broken penitence have sought for God, and it will not come through the channels of Christian Education. The world will never be educated to see its sin. Any system that can face the moral breakdown of our world, and face the appalling fact of the probable smash-up of civilization, and at the same time deny sin and the defilement of humanity, is, I say, a system that is unfit to cope with the desperate need of man today.

It is essential that Methodism recover a lost evangelism. We have been regarding humanity as mere automata, capable of being shaped by a perfected ecclesiastical machine. From now on we must realize that every man, woman, and child in the world is just a poor sinner in need of a pardoning God. We must preach sin, and salvation, and may God yet save the Church, and save the world before it is too late.

HOW MANY MADE IT FIT?

Children's Story

Mrs. Maynard stood by her large electric fan dressing when Mary, the wash-woman, ran in, and in an excited voice called: "Miss Maud, please send some body to look after mamma. The baby fell out the door and the doctor has took her to the hospital, and I stopped by to ask you to get some body to look after mamma. She is sick, you know." Mary left without waiting for a reply. Mrs. Maynard went to her door and called Jake, who did not reply. Then, to herself, she said, "Of all times to ask me to look after Sarah. It's Jake's evening to be off, and Polly, of course, is gone before this."

Then hearing her little son coming she called, "Paul, there is some sherbet in the refrigerator for you. But hurry, I am about ready to go to the ball game now." "Mother, don't wait on me. I promised Dick I would go with him," replied Paul. Mrs. Maynard hurried to her car and to the ball game. When Paul left the house a few minutes later he met Dick at the curb waiting for him. "Hey, Paul, what does this mean? Your mother isn't sending you off on some errand after buying you a seat to see the game, is she?" "No," replied Paul, "honestly, I am sorry, but don't you wait on me. I will come when

I can." "Where are you going, Paul? You surely are not going to miss the first league game your uncle Newt is playing, are you?" "No, go on, I tell you, I will come." Dick was peeved, but started his car and went off. Paul, equally as eager to get going, rushed on his errand with a bucket of ice cubes and the sherbert his mother had fixed for him. When he reached Sarah's room, the door had swung wide open allowing the heat of the afternoon's sun to fall across the bed. Paul said, "Sarah, I've brought you"—But one look at the old woman would not allow him to finish his sentence. He closed the door and rushed out to the nearest telephone and called a doctor. Dr. Philips was in his office and came as quickly as possible, almost as soon as Paul got back himself.

The doctor worked rapidly and told Paul to get a woman near by to help him, which he did.

When Paul could do no more for Sarah he caught a friend's car going in the direction of the ball game and got there by the time the game was half over, but in time to see his uncle Newt hit his first home run.

When the game was over and they were going home, Mrs. Maynard said, "Well, Paul, what made you late?" Paul answered: "Mother, as I came around the house tossing my knife it fell in the verberna bed under your window, and I was looking for it when Mary asked you to send some one to see about her mother. There wasn't any one to send, so I went to see about her myself."

When they reached home Dr. Philips had stopped to ask Paul how he happened to find Sarah. Paul retold the story and said, "You see, Mr. Jordan said last Sunday, he hoped that some of us, if not all of us, would find a place to make the golden text fit into our lives. And when I thought of Sarah's needing help I wanted to go because I thought maybe I would be making the text, 'Even Christ pleased not himself,' fit into my life." Dr. Philips took Paul's hand and said, "Paul, you surely saved that poor old colored woman's life and, besides, you have given me a lesson to carry with me always."

Mrs. Maynard was not only faithful in her attentions to Sarah and the little hurt baby but was a regular attendant at her Sunday school and other church services thereafter.

BETHUNIA BOND.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Mississippi and Louisiana

Miss Nannie Williams, Oakdale, La., has been indisposed with an attack of influenza, but is now well again, for which we are glad.

Rev. L. C. Wilson, we learn unofficially, will fill out the year at Colfax and Montgomery which was left vacant by the passing of Rev. J. W. Lee.

Rev. Ellis Smith, the popular pastor at Abbeville, La., spent a few days in the city this week. Among the first thoughts of his stay was the Advocate, which we greatly appreciate.

Rev. J. E. Williams, preacher in charge at Brandon, Miss., is definitely organizing his Advocate campaign, and we know that he will continue a good record for loyalty and achievement.

Rev. W. M. Tabb, pastor of Taylorsville, Miss., charge, is going into the Advocate campaign systematically. We like the ring of his, "Yours for the success of the Advocate."

Rev. J. M. Boykin, pastor at Waterproof, La., has named Mrs. L. B. Hunter, Mrs. W. W. Drake, and Mrs. S. D. Adams as Advocate representatives at Waterproof, St. Joseph, and Wesley churches respectively.

Rev. Henry Felgar Brooks, the energetic and resourceful pastor of Tupelo, Miss., sends us a list of eighteen subscribers. That puts the famous town of "Ten below" well on the way to the completion of its Advocate quota.

Rev. Robert W. Vaughan, of the Methodist Orphanage at Ruston, La., was a business caller at the Advocate office last week. The editor regrets that he was out of the office and missed the privilege of seeing Brother Vaughan.

Rev. H. L. Daniels, Wesson, Miss., sends us the program for the pastors and laymen of the northern group meet-

ing of Brookhaven District, at Georgetown Methodist Church, March 12. Rev. C. Y. Higginbotham will be the preacher.

Rev. L. E. Crooks, supplying Simsboro, La., charge, has been quite ill in a hospital at Shreveport. We trust that his condition may soon be so much improved as to permit his continuation of the work at Simsboro. Brother Crooks is a superannuate.

Rev. R. F. Witt, a superannuate of the Mississippi Conference who lives in Meridian, Miss., expresses his appreciation of the Advocate. He says that he finds it extremely difficult to bring his needs within the meager stipend of a superannuate.

Bishop Hoyt M. Dobbs passed through the city Saturday enroute to Bogalusa, where he was the honor guest of the men of the church at a banquet. He preached at the morning hour Sunday and was at Parker Memorial, New Orleans, for the evening service.

We regret to learn that Rev. J. D. Nesom, St. Francisville, La., has been forced to ask to be relieved of his charge on account of his health. Rev. E. M. Mouser will have charge for the remainder of the year, and we do not know what Brother Nesom's arrangements are.

Bishop Dobbs met the presiding elders of the Louisiana Conference at Shreveport, La., last Wednesday, March 4. We understand that the meeting was occupied with the administrative details of the work in Louisiana, and that the outlook for the year is very encouraging.

Rev. N. E. Joyner writes that he is planning to give the Advocate campaign the right of way during April in the Alexandria District. We feel sure that he will have a strong Advocate ally in Dr. Monk of First Church, and we look for-

ward to substantial response from that up-state section.

A card from Rev. James H. Felts says that he is at Madison Rural Sanitarium, ten miles out of Nashville. Brother Felts says that the doctors have promised that he is to be a well man again and that his heart trouble is secondary. That will be good news to his many friends in Mississippi and Louisiana.

Rev. A. K. McLellan, executive secretary of the Board of Christian Education of the Louisiana Conference, will teach his course on "Organizing the Local Church for Christian Education" in four places in the Monroe District this year, as follows: Oak Grove, March 15-20; Rayville, April 19-24; Wisner, May 3-8; and Columbia, September 20-25.

Rev. F. N. Sweeney, superannuate, living at Franklinton, La., has been the unfailing friend of the Advocate for years. Editors come and go, the fortune of the Advocate rises and falls, but Brother Sweeney remains the same. He sends us six subscribers—his initial list upon the quota of 1936. Long may he live and be prospered in the things of the Spirit.

A friend sends us a copy of an Old Testament Introduction by Charles G. Hamilton, rector of the Episcopal Church in Aberdeen, Miss. The three brief pages makes the study almost statistical in its delineations. The chief interest of the sketch-like study is its giving almost a sentence interpretation of the place and meaning of each of the sixty-six books which make up the Old Testament.

Friends of Rev. E. S. Lewis, Pascagoula, Miss., will be rejoiced to learn that the operation for the removal of a cyst from his throat was performed last Tuesday morning, and the indications are that he will be completely restored in a short while. We open the forms to insert this notice.

ADULT CLASSES TAKE NOTICE

One of the most important elective courses for adults yet published in the church school periodicals is being released in the ADULT STUDENT during April, May and June. It bears the title, "Toward the Christian Ideal of Brotherhood." Dr. W. T. Watkins, of Emory University, is the writer. Every adult class interested in giving attention to the pressing problem of Christian social relations could make use of this splendid material with profit. Plans should be laid immediately for devoting three months of intensive thought to this important subject. "Toward the Christian Ideal of Brotherhood" offers one of the most promising opportunities to study



the duty of the church in relation to present-day social problems now available to adult classes in the church school.

Sample copies of the April issue of the ADULT STUDENT can be secured by writing to the Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tenn.

ABERDEEN DISTRICT MISSIONARY INSTITUTE

The Aberdeen District Missionary Institute met in Houston, February 26. Our presiding elder, Dr. W. P. Buhrman, had, as he always does, prepared a well arranged and interesting program.

The meeting opened with devotional service conducted by Rev. T. H. Dorsey.

The first topic on the program, "The Pastor and Missions," was ably discussed by Dr. H. F. Brooks.

Rev. G. H. Boyles, having attended the Washington Missionary Council, told in an interesting way of the impressions of this great meeting.

At eleven o'clock Dr. R. J. Parker, of Texas, brought to us a great and inspiring message on the mission work in Cuba. Those who heard Dr. Parker shall not soon forget it, while those who

failed to attend missed a rare opportunity.

The afternoon devotional service was conducted by Rev. J. M. Guinn.

Dr. V. C. Curtis gave a timely talk on the subject, "An Effective Program of Evangelism."

Mr. S. V. Wall, of Cleveland, spoke in the interest of the Lewis Hospital Fund.

The topic, "Benevolent Fund and World Redemption," was assigned to the laymen. Mr. I. J. Marrs and Mr. C. C. Bennett of Water Valley; and Mr. R. L. Pullen of Aberdeen, all gave interesting talks on this subject.

Dr. Buhrman gave a short, but interesting report of the work in the district. It is encouraging to note that nearly every phase of the work is in advance of this time last year, and especially the amount raised for benevolences. Twelve of the pastoral charges have already raised a part of their benevolent fund.

The meeting was well attended by both pastors and laity and a fine spirit prevailed.

At the close of the meeting Dr. Henry Felgar Brooks, of Tupelo, read the following resolutions which were unanimously adopted:

First—From what we have seen, heard and know of conditions, moral and religious, in our country today we are convinced that the primal need is a genuine revival of religion and that our pastors be urged to give themselves as never before to this end.

Second—We suggest to our pastors that a short era of development of the Missionary and Benevolent interests be continuously brought to our people by preaching on the subject, the distribution of literature and by three-minute speakers.

Third—We urge that on Easter Sunday every pastor take a Missionary offering, the same to be applied on our benevolences.

W. M. JONES, Secretary.

MISS AGNES MANSFIELD—AN APPRECIATION

My mind goes back to Arthur Henry Hallman. With all my heart I believe that the subject is just as great, and, if I were a Tennyson, this article, like his, might be immortal. It would be a great thing if we had Tennyson to preserve in verse the ideals and character of a noble life. I am trying to speak a few words in honor of Miss Agnes Mansfield. The papers have already carried articles concerning the tragedy of her passing, and I am coming now to speak of her in a little more definite way, from the standpoint of a minister. It is a rare privilege to be the pastor of a noble,

loyal, conscientious and fervent family. The Mansfields have been true to their church and this loyalty was concentrated in Miss Agnes, which was so ably brought out in the funeral sermon by Rev. W. M. Campbell and in the prayer of her pastor, Rev. R. A. Grisham. It is easy to preach and pray in an atmosphere redolent with Christian piety and devotion such as was manifested by the great host of friends gathered at our little church in Rome, Mississippi, to pay a last tribute. It was in this community Miss Mansfield was reared from childhood, and here her body rests while her soul basks in the sunlight of God's love. I would not dwell on the mysteries of death, but I can speak with confidence and with safety concerning the feeling that enveloped my own soul when I stood in the presence of her body. We do not mourn "as those who have no hope." If these words were ever alive, they were alive in this service. The mother was heard to say, "Yes, I know she was ready." Knowledge gives great comfort. May this comfort be lengthened to the end of life, and may the Lord's blessings be upon everyone who loved her.

R. T. HOLLINGSWORTH,
Pastor Methodist Church,
Tutwiler Charge.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson St., New Orleans

The New Orleans District Officers' Training Day was held in Rayne Memorial Church on February 13, with Mrs. J. W. Warren, the district secretary, presiding. The instructors for the day were Mesdames George Sexton, Jr.; R. W. Irvine, R. S. Crichlow, J. W. Warren, W. W. Holmes, W. L. Duren, C. C. Hightower and J. B. Pollard. Inspirational addresses were given by Mrs. George Sexton, Jr., and Deaconess Margaret Young, of St. Marks. Delegates from Algiers, Carrollton Avenue, Chalmette, Epworth, Felicity, First Church, Parker Memorial, Rayne Memorial, Second Church, St. Marks, Bogalusa, Covington, Pearl River and Slidell were present. A number of preachers were in attendance, including the new presiding elder, Rev. E. C. Gunn. The ladies of Rayne Memorial served a most appetizing luncheon at the noon hour.

* * *

The annual meeting of the Advisory Board of the McDonnell French Mission School was held recently at the School. The following were in attendance: Mrs. Geo. Sexton, Jr., Shreveport; Mrs. W. M. Ledbetter, Shreveport; Mrs. J. H. Chambers, Baton Rouge; Mrs. D. B. Carre, New Orleans; Rev. E. C. Gunn, New Orleans, and Miss Ella Hooper. Miss Hooper's report showed splendid work being done at this institution. She reported the repairs to the school building were completed. The building had been raised and a new foundation made. This improvement gives a large basement which is being used for a spacious recreational room and two additional class rooms. It is interesting to know that the boys of the school did all of the painting and laid the concrete floor of the basement under the direction of Mr. Claiborne Perillat, engineer in charge.

* * *

Mrs. George Sexton, Jr., Conference President, has recently returned from

Nashville, where she attended a meeting of the Candidate Committee of the Woman's Missionary Council.

* * *

Our Conference Secretary, Mrs. W. M. Ledbetter, was privileged to attend the meeting of the General Missionary Council of the Church which was held in Washington, D. C., in January. Mrs. Ledbetter represents the Louisiana Conference on the Board of Missions of the Church.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

SOME THINGS TO DO IN MARCH—

March is the last month of the first quarter, so begin to check your work.

1. Have you organized a spiritual life group?
2. Is the quarter's pledge "in hand?"
3. Are your children using the missionary unit?
4. Are you reading and planning the study of "Toward a Christian America?"
5. Have you presented the helpful information from the Bulletin? (Have you sent the name of your publicity superintendent to Mrs. Wilson?)
6. Have you sent in new subscribers and renewals to the "World Outlook" and did you observe "World Outlook Sunday" on February 16?
7. Have you presented World Peace? Interracial work? Did you observe the World Day of Prayer for Peace, February 28?
8. Have you sent a box to any of our Wesley Houses or to a superannuated preacher?
9. Have you visited the shut-ins or unchurched?
10. Have you sent the names of your auxiliary officers to the Conference officers?
11. Have an executive meeting the last week in March and see that ALL your reports correspond. (In your corresponding secretary's book you will find the blanks which each officer needs.)

Officers Training Day for the Hattiesburg District was held at First Church, in Laurel, with Mrs. E. A. Loftin, district secretary, presiding. A very inspiring meditation period was led by Miss Ann Deavours, returned missionary from

Mexico. Mrs. Loftin spoke of the work which the district had done, also that which had been neglected. She stressed the goal of each auxiliary to be missionary. A playlet, "Why the Missionary meeting was a failure," was given by the young woman's circle of the Broad St. auxiliary, Hattiesburg. At eleven o'clock group meetings were held. These were in charge of Mrs. E. A. Loftin, district secretary; Mrs. W. F. Mahaffey, Conference superintendent of study; and Mrs. P. Arrington, Conference superintendent of children's work. At noon a social hour, with a delicious lunch, was enjoyed. Mrs. Fred J. McDonald, superintendent of our orphanage, presented that work. "A most wonderful reference book" (the "World Outlook") was discussed by a number of women from the Sylvarena auxiliary. Mrs. Paul Arrington presented Christian Social Relations, stressing interracial work. Mrs. W. F. Mahaffey gave a review of our spring mission study book, "Toward a Christian America." "Miss Report"—a tragedy in four acts, was given by the Magee auxiliary. The day closed with a consecration service conducted by Mrs. W. M. Williams.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

MARCH PROGRAM OF WORK—

1. Study of Stewardship.
2. Conference delegate elected and name sent to Mrs. W. A. Moore, Winona, Miss.
3. Life Memberships asked for.
4. Report on Outlook campaign.
5. Christian Social Relations (see Council superintendent's letter).
6. Pledges paid in full for QUARTER.
7. Bible Study.
8. Outlook program.
9. Presentation of Bulletin.
10. Executive Committee meeting and reports mailed to Conference officers by April 1.

The Smithville Missionary Society entertained with a Saint Valentine's Day party. The ladies of all the five churches of the charge were honored on this occasion, and as special guests the Mission Study leaders from the nine circles of the Amory M. E. Church were invited.

Prayer was offered by Mrs. G. A. Baker, president of the Smithville Society, and Mrs. John Booker welcomed the visiting ladies. Mrs. M. T. Cox, publicity chairman, in a few remarks, introduced the new mission study book, the dramatization of which was the main entertainment of the afternoon.

Mrs. Phelan Parrish, Mission Study leader for the Smithville Society, had prepared through careful study, the dram-

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atization of this book. It was capably written and beautifully presented by the Smithville ladies.

The setting was an old-fashioned parlor scene, which had chairs arranged for the entertainment of "Granny's" missionary society. Through an entrance from the right came an old, bent woman in her finest Sunday taffeta of black with dainty shawl draped about her silver locks and over her stooped shoulders. She busied herself with tidying up the room, and explained to the audience that she was expecting company. This character was portrayed by Mrs. Parrish. In rushed

her charming young granddaughter, Fay, (Mrs. Earl Goddard), who dropped down to have Granny explain some perplexing problems about Missions in which she had recently become interested. She wanted to know all about Missions from the beginning, and she knew that was the topic closest to the heart of "Granny," and that she could explain. Then it was Granny drew her perplexed granddaughter to a chair beside her and, between questions from the interested granddaughter, told "The Beginning of Missions." Just as she finished telling Fay "What It All Means," she glanced out the window and saw the ladies arriving for the Missionary Society. Of course she invited Fay to remain, meet the ladies and listen to the program. After the greetings and all the visitors had been seated "Granny" as leader, called on each lady for the topics as they appear in the book. After the last chapter had been explained, Mrs. Cox presented the posters. A large poster, which she had made and painted in colors, represented the whole book. This she called "The Way of the Cross." This was a long road. The Beginning of Missions was represented by a copy of the painting "Pioneer Days" placed at the beginning of the road in the lower right of the poster. By the side of the road, about the middle of the poster, was a signboard with a hand pointing up to the end of the road. The sign read "To Christian America." At the upper left, at the end of the road, was a large golden cross radiating its beams all down the road, thus showing all branches of Missions lead to the cross. "Granny" then called on Mrs. Valentine Black for the devotional, the subject of which was the command of Jesus "Go ye into all the world."

Mrs. Baker then invited the ladies to the parsonage to see the new furniture for the living room, which the ladies of the charge had recently purchased.

CARROLLTON AVENUE METHODIST CHURCH

Carrollton Avenue Methodist Church in New Orleans has just completed the celebration of her Golden Jubilee. The month of February was given over to the event, with Bishop Hoyt M. Dobbs and three former pastors as guest speakers at the Sunday morning services and special programs at the evening services.

February 2, Rev. W. W. Holmes, pastor at Carrollton in 1904-07, now pastor of Rayne Memorial Church in New Orleans, preached on "Ebenezer." The evening service was in charge of the Young People's Division of the Church School,

with reports from the Memphis Conference.

February 9, Rev. H. L. Johns, (1928-31), presiding elder of the Monroe District, preached on "Voices That Challenge." The evening service was one of Praise and Thanksgiving.

February 16, Dr. Franklin N. Parker (1888-91), of Emory University, preached on "The Witness of the Church." The evening service was in charge of the laymen of the church.

February 23, Bishop Hoyt M. Dobbs, presiding bishop of the Louisiana, Mississippi and North Mississippi Conferences, presented a message on "The Church in a New Age." At the evening service a pageant, "The Gifts of the Years," brought the celebration to a close.

A birthday party, a social gathering and entertainment for the members and friends of the church, was given on February 14, which was the actual fiftieth anniversary of the dedication of Carrollton Church by Bishop John C. Keener.

It was a wonderful season of spiritual celebration and refreshment, and Carrollton Church, as she stands at the threshold of a new half-century of service to God, will remember many of the inspiring thoughts of the guest speakers, but especially one of Bishop Dobbs: "We will walk the pathway toward the future, in the light-rays from the past."

H. J. THOMPSON.

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Ask Your Doctor and Find Out

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You can get Genuine Bayer Aspirin at any drug store — simply by asking for it by its full name, BAYER ASPIRIN. Make it a point to do this — and see that you get what you want.

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Christian Education

CHURCH SCHOOL LESSON, MARCH 8.

By Rev. J. R. Countiss, D. D.

JESUS TEACHES NEIGHBORLINESS

This "lawyer" was a scribe whose business it was to copy and to interpret the law of Moses. He tested Jesus by asking the greatest question man may consider. Like others, his need was not for more knowledge so much as for more effective use of the knowledge he already had. The tester was answered with a test: "How readest thou?" The law was clear and authoritative. All sorts of loopholes could be made by its interpretation at the hands of those who desired to evade its implications. In reply, the

scribe promptly quoted what has always been regarded as the greatest of the commandments, the epitome of them all. The essence of religion is love for God, fervent, strong, intelligent, love with the whole being. Convincing evidence of such love is shown only by love to one's neighbor. Jesus gave endorsement to the answer of the scribe by saying, "this do, and thou shalt live." So simple is the way of salvation, though it is often made complex and difficult by those whose business it is to make it clear. In this respect, the scribes are not without successors.

The questioner sought to vindicate his first question with another: "Who is my neighbor?" Here is where the authorities differed in interpretation. Did "neighbor" mean one living next door? A member of one's own church? One of the same tribe or nation? Practically, it was made to mean one who could return with interest any favor bestowed. The interpretation of Jesus did not destroy the law, but expanded it beyond the dreams of the scribes. It broke all limits of provincialism and gave neighborliness a universal horizon. Love is not local but cosmic. It knows neither latitude nor longitude as limits of its ministry to want or suffering.

All external and artificial ties and obligations fail, whether racial, ecclesiastical, or fraternal. Love never faileth. Priest and Levite, churchman and fraternity brother will pass by on the other side unless impelled by an inner regard for human need. Such compassionate love drew Jesus to minister to publicans and sinners, to thieves and harlots. Perhaps the greatest modern sin is our failure to love the unlovely, to feel that they are our neighbors. We must learn to company with them without condoning their sins; to condemn the deed without despising the doer.

Neither pride nor prejudice prevented the scribe from approving mercy as an evidence of neighborliness. His hope of eternal life depended on his doing likewise. So does ours. Jew and Samaritan were untouchables to one another, but this Samaritan, hastening on a journey and already in foreign territory, halted at the sight of a needy Jew, used such remedies as he had for his relief, took him to an inn and provided for his care till he could care for himself. That's a neighbor for you! This parable of the Good Samaritan is a pearl among pearls, second only to the parable of the Good

Father. It was a great day when this lawyer questioned Jesus. He not only heard a great message, but he talked with the Good Samaritan himself!

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 28, 1936, 9 a. m. All applications to be considered by the board at its annual meeting must be in the hands of the secretary on or before March 31.

T. D. ELLIS, Secretary.

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You can now make at home a better gray hair remedy than you can buy by following this simple recipe: To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it yourself at very little cost. Apply to the hair twice a week until the desired shade is obtained. Barbo imparts color to streaked, faded or gray hair, making it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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AMORY, MISS., CHURCH BURNS

Dear Dr. Duren: Tragedy struck again in our congregation and community on the morning of February 26, about three o'clock, when it was discovered that our church building was on fire. The main building and the church school annex were completely destroyed. Nothing was saved except two old pianos and some small chairs and tables from the Beginners' department. Brother George's library was lost, also the pipe organ which was installed only a year and a half ago, new carpet, new hymnals, and new communion service bought just before Conference, were destroyed. The communion service was used only twice.

Ten years ago, January 11, 1926, our church was completely destroyed in the same manner.

Our spirits are crushed but not broken. We have already made plans to rebuild at the very earliest possible time. In the meantime, our services will be held in the high school building.

The people of the other churches have been most gracious to us. Pray for us that we may have divine guidance in the task before us.

MRS. W. L. UNDERWOOD.

NOTICE

To the Methodists of North Mississippi

An honored superannuate minister in our church is the Rev. E. C. Sullivan, of Booneville. Some years ago Brother Sullivan's home was destroyed by fire. A small amount of insurance carried was barely sufficient to liquidate certain indebtedness on the home. The house he now occupies was sold recently and it will be necessary for him to soon move out. He has no where to go. Neither house nor rooms are to be had and a grave situation confronts him.

His Booneville friends are seeking to raise a sum of money sufficient to construct a three-room cottage for him and Mrs. Sullivan on the lot on which his home burned. He still owns this lot.

Our church in Booneville is heavily burdened with debt and for that reason our people will not be able to make as generous contribution to this cause as would be speedily forthcoming were conditions otherwise. We have thought that possibly some good Methodists might want to lend to this faithful old soldier of the Church and his good wife a help-

ing hand in this crucial hour.

Any sum, however small, will be gratefully accepted. Mr. Joseph E. Young, Booneville, Miss., is treasurer of this fund.

P. F. LUTER, Pastor,
Booneville Methodist Church.

ALBERT LUTZ IS ELECTED PRESIDENT OF STATE CONFERENCE

At the conference held in Shreveport, La., on February 21-23, at Centenary College, the Louisiana Methodist Young People's Conference elected Albert Lutz president, and decided to hold its next meeting at the Carrollton Church, New Orleans, La.

The principal speaker for the conference was Dr. William Akin Smart of the Candler School of Theology, Emory University, Georgia, who lectured on "Building a Christian Philosophy of Life." On Saturday, discussion groups led by leaders of college youth from all over the state proved to be a very interesting part of the assembly.

Upon arriving at Centenary College on Friday afternoon, the delegates registered at the Colonial Home. Following registration and open house, the delegation had a short social (get acquainted) hour, a short worship service under the direction of Paul Entriken, and an address by Dr. Smart.

On Saturday morning following a short worship period an assembly again heard Dr. Smart and immediately following, divided into groups for the discussion of various problems of student action on the college campuses. After this the delegation assembled in the chapel where an open forum was led by Dr. Harvey C. Brown, director of the Wesley Foundation, General Board of Christian Education, M. E. Church, South, Nashville, Tenn.

In the afternoon a second session of the discussion groups was held, immediately followed by a business meeting at which the officers for the next conference year were elected. They are as follows:

Albert Lutz, Louisiana State University, president.

Maxine Ellard, Louisiana Tech, vice-president.

Marian Agate, Southwestern, secretary-treasurer.

Leo Cowley, Louisiana State Normal, publicity superintendent.

Brief reports were also made by the secretaries of the discussion groups.

Following a banquet, under the direction of Thesta Walker, the delegates were invited to hear the debate between Centenary College and Emory University.

On Sunday morning there was an im-

pressive communion service at which two students gave talks on "What My Religion Means to Me." This was followed by the closing address delivered by Dr. Smart.

Plans are being made for the conference in New Orleans next year, and the expectations are that this will be the largest and finest assembly of Methodist students in Louisiana.

SUGGESTIONS

Dear Dr. Duren: I am wondering if the old idea of a junior preacher might not be revived with profit to some of our younger men, just entering the itinerancy, or would it be advisable to include in our church schools some instruction in Methodist Polity, Church Architecture, and Ministerial Ethics?

I am led to ask this question in view of some recent experiences, in succeeding some of the young brethren. For example, one brother permitted the board to fill a vacancy at any time there happened to be one, not waiting for the action of the quarterly conference. And every organization of the church and important committee was headed by some one not a member of our church and in some instances not a member of any church; who just happened to be working in his church, and did not have the interest of our church and in some instances any church at heart. With a succession of these "boys," there is no church consciousness and it is hard for one who has been doing things according to our way to fit in, without some antagonism on the part of those who have been doing things "just any old way."

Our institutions and benevolences mean very little or nothing because of such training and-teaching.

And some of them certainly could or ought to be taught about building a building. It is a pity to handle the Lord's business so that every time any one refers to the matter they must apologize for their youth. And this happens more than once.

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Dan. 12:3—They that turn many to righteousness (shall shine) as the stars forever and ever.

What a figure! What magnitude! What flaming glory! What power! The New Standard Encyclopedia sets forth some interesting things about stars: "Stars twinkle, but planets do not. Many of the stars are larger and much hotter than the sun. Six or seven thousand stars are visible to the average eye. About 2,500 are visible at any one time. About 100,000 stars may be seen with a common opera glass. A telescope forty inches in diameter reveals possibly 100,000,000 stars. Arcturus is the nearest of the stars. Arcturus is estimated to be 1,500,000 times as far away as the sun; it has a diameter of 71,000,000 miles and its bulk is 551,000 times that of the sun." Observatories with their sensitive apparatus focused the light from Arcturus

and flooded the World's Fair grounds at Chicago with light each night.

To consider the distance and the magnitude of Antares and Betelgeuse staggers the imagination.

Yet a big figure is necessary to illustrate the value of soul-saving. Jesus asked, "What would it profit a man to gain the whole world and lose his own soul?" If one soul is of such sublime and eternal worth, we are not surprised that the inspired writer would thus speak of the incomparable reward of turning persons from evil.

Stars shine brightly. So the soul winner illumines life. Without this light, the lost sinner would be helpless.

Stars can be seen afar. Even so the soul winner cannot be forgotten when time and distance separate.

Suns (stars) give light, but also warmth and heat. They make possible vegetation and flowers. Soul winners bring to human hearts the grace of God that warms and strengthens and gives beauty to character.

There can conceivably be a limit to the shining of the stars. But the soul winner shines "forever and ever."

Andrew still appeals to us because he found "his own brother Simon and he brought him to Jesus." Peter still helps us because Spirit-filled, he turned many to righteousness. Paul never swerved from soul-winning. Even in the Philipian prison, he called on the penitent jailer to "believe on the Lord Jesus Christ."

Multitudes still need to be "TURNED" to righteousness. They are sinners and therefore away from God. They will change the direction in which they are moving when we point them to Jesus. Then "sanctify the Lord in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15).

Soul winning helps you as well as others. It calls out your best. It gives radiance to your own life. It enables you to shine "as the stars forever and ever."

PRAYER

Our Father, we are saved to serve. Help us to witness effectively for Thee. We realize that while we make the efforts, only the Holy Spirit can cleanse hearts and only Christ can atone for sin. Therefore we tarry in prayer that God may reach others through us. In Jesus' name we dedicate our lives to Thee.

REV. JAMES V. REID IN McDONOGHVILLE

Rev. James V. Reid landed Monday, March 2, in New Orleans, after an extensive preaching mission to the youth of Panama and Cuba. He is conducting a revival at McDonoghville Methodist Church, beginning March 4, until the 16th. Rev. Mr. Reid needs no introduction to Louisiana Methodist youth. He tells of thrilling experiences in his travels and work with the Cholo and San Blas Indians in the interior of Panama, and he has some interesting moving pictures taken while there. His friends in this section of our church will hear gladly of his presence in McDonoghville.

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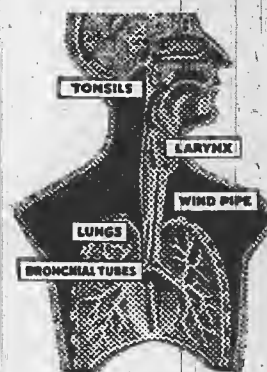
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Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely

let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.
METAL SPONGE SALES CORP., Philadelphia

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METAL SPONGE

Stops COUGHS quicker, by "Moist- Throat" Method



THOUSANDS of tiny moisture glands in your throat and wind-pipe dry or clog when you catch cold. Their secretions often turn to thick phlegm which irritates your throat... and makes you cough.

Pertussin stimulates the throat and bronchial glands.

Moisture starts flowing to protect and soothe your tissues naturally. Sticky and infectious phlegm loosens and then can be "raised"—cleared away!

Over 1,000,000 doctors' prescriptions were filled for Pertussin in one year, according to Prescription Ingredient Survey issued by American Pharmaceutical Assn.

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

In Memoriam

MRS. R. H. BAMBURG

Mrs. R. H. Bamburg, the wife of Rev. R. H. Bamburg, an honored member and superannuate of the Louisiana Conference, passed to her eternal reward last Sunday, the 23rd, at ten o'clock at the Highland Sanitarium. She was laid to rest in the old Armestead Chapel cemetery Monday the 24th, Rev. J. C. Price and Rev. R. H. Staples holding the services.

Sister Bamburg was born in Red River Parish, June 15, 1878, she was fifty-seven years, eight months and eight days old.

She was married to R. H. Bamburg December 29, 1895. To this union was born five children, all left to mourn her loss: H. L. Bamburg, Houston, Texas; Mrs. R. M. Frank, Beelplain, Minn.; Mrs. Paul Burton, Oil City, La.; Mrs. W. K. Pepper, Goodpine, La.; and Shule Bamburg, Coushatta, La.

Sister Bamburg was converted in early life and joined the Methodist Church at Old Armestead Chapel, and lived a consistent Christian life from her conversion till her passing.

She was the main stay of her husband in his ministry, she never tired in the work of the church, and the ministry of her devoted husband was made stronger by her untiring devotion to the church.

She was a devoted wife and mother. She lived to make a perfect outlay of her life in the rearing of her children, they were much devoted to her, and are left to mourn her loss, but will crown her memory with the splendid character which their mother had untiringly built into them. It would be hard to find a more true and devoted wife than she was, in this shall come many pleasant recollections to her bereaved husband, that will be a support to him, as he shall continue on in life trying to do good.

Our prayers and sympathy are for the

How CARDUI Has

Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use. Adv.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

bereaved family, and we can only point them to God who in some measure can heal broken hearts.

A devoted friend,

J. C. PRICE.

MRS. JOSEPHINE LEE DOUGHTY

Mrs. Josephine Doughty was born January 26, 1864, and died February 9, 1936. She was the mother of nine children. Five girls and four boys. Two of these have gone to that home above, seven are living, four girls and three boys, and eleven grandchildren, also a sister and a brother, Mrs. Robert Easeley, Tangipahoa, La., and Mr. Gordan Lee, Galveston, Texas.

She joined the Methodist Church early in life and lived a consistent Christian life. She was faithful unto death and will receive a crown of life. She was the most patient person I ever knew.

Space will not permit writing all the worthy things that could be written about the beautiful Christian life of Mrs. Doughty.

Her church lost a faithful, loyal and consecrated member. She reared a large family of children and always held her church before her children as a safe guide for the rule practice of their life.

The community lost a kind and gracious neighbor. She was always willing to do her full part, to assist and help any one in distress, or trouble. She played the real part of a good Samaritan. To know her was to love her and she was loved by all who knew her.

She was a devoted wife, and looked after every interest of her husband, Geo. B. Doughty, who died several years before she did.

A tender and loving mother, who devotedly looked after the interest of every child in the home. She was a real home-builder, here she was at her best, manifesting patience and indulgence only as a mother of her type could. Every child was a precious jewel, she was a diamond whose lustre shone above them, and she was one of God's own precious jewels when he gathered her home.

The funeral services were conducted by her pastor, Rev. C. M. Morris, at the Methodist Church in Greensburg, assisted by Rev. L. B. Jones, pastor of the Greensburg Baptist Church, and Rev. B. D. Watson, of Pleasant Hill, La.

She is survived by the following children: Mrs. B. D. Drumwright, Holden, La.; Mrs. C. W. Bridges, Kentwood, La.; William A. Doughty, Hammond, La., Rt. 1; Mrs. Sam Frey, Amite, La.; Mrs. Willie Redden, Darlington, La.; J. B. Doughty, Greensburg, La.; Flavis E. Doughty, Greensburg, La.

May God's comforting spirit abide with you children. God is, "Too wise to err, too good to be unkind."

B. D. WATSON.

Pleasant Hill, La.

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with

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Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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Pat on gently! Don't rub!

SLOAN'S LINIMENT

LOUISIANA CONFERENCE

Baton Rouge Dist.—Second Round

St. Francisville, at New Hope, Mar. 8, 11 a.m.; Q. C., 2 p.m.
 Jackson, at Ethel, Mar. 8, 7:30 p.m.; Q. C., 7:30 p.m.
 Zachary, at Zachary, Mar. 15, 11 a.m.; Q. C., 3 p.m.
 Keener Memorial, at Keener Memorial, Mar. 15, 7:30 p.m.; Q. C., Mar. 18, 7:30 p.m.
 Pine Grove, at Killian, Mar. 22, 11 a.m.; Q. C., 1:30 p.m.
 Istrouma, at Istrouma, Mar. 22, 7:30 p.m.; Mar. 25, Q. C., 7:30 p.m.
 Amite, at Amite, Mar. 29, 11 a.m.; Q. C., 2 p.m.
 Kentwood, at Kentwood, Mar. 22, 7:30 p.m.; Mar. 29, Q. C., 4 p.m.
 Hammond, at Hammond, Apr. 5, 11 a.m.; Q. C., 2 p.m.
 Gonzales, at New River, Apr. 12, 11 a.m.; Q. C., 2 p.m.
 First Church, B. R., at First Church, Apr. 12, 7:45 p.m.; Apr. 15, Q. C., 7:45 p.m.
 Denham Springs, at Live Oak, Apr. 19, 11 a.m.; Q. C., 2 p.m.
 Walker, at Friendship, Apr. 19, 7:30 p.m.; Q. C., 4 p.m.
 Springfield, at Maurepas, Apr. 26, 11 a.m.; Q. C., 3 p.m.
 Ponchatoula, at Ponchatoula, Apr. 26, 7:30 p.m.; Q. C., 7:30 p.m.
 Clinton, at Clear Creek, May 3, 11 a.m.; Q. C., 3 p.m.
 Plaquemine, at Plaquemine, May 3, 7:30 p.m.; Q. C., 7:30 p.m.
 Baker, at Deerford, May 9, 11 a.m.; Q. C., 2 p.m.
 Natchez, at Wesley, May 10, 11 a.m.; Q. C., 2 p.m.
 Angie, at Angie, May 17, 11 a.m.; Q. C., 2 p.m.
 Franklinton, at Franklinton, May 17, 7:30 p.m.; Q. C., 7:30 p.m.
 Lott, at Rosedale, May 24, 11 a.m.; Q. C., 2 p.m.
 Greensburg, at Wesley, May 31, 11 a.m.; Q. C., 2 p.m.

The Baton Rouge district conference will meet at Keener Memorial Methodist Church, South, in Baton Rouge, May 21-22, 1934. The first day of the conference will be given over to the interests of Christian education in the district.

J. HENRY BOWDON, P. E.

Monroe District—Second Round

First Church, March 1, p.m.; Q. C., April 6, p.m.
 Sterlington and Marion, at Sterlington, March 8, a.m.; Q. C., 2 p.m.
 Bastrop, March 8, p.m.; Q. C. after preaching.
 Delhi-Crowville, at Delhi, March 22, a.m.; Q. C. 2 p.m.
 Wisner, March 29, a.m.; Q. C., 2 p.m.
 Rayville, March 29, p.m.; Q. C. after preaching.
 Lake Providence, April 5, a.m.; Q. C., 2 p.m.
 Gilbert, at Boeuf Prairie, April 12, a.m.; Q. C., 2 p.m.
 Winnsboro, April 12, p.m.; Q. C. after preaching.
 Oak Grove, April 19, a.m.; preaching and Q. C. at Locust Grove Church, 2:30 p.m.
 Mangham, at Union, April 26, a.m.; Q. C., 2 p.m.
 West Monroe, April 26, p.m.; Q. C. after preaching.
 Tallulah, May 3, a.m.; Q. C., 2 p.m.
 Oak Ridge, at Fairbanks, May 3, p.m.; Q. C. after preaching.
 Bonita, at Jones, May 10, a.m.; Q. C., 2 p.m.
 Mer Rouge, at Collinston, May 10, p.m.; Q. C. after preaching.
 Waterproof, at St. Joseph, May 17, a.m.; Q. C., 2 p.m.
 Gordon Avenue, May 17, p.m.; Q. C. after preaching.
 Pioneer, at Floyd, May 24, a.m.; Q. C., 2 p.m.
 District Conference at Mangum, Tuesday, May 19, 9 a.m.

H. L. JOHNS, P. E.

Ruston District—Second Round

Bernice and Farmerville, at Farmerville, March 8, a.m.
 Arcadia, March 8, p.m.
 Clay, at Quitman, March 15, a.m.

Hodge, March 15, p.m.
 Athens, at Athens, March 22, a.m.
 Homer, March 22, p.m.
 Cotton Valley and Springhill, at Springhill, Mar. 29, a.m.
 Haynesville, March 29, p.m.
 Bienville Ct., at Burke Place, April 4, a.m.
 Bienville, April 4, p.m.
 Simsboro, at Salem, April 5, a.m.
 Claiborne-Eros, at Claiborne, April 5, p.m.
 Ruston, April 6, p.m.
 Haughton, at Pleasant Valley, April 12, a.m.
 Minden, April 12, p.m.
 Choudrant, at Beulah, April 18.
 Dubach, at Harmony Chapel, April 19, p.m.
 Calhoun and Downsville, at Calhoun, April 19, p.m.
 Lapine, at Frantom Chapel, April 25, p.m.
 Sibley, at Sibley, April 26, a.m.
 Ringgold, at Rocky Mount, April 26, p.m.
 The Ruston District Conference will meet in Farmerville, La., 9 o'clock a.m., April 28. The Conference will meet only one day.

LOUIS HOFFPAUIR, P. E.

MISSISSIPPI CONFERENCE

Brookhaven District—Second Round

Hazlehurst, March 1, 11 a.m.; April 17, 7:30 p.m.
 Georgetown, at Oma, March 1, 3 p.m., followed by Q. C.
 Brookhaven, March 1, 7 p.m.; May 11, 7:30 p.m.
 Magnolia, March 8, 11 a.m., followed by Q. C.
 Pearl River Avenue, March 8, 7 p.m.; April 20, 7:30 p.m.
 Prentiss, at Bassfield, March 15, 11 a.m., followed by Q. C.
 Monticello and P. G., at Tilton, March 15, 3 p.m., followed by Q. C.
 Utica, at Bear Creek, March 22, 11 a.m., followed by Q. C.
 Gallman, at Bethesda, March 22, 3 p.m., followed by Q. C.
 Meadville and Bude, at Quentin, March 29, 11 a.m., followed by Q. C.
 LaBranch and Fernwood, at LaBranch, March 29, 7 p.m.; April 6, 7:30 p.m.
 Crystal Springs, Apr. 5, 11 a.m.; Apr. 13, 7:30 p.m.
 Scotland, at Galatia, April 5, 3 p.m., followed by Q. C.
 Summit and Topisaw, at Topisaw, April 12, 11 a.m., followed by Q. C.
 Osyka, at Osyka, April 12, 3 p.m.; 7:30 p.m.
 Centenary, McComb, April 19, 11 a.m.; May 4, 7:30 p.m.
 Adams, at Ebenezer, April 19, 3 p.m., followed by Q. C.
 Bayou Pierre, at Center Point, April 26, 11 a.m., followed by Q. C.
 Barlow, at Bethel, April 26, 3 p.m., followed by Q. C.
 Silver Creek, at Silver Creek, May 3, 11 a.m., followed by Q. C.
 Wesson, at Beauregard, May 3, 7:30 p.m.; May 12, 7:30 p.m.
 Harrisville, at Rexford, May 6, 10:30 a.m., followed by Q. C.
 Tylertown, May 10, 11 a.m., followed by Q. C.
 Foxworth, at Hopewell, May 10, 3 p.m., followed by Q. C.
 District Conference convenes at Hazlehurst, April 16-17, beginning Thursday at 9:30 a.m. Pastors will please have completed list of delegates in hands of presiding elder and Rev. R. H. Clegg ten days before the session opens.

CHARLES W. CRISLER, P. E.

Seashore District—Second Round

Saucier, at Saucier, March 8, 11 a.m.; 1:30 p.m.
 Brooklyn and Bond, at McLaurin, March 8, 4 p.m.; 7:30 p.m.
 Lumberton, March 15, 11 a.m.
 Epworth-Wesley, at Wesley, March 15, 7:30 p.m.
 Lucedale, March 29, 11 a.m.
 Pascagoula, March 29, 7:30 p.m.
 Wiggins, April 5, 11 a.m.; 1:30 p.m.
 Mentor, at Antioch, April 5, 4 p.m.; 7:30 p.m.
 Coalville, at Poplar Head, April 12, 4 p.m.; 7:30 p.m.
 Bay St. Louis, April 19, 11 a.m.
 Handsboro and Second Church, at Handsboro, April 19, 7:30 p.m.
 Purvis, at Purvis, April 22, 7:30 p.m.
 Columbia, April 26, 11 a.m.; 1:30 p.m.
 Oloh, at Oloh, April 26, 4 p.m.; 7:30 p.m.
 Poplarville, April 27, 7:30 p.m.
 Picayune, April 29, 7:30 p.m.
 Ocean Springs, at North Biloxi, May 3, 11 a.m.; 2 p.m.
 Kreole, at Orange Grove, May 3, 7:30 p.m.
 Carrier, at Wesley Chapel, May 10, 11 a.m.
 Logtown, May 10, 7:30 p.m.
 Moss Point, May 12, 7:30 p.m.
 Biloxi-Main St., May 13, 7:30 p.m.
 Gulfport-First Church, May 14, 7:30 p.m.
 Long Beach, at Pass Christian, May 15, 7:30 p.m.
 Vancleave, at Mt. Pleasant, May 17, 11 a.m.
 Americus, at Refuge, May 23, 11 a.m.
 Escatawpa, at Hurley, May 24, 11 a.m.
 Leakesville, at Winbourne Chapel, May 24, 4 p.m.
 District Conference will meet at Purvis, April 23, 10 a.m. Pastors will please have delegates elected and send names to Rev. W. H. Saunders, and to me, not later than April 15.

L. J. POWER, P. E.

Vicksburg District—Second Round

Centerville, March 8, 11 a.m.; 2 p.m.
 Yazoo City, March 15, 11 a.m.; 2 p.m.
 Eden, at Lenton, March 15, 3:30 p.m.; 7 p.m.
 Edwards, at Lenton, March 22, 11 a.m.
 Oak Ridge, at Bovina, March 22, 3 p.m.
 Vicksburg, Gibson Memorial, March 22, 7:30 p.m.; April 22, 7:30 p.m.
 Gloster, at Union, March 29, 11 a.m.; 1:30 p.m.
 Hermanville, at Sarepta, April 5, 11 a.m.; 1:30 p.m.
 Port Gibson, April 5, 4 p.m.; 7:30 p.m.
 Woodville, April 8.
 Mayersville, at Valley Park, April 12, 11 a.m.; 1 p.m.
 Rolling Fork and Cary, at Rolling Fork, April 12, 7:30 p.m.; May 18, 4 p.m.
 Louise and Holly Bluff, at Holly Bluff, April 12, 11 a.m.; 1:30 p.m.
 Silver City, at Carter, April 19, 4 p.m.; 7:30 p.m.
 Nebo, at Oak Grove, April 26, 11 a.m.; 1:30 p.m.
 Roxie, at McNair, April 26, 1:30 p.m.
 Fayette, May 3, 11 a.m.; 2 p.m.
 Lorman, May 3, 4 p.m.; 7:30 p.m.
 Washington, May 10, 11 a.m.
 Natchez, May 10, 4 p.m.; 7:30 p.m.
 Sattalia, May 17, 11 a.m.
 Angulla, May 24, 11 a.m.
 The Vicksburg District Conference will be held in Yazoo City, April 29-May 1. Pastors are requested to elect delegates by April 5, and send names of delegates to Rev. J. B. Cain, Yazoo City, and also to the presiding elder Vicksburg Miss.

H. A. GATLIN, P. E.

NORTH MISSISSIPPI CONFERENCE

Corinth District—Second Round

Hickory Flat Ct., at Bethel Church, March 1, 11 a.m.; 1:30 p.m.
 Potts Camp Ct., at Cornersville Church, March 6, 11 a.m.; 1:30 p.m.
 Blue Mountain Ct., at Blue Mountain Church, March 8, 11 a.m.; 1:30 p.m.
 Belmont Ct., at Old Bethel Church, March 11, 11 a.m.; 1:30 p.m.
 Myrtle Ct., at Glenfield Church, March 21, 11 a.m.; 1:30 p.m. Preaching at Myrtle Church, Sunday, 11 a.m., March 22.
 Rienzi Ct., at Pisgah Church, March 29, 11 a.m.; 1:30 p.m.
 Marietta Ct., at Mount Nebo Church, April 1, 11 a.m.; 1:30 p.m.
 New Albany Ct., at Union Hill Church, April 4, 11 a.m.; 1:30 p.m.
 Sherman Ct., at Bethel Church, April 5, 11 a.m.; 1:30 p.m.
 Kossuth Ct., at Wesley Chapel, April 8, 11 a.m.; 1:30 p.m.
 New Albany, April 12, 11 a.m.; 2 p.m.
 Tishomingo Ct., at Paradise Church, April 15, 11 a.m.; 1:30 p.m.
 Corinth, South Side, April 15, 7 p.m.
 Oxford, April 19, 11 a.m.; 1:30 p.m.
 Iuka Ct., at Harmony Church, April 22, 11 a.m.; 1:30 p.m.
 Iuka, April 22, 7 p.m.
 Watford Ct., at Harris Chapel, April 25, 11 a.m.; 1:30 p.m.
 Abbeville Ct., at Mt. Zion Church, April 28, 11 a.m.; 1:30 p.m.
 Holly Springs, April 26, after the evening service.
 Guntown Ct., at Pleasant Valley Church, April 28, 11 a.m.; 1:30 p.m.
 Baldwin and Wheeler Ct., at Wheeler Church, April 29, 11 a.m.; 1:30 p.m.
 Goodwill Mission, at Paul's Chapel, April 30, 11 a.m.; 1:30 p.m.
 Burnsville Ct., at Hebron Church, May 2, 11 a.m.; 1:30 p.m.
 Corinth Ct., at Box Chapel, May 3, 11 a.m.; 1:30 p.m.

District Conference will be held May 7-8. The place to be named in the near future.

J. D. WROTON, P. E.

Greenwood District—Second Round

Schlatter and Price Memorial, at Schlatter, March 9, p.m.
 Poplar Creek, at Bethel, March 7, all day.
 Duck Hill, at Gore Springs, March 8, all day.
 Valden and West, at West, March 8, p.m.
 Drew, March 11, p.m.
 Acona, at Bowlinggreen, March 15, all day.
 Black Hawk, at Colla, March 22, all day.
 Winona Ct., at Columbiana, March 29, all day.
 Carrollton, at McCaskey, March 29, p.m.
 Ruleville and Doddsville, at Ruleville, April 1, a.m.
 Tutwiller, at Rome, April 5, p.m.
 Ebenezer, at Liberty, April 8, all day.
 Lexington, April 8, p.m.
 Itta Bena, April 12, a.m.
 Webb and Sumner, April 12, p.m.
 Kilmichael, at Kilmichael, April 15, p.m.
 Minter City and Glendora, at Minter City, April 19, a.m.
 Tchula and Cruger, at Cruger, April 19, p.m.
 Swiftown, April 29, p.m.
 The District Conference will be held at Carrollton, May 5 and 6.

A. T. McILWAIN, P. E.

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 hasten healing—help
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NEW ORLEANS Christian Advocate

Vol. 83—No. 11.

NEW ORLEANS, LA., THURSDAY, MARCH 12, 1936.

Whole No. 4173.

JOHN WESLEY GILBERT



As the representative of the Colored Methodist Episcopal Church, he went with Bishop Walter R. Lambuth to the Belgian Congo to explore the field with reference to a Mission in Africa.



Wallet of the Week



STAMP COLLECTING, which began as a pastime, has become with many a vocation and with, not a few, a passion. In nearly all countries, the stamps present a portrait gallery of national heroes, and in some instances they reflect the religious allegiance of the people. Such is particularly true of Mohammedan countries. It is said that the portrait of Jesus appears twenty-two times in the stamps of thirteen nations and one province. He appears fourteen times as a babe, three times as a boy, four times as a man, and a stamp of the Saar province exhibits him as the dead Christ removed from the cross.

* * *

CHURCH PERIODICALS have had no easy time in recent years, a fact variously interpreted and always colored by the viewpoint of the critic. It is, however, not an experience peculiar to the religious press. According to an exchange, Bezbozhnik, the official organ of Soviet Atheism, began with a circulation of 200,000 copies and it has dropped to 100,000 in a period of three years. The review, *The Anti-Religious*, which published 37,000 copies in 1931 had dwindled to 12,000 in 1934.

* * *

THE HONEY BEE AND ITS CULTURE has been an interesting occupation of men since the day that blind Huber discovered the secrets of the hive in the closing decade of the eighteenth century. The output of honey has been increased and the temper of the bees improved by crossing the species. The limitation of family units is effected by destroying queen-cells. Family arguments are avoided in the hive by removing the surplus queens with a quota of workers to a new hive. And down in Southern Rhodesia the stingless bee has become a reality, as evidenced by a swarm recently sent to the London Zoo.

* * *

A HOTEL IN OSAKA, Japan, has been "Bibled" with fifty English and fifty Japanese Bibles, according to a recent statement. The English edition was furnished by the Gideons, and those in Japanese by the British and Foreign Bible Society. The Osaka is a new, modern hotel of a western type. The providing of English and Japanese Bibles, according to the desire of the patron, is in thorough keeping with Japanese pride and Japanese courtesy; and the fact that the management feels it worthwhile to make such provision shows a recognition of Christian progress in that Empire of the Far East.

* * *

A MANUSCRIPT OF THE BIBLE dating from the second century, is reported to have been found in a book-shop in Cairo, Egypt. The document was

sent at once to Vienna where it is being studied with a view to determining its age and authenticity. The manuscript is said to include only the gospel of Matthew, the Epistles of St. Paul, and parts of the Old Testament. The rainless section of Egypt, its crocodile cemeteries, and its sand-covered tombs and temples are a treasure house from which priceless documents have been recovered in recent years.

* * *

A MOTORIST'S PRAYER, according to the *Christian Register*, follows: "Teach us to drive through life without skidding into other people's business. Preserve our brake lining, that we may stop before going too far. Help us to hear the knocks in our motors and close our ears to the clashing of other people's gears. Keep alcohol in our radiators and out of our stomachs. Absolve us from the mania of trying to pass the other automobile on a narrow road. Open our eyes to the traffic signs, and keep our feet on the brakes." Its sentiments embody good manners, good sense and good religion, and regard for its teaching would go far to make our highways safer.

* * *

THE STATE OF KENTUCKY is reported to have enacted, at the recent session of the legislature, the best bone-dry county option law which has been passed by any state since the repeal of the Eighteenth Amendment. A large measure of the credit for the achievement is said to have been due to the personal leadership of that editor and Christian citizen, Dr. Henry W. Bromley, and to the *Kentucky Statesman* which is published in Louisville. Certain wet newspapers of that state are credited with some denunciations of the new law, which amount to an encouragement of the law breaker. The people who were fooled once by such journalism are not likely to be fooled again, at least not this soon after their disillusionment.

* * *

NEW JERUSALEM is the name of a religious sect which has arisen in Poland. According to the *Jewish Chronicle*, which quotes an Apostle, the members of the new sect were members of the Russian Church until five years ago, and one day the Prophet Elijah appeared to a peasant woman, in the disguise of a peasant, and taught the people of the village of Zaztryca the new religion. It is claimed that Elijah still appears to the peasant woman and calls her "Mother of Zion." The fifteen hundred people numbered in the new religion claim to have been ordained by the Prophet to work for the deliverance of the Jews. Twelve "Apostles" have been appointed to propagate the new creed.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

MEN OF ONE WORK

The words of this classic phrase of Methodism do not mean, of course, that there are to be no incidental relations and results from ministerial labor, but they do indicate that there is a constant temptation to transgress at that point. The minister who is in daily contact with his people naturally comes to share their thinking and to feel the pressure of their problem; and it is easy for him to be drawn away from the loyalties through which he won their hearts. A glance at the sermon subjects from Sunday to Sunday will show to what extent pastors depart from their legitimate and exclusive field. In war times, they fall into the passion of the hour, and in times of social disturbance they surrender themselves to a discussion of semi-political issues. All such originates, no doubt, in a desire to promote the temporal well-being of the people for whom they are responsible and whose problems lie very close to the preacher's heart. The fault is not that they seek the betterment of the people, but that they reverse the process for securing that end. The gospel is the foundation of a social righteousness not to be had by bartering with the world. The British Wesleyans have a decided political bias, and their membership growth has not been very impressive. In the two years of our late war, we carried war plans and war feelings to the altars of our churches and our membership growth stopped. In 1928, our Church was drawn into a national political struggle. The social issue involved in that campaign was such that we could not avoid the conflict, but at the end of four years of contest, the membership of the Church was eight thousand less than at the beginning of the struggle. Our statistics show that whatever diverts attention from our one task reacts unfavorably upon our growth. The history of Methodism points unmistakably to the unwisdom of any form of ecclesiastical picketing, and the urge of experience is that we be men of one work. We may charge those who oppose us with being prejudiced and narrow-minded and it may all be true, but our commission is to preach the gospel, and our responsibility for living the gospel remains unchanged.

COMMUNISM

The editor of the Advocate is not an authority on Communism. He does have some knowledge of the story of its becoming ascendant in Russia, and he has nothing in common with its policies. To us, it is an atheistical and an involved social experiment, the glamor of which has been largely created by clever doctrinaires who dangle a new heaven and a new earth before the eyes of men with the deftness of a sleight of hand performer. Its working is so completely enveloped in mystery that one has little means for knowing its significance. We are made to see the fringe of an adventurous and an idealized social order, but it is alleged that there are less publicised facts which negative its wholesome pretensions. It is an alluring and an arresting story of a perfect democracy in which no class or phase of life is left without adequate consideration. It is claimed that every person, even the convict unless he is specifically disfranchised by his sentence, is a potential voter. But the nobility of the scheme suffers somewhat when we learn that the priests of all religious agencies and the agents of the former Tsarist administration are disfranchised and proscribed in that economic and social Utopia. The righteousness of the perfect democracy is open to serious question when the fact is known that the universal voting privilege belongs to the local soviet, the lowest subdivision of the scheme, and that there is an oligarchy of less than two per cent of the total population, the Party members, who hold an absolute veto power over the actions of that perfect democracy—an unlimited authority over the lives and fortunes of ninety-eight per cent of the people of that vast country. In the last analysis, Communism appears to be a cunningly devised oligarchy. The "ideology" of the scheme is the theme-song of its spellbinders. We hear of the "good life"—perfect working conditions, collective farming; but we do not often hear that the "good life" is wholly without moral connotation. The system is a materialized fiction of freedom; it is viciously anti-religious, and it is a common denominator of Greek Catholicism, Mohammedanism and nothing. It is a scheme of

physical salvation and it has no place for the spiritual values which undergird the civilization of the world.

THE ADVOCATE CAMPAIGN

The dull months are over and the bluebirds are here again. Now is the time the success of the Advocate cause must be assured, or it will fail. We have asked every District in the three Conferences to undertake a quota of one subscriber for every twenty-five members reported at last Conference. That would bring our circulation up to at least ten thousand subscribers, and it would place the paper in an easy and safe financial position. The editor has promised himself that the Advocate must stay out of debt and he means to do everything in his power to make good that resolution. That means that we are counting on every person from the Bishop to the youngest member in the Church to help us see the campaign through to success. Let's begin today. Then we may have the summer for a vacation and the autumn for rejoicing. Every week brings us a larger response, and we hope to be able to write down in a short time that every District has met its quota and has received a prize of \$100.

THE PHRASE-MAKER

Dr. Aggrey, in speaking of the interest of the people of Africa, said: "It is not so much what you say, but how you say it." That is a fact not more true of Africa than it is of all the world. Another says: "It is no use trying to prove to a man living on a desert island that it is Tuesday when he says it isn't." It is not logic or the conclusiveness of argument which convinces and enlists, but the grip of what we have to say. Therefore one of the most interesting and effective characters whom we meet on the highway of life is the phrase-maker. He may not be the most profound man in the community and he may not be the most pious man, but his style of speech will always be arresting. Phrase-making bears no necessary relation to educational culture. It is apparently a kind of musical score which is able to drive in a thought where logic and reasoning fail. Spontaneity and naturalness are a part of the phrase-maker's effectiveness. Probably no compositions are more picturesque and graphic than the crude improvisations of the Negro race. He simply describes the thing as he sees it with a language all his own. Proverbs like "apples of gold in pictures of silver" linger long after the fine reasoning of the great Apostle has faded from our recollection. Recently we ran across two good examples of the phrase-maker's art. They are "thumb-nail classics" and "button-hole evangelism." Who does not recall the gripping phrases of Theodore Roosevelt, and the manner in which the "Rough Rider" rode into the

hearts of the American people? Kipling was a monumental example of the wizardry of the phrase-maker. "Reeds of Runnymede," "A rag, a bone and a hank of hair," "White as a rain-washed bone," "Spawn of earth," and many others. And the whole philosophy of the phrase-maker's charm is in L'Envoi:

"And only the Master shall praise them, and only the Master shall blame,
And no one shall work for money and no one shall work for fame,
But each for the joy of working, and each in his separate star
Shall paint the thing as he sees it, for the God of the things as they are."

Editorial Miscellany

By Rev. H. T. Carley, D. D.

"WHAT DO YOU PAY?"

In the game of chess, which is reputed to be the most complicated and difficult of all intellectual past-times, the opening plays are standardized—if my opponent begins the game with a certain move, he knows as well as I do what my first move will be. It is only after the initial advance that the battle of wits begins.

So there seems to be a fixed procedure in giving or getting a job. If I want to hire a cook, I begin by asking the colored applicant if she would like to have the place. I know as well as she does that her first question will be, "What do you pay?" My answer to that question determines whether or not Anastasia—or whatever her name may be—will assume the responsibilities of the culinary department.

The same acute interest in the pay is discernable in practically every negotiation with individuals for their services—from country cook to city capitalist. There are those who say that even some preachers, when their appointments are read at Conference, grab a copy of last year's Minutes and turn as quickly as possible to Table 3 to see what the charge to which they have been assigned paid their predecessors. (Exceptions allowed in favor of the few mathematical geniuses who can compute off-hand to the tenth part of a dollar the stipend assessed and the amount paid in an astonishingly large number of churches.)

Far be it from us to find fault with or criticize harshly those who ask, "What do you pay?" We ourselves have found it convenient at times to have definite information concerning the amount of the current coin of the realm available, and at what intervals, in certain given situations. We have mentioned the matter only to open the way to call attention to another important question that may well be asked when pay is under consideration. The question is: "WHAT AM I WORTH?"



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

Mars is on the run and war is on the way out.

Yes, it does sound foolish in view of these headlines: "Britain to Spend Billions for Armaments in the Next Five Years." And there are a number of other very ugly facts. There are more men under arms today than at the opening of the World War. More billions are being spent and pledged to war than ever before in the history of the world. There is really a startling array of figures regarding war plans and preparations.

But in spite of all these and those we do not know about I insist that war and the war god are on their way out. The mark of Cain is upon the brow of Mars. He has never cared for men and brotherhood. Therefore he must go. The ages, the stars, and Jesus Christ are against him. He cannot stay.

And I am not arguing that the struggle for peace is going to be short, easy or inexpensive. Maybe we haven't had our last war. But peace is on the way in. War is on the way out.

Do you want some signs of the going of war?

Psychologists are now saying that this old notion that war is instinctive is just tolerably poor bunk. Why, they say, if war is instinctive why is it that you have to draft men to run a war and can no longer rely upon volunteers—and instinct?

War is no longer regarded as a biological necessity or that it is essential to the creation and sustaining of courage.

The Kellogg Peace Pact, along with the League of Nations, and kindred efforts, regardless of their tragically unsatisfactory workings, is saying there is a better way than war.

Peace advocates and workers in that field are uniting their forces and developing methods that are beginning to attract world attention. These leaders are becoming more realistic and scientific in their efforts.

Nations are no longer willing to call their conquests war. War has lost its glamour. Sword-rattlers can no longer frighten all the people.

The munitions investigations in the United States and Great Britain have uncovered some facts that will tarry with

us for some time and provide food for thought and action.

The proposed American league of nations is bound to contribute not only to the "good neighbor policy" of this country but of the world.

Even the partial willingness of nations to think of others as equals is a step in the right direction making possible a reconsideration of the terms of the peace treaty that closed the World War. Markets and raw materials are at the bottom of many international difficulties. The members of the League of Nations are not being allowed to forget their promises regarding territory and disarmament.

The Christian Church is informed about war and world conditions as it never has been, and it is more nearly behind the cause of peace than ever.

Men know the character of war and its causes as they never have. The whole atmosphere and sentiment have changed.

The same paper that announced Great Britain's plan for increased armaments carried notice of the coming to this country of George Lansbury, former member of the House of Commons, a man of seventy-seven years, who forfeited public position rather than compromise his convictions on war. He will visit twenty American cities in the interest of peace.

And in the same paper was this headline: "Youth Conference Opens." It was from Brussels, Belgium. More than 300 delegates from almost every country in the world were meeting to consider peace. A Belgium senator "urged the world's youth to unite to prevent war."

We are growing a generation that will face Mars with some embarrassing questions.

War is on the way out. Catch hands all across. Let us speed his going.

"THE CHURCH IN A NEW AGE"

By Bishop Hoyt M. Dobbs

(Sermon preached at Carrollton Ave. Church, New Orleans, February 23.)

"Let Israel hope in the Lord" . . .

Psalm 130:7.

It is a memorable hour in the life of any man or the history of any institution which marks the completion of half a century of service devoted to the highest interests of mankind.

Such an hour commands us today. Its

authority is supreme. Its influence and its atmosphere are irresistible. It chastens and subdues our spirits. In its calm light we readily distinguish between the transitory and the eternal.

We have come to worship God; to profess anew our faith in the Lord Jesus Christ; to renew and deepen our fellowship one with another; to take "a backward glance o'er traveled years;" to survey the circle of our contemporary life; and to chart our course for the future.

By so doing, we fittingly conform to the standards of this commemorative hour and can sing again with the Christian poet:

"Still stands thine ancient sacrifice,
An humble and a contrite heart."

Dr. Moffatt translates this passage, "put your hope in the Eternal." It is a text rich in suggestiveness and historic association. From Jacob to Israel, and from Israel to all mankind it has come with a record of renewal and reclamation in the lives of those who have sensed its significance.

The Joint Commission quite naturally chose this as one of the Psalms appointed to be read at the hour of public worship in all the Churches.

Mr. Wesley himself associated it with the day in his own life which all Methodists delight to remember. On May 24, 1738, he heard the choir of St. Paul's Cathedral sing it, and that evening went to Aldersgate, where his heart was strangely warmed, and where, in that hour Methodism was born. For this, if for no other reason, it would have our attention.

It will be remembered that Christianity began with a three-fold inheritance which we may designate as "a hope, a song, and a law." To some it might appear that these are an "insubstantial foundation upon which to build a world religion; but the event has demonstrated their solidity."

Hope is humanity's age-long appeal to love and to justice. Song has thus far been found one of the most effective ways in which to express the religious and the patriotic spirit. Music is the universal language of the racial heart and breathes the profoundest emotions of experience—whether of pain or pleasure—of joy or sorrow. The law of Christianity stands upon the ten commandments. They are the voice of Jehevah demand-

ing that religion and ethics be forever united and that conduct and legislation be shaped for individual and social welfare.

Treasuring this three-fold inheritance, Christianity has, for two thousand years, made the "hope, the song, and the law," operative toward creative and redemptive ends.

These words of the Psalmist are charged with light and power. They lift loads. They light lamps. They ring bells. Like the burning bush they arrest attention and reveal hidden truths. Even at this distance across the years we can feel the currents which they convey. Life linked with them becomes incandescent, and experience glows with a new and radiant meaning.

It is evident to the most casual observer that our age is vastly different from that one bounded by the fifty years which we celebrate today. In thought, in life, in mood, and in mastery over the forces of nature, this age must stand in marked contrast to the one preceding it. The Church therefore wisely appraises its own values and seriously brings its truth and the New Age face to face for the purpose of serving more effectively in a "time which is not philosophic, not artistic, and not religious," in its dominant temper.

Again and again we have seen that conditions affect religion and religion affects conditions. Dr. Garvie's words come home to us with gravity: "The present situation is not only a crisis in the current sense, as a turning point in human history, when the future of mankind hangs in the balance of progress or disaster; but is also a crisis in the original sense of the Greek word, a judgment of God when the ways and the works of the modern world are on trial before the tribunal of His purpose for mankind."

Fully conscious of this, Christianity approaches life with a mighty affirmative. Negative attitudes and negative foundations can not be permanent. Doubt and hate can support no great weights in the moral and spiritual realms. Hate never builds. Its function is to destroy. "Put your hope in the Eternal."

Men have, very generally, made three responses to life and its mystery: (1) They fear life and flee from it; or (2) they rebel against it and succumb; or (3) they accept it and find self-realization in right relation to it. In this last way Christianity responds to the almost tragic greatness of the experience which we call life. Implicit in this positive approach is the difference between the theist and the atheist, the believer and the unbeliever, the idealist and the realist. The believer says "yes" to the demands

of life. The unbeliever says "no." The one puts his trust in ultimate reality—the other in the temporal and the transitory. The one sees that the events of history have sequence and order—the other proceeds upon the assumption that yesterday has no relation to today, and that today cannot be related to the new tomorrow. The one lives in eager expectation—the other sees no hope and "is alone in the world, and without God." The hopeless man is a desperate man—as the very word itself declares. "The poorest of all ways in which to face life is to face it with a sneer." All the great ages have been ages of faith and of hope. The very expectation that something can happen, and is going to happen, is the condition upon which God reveals Himself in purpose and in deed. The atmosphere of Palestine had been saturated with hope and expectation for centuries, when Jesus of Nazareth appeared.

Again, Christianity is not altogether conditioned by its environment. It has from the beginning had within itself the "power to channel itself through materials alien to its own nature." Resident within it are the forces of inner change to meet outward circumstances. Christianity is conditioned finally by humanity's "profoundest need, and by God's supreme response to that need." Even after tragic loss, disaster, and disillusion, man returns to reorganize his thought and purpose around the center of moral and spiritual ideals from which radiate the paths of all true progress. An unshakable faith in its highest hopes is one of the abiding possessions of historic Christianity. Its greatest triumphs have come in response to its unwavering confidence and trust in the reality of the spiritual.

We have met today to apply the energies of the Church to the life and problems of this New Age. Our minds are in no way held in subjection by the idea of futility. The Church has taught man the need and the possibility of regeneration, and has gradually created a society into which virtue may enter with some hope of survival. Nationalism cannot accomplish this. Secularism makes no such profession. "Economic preoccupation" is a barrier and not a bulwark. Humanism is religion without God, and forgets that man will not toil forever at a hopeless task. In fact, the Church of today remains the great stabilizing influence and agency among us. It continues to put its trust in the Eternal and deserves to have the continued respect and support of all who have at heart the highest interest of the home, of society, and of the government. It faces the New Age with a history, a message, and a program, the

recognition of which will not impoverish any man or institution, but will enrich and ennoble every man and every institution. The agitations and the activities of our time are a challenge and not a conclusion. Man's greatest need is always a prophecy of its fulfillment.

Christianity evaluates anew its three-fold inheritance; it offers the right approach to life: it lays the emphasis upon a great affirmative; it delivers us from bondage to the idea of futility; and it makes its ageless appeal to love and to justice in the ultimate reality of "the Eternal." Light on the Path comes from Him.

Sometime ago I was commissioned by my Church to represent her at the celebration of the one hundredth anniversary of one of the eastern institution of learning. One of the most impressive moments of that high hour came to us all when the chimes from an ivy-clad tower measured the music of a majestic hymn. On the threshold of this a new half-century in Carrollton history, I seem to hear again this morning that rolling music of reassurance:

"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Under the shadow of Thy throne,
Still may we dwell secure,
Sufficient is thine arm alone,
And our defense is sure!

Before the hills in order stood,
Or earth received her frame,
From everlasting, Thou art God,
To endless years the same.

O God, our help in ages past,
Our hope for years to come;
Be Thou our guide while life shall last,
And our eternal home!"

REV. H. A. WOOD'S ENGAGEMENTS

- Quentin, Miss.—A. S. Oliver—April 12-19.
Crandall, Miss.—T. R. Holt—May 10-17.
Prentiss, Miss.—L. L. Roberts—May 24-31.
Natalbany, La.—J. P. Bonnacarrere—June 5-13.
Toomsaba, Miss.—J. C. Jackson, June 14-19.
Lucedale, Miss.—W. H. Lewis—June 21-July 1.
New Hebron, Miss.—D. T. Ridgway—July 12-19.
Pleasant Grove, Miss.—D. M. Sharp—July 31-August 7.

H. A. WOOD.

RURAL WORK NOTICE

A few weeks ago the Church Press carried a statement from Dr. Grover C. Emmons, secretary of the Home department of the Board of Missions, calling attention to the fact that Report No. 1 of the Rural Work Commission had just been issued. Shortly thereafter this report was in the hands of every pastor in the Church. It is the opinion of those qualified to speak upon this subject that no more exhaustive or revealing survey of the Rural Church has ever been made by any denomination in America than is this report. Too much praise cannot be bestowed upon Dr. J. M. Ormond, of Duke University, the chairman of the Fact Finding Committee of the Rural Work Commission, upon Dr. G. C. Emmons, of the Board of Missions, and those other members of the Commission whose labors made possible this survey.

A careful analysis of this study will reveal conditions and trends, in some instances encouraging, in others alarming, but in all instances startling. We are faced insistently in this report with the extent to which the Methodist Episcopal Church, South, is simply caring for her own family, with small reach beyond that circle.

The Rural Work Commission, composed of representatives of all the agencies in the Church doing rural work of any type, did not issue this survey simply as an item of information. The Commission believes that the whole question of the Rural Church, as it affects both clergy and laity, is the most compelling issue before the Church today, and it is the hope of the Commission to make a constructive contribution to the rural work problem, both as to revealing present conditions, and as to suggesting a program that will enable us the better to meet the demands laid upon us in the rural field.

With this end in view another Committee of the Commission, under the chairmanship of Dr. J. D. Hammons, the presiding elder of the Little Rock District, is giving intensive study to the whole field of methods, and means, and programs, and in due time this Committee will issue Report No. 2 of the Rural Work Commission, which will contain the recommendations of the Commission as to various lines along which the Methodist Episcopal Church, South, may advance toward a fuller understanding of our rural problem, together with a suggested program for the attacking of that problem.

As chairman of the Rural Work Commission, I am addressing this word to the Church as a whole, both to urge

every pastor and presiding elder to make a careful analysis of the findings revealed in the survey, and to invite suggestions from all sources as to how various problems connected with our rural work can best be met. Such suggestions will be invaluable to the Commission in formulating Report No. 2. Send them to Rev. J. D. Hammons, D. D., 131 Schiller, Little Rock, Arkansas, or to Rev. G. C. Emmons, D. D., Doctors' Building, Nashville, Tennessee.

A. FRANK SMITH.

CORINTH DISTRICT MISSIONARY INSTITUTE

The Corinth District Missionary Institute was held in First Church, Corinth, February 25. Rev. E. H. Cunningham, the pastor, and his congregation extended to the meeting a most hearty welcome. Brother Cunningham gave an interesting devotional, after which Brother E. D. Marech of the Corinth Church sang, "Love Led Him to Calvary."

Rev. J. D. Wroten, presiding elder, had a well planned program, and the day passed all too quickly. Rev. Nat. Golding of the New Albany Church spoke on "The Pastor and Missions." In this opening address Brother Golding appealed to the pastors to obtain broader information on Missions, and put themselves in an attitude of greater sacrifice.

A brief address was made by Rev. R. G. Moore, who introduced the principal speaker, Rev. R. J. Parker, now serving in mission work in Mexico.

Dr. Parker spoke less than an hour, but he no doubt would have had the consent of all present should he have desired to talk for hours. Speaking on conditions in our mission fields, Dr. Parker forcefully impressed us with the urgent need to go forward in the matter of Foreign Missions.

Speakers on the afternoon program included Rev. W. P. Baily, our pastor at Sherman, Mrs. E. M. Sharp of Rienzi; Mrs. J. M. Brady, Corinth District Secretary Woman's Missionary Society; Brother W. R. McCormack, District Lay Leader; Brother J. G. Houston, of New Albany, Director of Lay Activities of the North Mississippi Conference; Rev. J. H. Holder, President Conference Board of Missions; Miss Myrtle Davis; Brother S. V. Wall, of Cleveland. Brother Wall spoke impressively in the the interest of the Lewis Memorial Hospital, and received some liberal subscriptions and donations, which were made voluntarily.

After an earnest appeal by Brother Wroten to more prayerful devotion to the Church, Church School and revivals,

we were led in a closing prayer by Rev. Jeff Cunningham, of the Ripley Church.

We left feeling deeply grateful to the Corinth Church for its splendid hospitality, especially the lovely lunch served at the Pickwick Cafe, and to all who made the program a day of joy and inspiration.

L. M. JAMES, Secretary.

A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: In the report of payments on Benevolences to March 1, 41 charges have paid a total of \$1918, and 111 charges have paid nothing. The number of charges and amounts paid for each district are as follows: Jackson District, 10 charges paid \$1023.90; Meridian District, 9 charges paid \$266.75; Brookhaven District, 5 charges paid \$225.16; Seashore District, 7 charges paid \$153.31; Vicksburg District, 3 charges paid \$132.13; Hattiesburg District, 6 charges paid \$116.75. The detailed report is as follows:

Brookhaven District—Hazlehurst, \$125; Meadville and Bude, \$61.40; Osyka, \$18.80; Summit and Topisaw, \$5; Utica, \$14.96. Total, \$225.16.

Hattiesburg District—Bonhomie, \$25; Bucatunna, \$19; Eucutta, \$5.50; Mt. Olive, \$38.25; Richton, \$20; Waynesboro Circuit, \$9. Total \$116.75.

Jackson District—Bolton and Raymond, \$25; Brandon and Pelahatchie, \$20; Camden and Sharon, \$5.25; Fannin, \$25; Jackson, Capitol St., \$634; Jackson, Galloway Memorial, \$150; Jackson, Grace, \$25; Jackson, Millsaps Memorial, \$6; Morton, \$75; Vaughan, \$58.65. Total, \$1023.90.

Meridian District—Chunky, \$4; Cleveland, \$5; Daleville, \$3.75; DeSoto, \$10; Lauderdale and Electric Mills, \$54; Meridian, East End, \$25; Meridian, Hawkins Memorial, \$50; Meridian, Poplar Springs, \$15; Philadelphia Station, \$100. Total, \$266.75.

Vicksburg District—Louise and Holly Bluff, \$33; Natchez, \$75.43; Vicksburg, Gibson Memorial, \$23.70. Total, \$132.13.

Seashore District—Logtown, \$5.70; Long Beach and Pass Christian, \$16; Moss Point, \$19.80; Ocean Springs and Wesley Memorial, \$35; Oloh, \$3.26; Picayune, \$60; Saucier, \$13.55. Total \$153.31. Grand total, \$1918.

The next report will appear shortly before the district conferences are to be held. We shall hope to have many other charges in the list.

J. M. SULLIVAN.

Mississippi and Louisiana

Rev. J. E. Selfe, pastor at Greenwood, La., was in the city for a day last week and paid a call at the Advocate office and gave us the news of up-state Methodism.

Rev. E. C. Driskell, Lake Cormorant, Miss., says that everything goes well on his charge. He is making a charge-wide campaign for the Advocate, which we appreciate very sincerely.

Mrs. J. R. Countiss has been ill with flu, according to a note from Dr. Countiss, but is out again. Dr. Countiss announces his District Conference for Shelby, Miss., May 7, 8.

Rev. B. H. Williams, pastor at Flora, Miss., sends us the subscription of Mrs. W. M. Armstrong, and with it a kind word for the paper. Mrs. Armstrong is a kinswoman of the editor.

Rev. S. S. Bogan, Kentwood, La., has our sincere thanks for an appreciative note with reference to the Advocate. No man in our territory has been a more dependable friend of the paper than has Brother Bogan.

Bishop A. Frank Smith sends us some copy for the Advocate, and he takes the time to add: "I am enjoying the New Orleans Christian Advocate tremendously." We appreciate this encouraging word from Bishop Smith.

Rev. C. W. Wesley, Canton, Miss., is maintaining his reputation for carrying every detail of his work and as a friend of the Advocate. We enter fourteen subscribers from his charge, nine of which are new subscribers.

The Editorial Council of the Religious Press will be held at Wardman Park Hotel, Washington, D. C., April 15, 16, according to notice sent out by Dr. Guy E. Shieler, of The Churchman, New York, who is the secretary.

The date decided upon for the Aberdeen District conference is May 6 and 7. The conference will be held at Tupelo. Request is made that names of delegates be sent promptly to W. P. Buhrman, presiding elder, Aberdeen, Miss.

Dr. D. M. Key and chairman D. L. Ezelle of the gymnasium building committee, are conducting a tour of Mississippi in order to secure funds for the completion of the building now under construction at Millsaps College.

Rev. F. L. Applewhite, Edwards, Miss., has appointed an Advocate committee for all his churches, and is going to carry the Advocate cause to the homes of his people. We are glad to join him in making the paper known to his people.

Rev. and Mrs. W. O. Sadler, of Moss Point, Miss., were over for a day's visit to the city last week. Brother Sadler was having a physician look him over, but he did not seem to need such precaution as he appears to be in perfect health.

Reports from Rev. J. H. Felts are to the effect that bad tonsils have been responsible for his trouble, and that the elimination of the source of trouble gives promise of his complete restoration. We sincerely hope that he may have a speedy recovery.

Rev. R. H. B. Gladney, our good friend from Alligator, Miss., sends us a list of subscribers and the assurance that he expects to press the cause to victory. He says that the Advocate is in most of the Methodist homes at Alligator. Thank you, Brother Gladney.

Rev. Guy M. Hicks sends us a list of twenty names as a first installment on his Advocate quota for the year. These are the budget subscriptions of the Ruston, La., church of which Brother Hicks

is the pastor, and it is a continuation of the budget of last year.

Brother H. D. Wilson, charge leader at Chalybeate, Miss., sends us an initial installment on the quota for his work. Brother Wilson has been one of the most faithful friends that the Advocate has, and it is a joy to do anything that may promote his work.

Mrs. J. W. Anderson, widow of Rev. J. W. Anderson who was a member of the North Mississippi Conference for fifty years, died at the home of her daughter, Mrs. J. M. Houston, Hope, Ark., recently. She died in the triumphs of the faith by which she lived and wrought.

Rev. L. L. Roberts, pastor at Prentiss, Miss., sends us a list of eight subscriptions, four of which are new. The Advocate has nowhere a more dependable friend than Brother Roberts. He reports his work as moving along nicely and himself as being happy in his work.

Monroe District, Louisiana Conference, is to be a beehive of activity from March 5, to June 19; and not a single interest of the work is left out of the planning for that period. The presiding elder proposes to give the Advocate a worthy place in the life of the people in that great district.

Rev. J. H. Holder, pastor at Cleveland, Miss., writes that he plans to canvass the membership of his church for the Advocate soon, and that he hopes to be able to secure the quota for his charge. We have known Brother Holder for a long time, and he always does a fine work.

Rev. H. L. Johns, presiding elder of the Monroe, La., District, sent the editor and business manager invitations to a District Men's Meeting at Rayville, March 5, at which time Rev. W. C. Scott, Ben Downing, C. S. Walker and Bishop Hoyt M. Dobbs, the honor guest, were the speakers.

Mr. J. H. Johnson, treasurer of the North Mississippi Conference, announces that Rev. T. F. Sartain is the first pastor in the Aberdeen District and the first in the North Mississippi Conference to send in the full amount of his charge's "assumed amount" for General and Conference Work.

Mrs. Mamie F. Neal, Mansfield, La., in renewing the Advocate which was in the name of her mother, Mrs. R. M. Farmer, says that the paper has been going to some member of her family since 1863. Mrs. Farmer died on June 1, 1935, and her daughter now makes the Advocate her weekly guest.

Rev. A. T. McIlwain, presiding elder



of the Greenwood, Miss., District, writes us that it has become necessary to change the date of the District Conference from May 5, 6 to May 12, 13. The Conference will meet at Carrollton, the home town of the editor of the Advocate. We have promised to be present.

The editor regrets that he was misinformed as to the facts regarding Rev. J. D. Nesom. We understand that he is improving and that he has not given up his work. Brother Mouser is meeting the preaching dates until Brother Nesom is sufficiently recovered to resume his duties. We apologize for the error.

Rev. E. S. Lewis returned to his home at Pascagoula, Miss., Friday of last week. The operation on his throat was highly satisfactory, both in its success and in the discovery that the cause of his trouble was a perfectly simple matter. He is looking forward to perfect relief from the troubles which brought him to the hospital.

Rev. E. M. Sharp, Rienzi, Miss. says that they are doing things in the Corinth District, but that they are very poor reporters. He promises that they may do better. Nothing would please the Advocate better than to have a notice of every important happening throughout our territory, but nothing is more difficult to obtain. Send us the news.

Mrs. R. M. Scott, Hermanville, Miss., says that the Advocate has been in her home, her parents' and her own, since its first issue. She says that she is now eighty-six years old and that she enjoys the Advocate as much as she did when she read it with her mother with whom she expects in a little while to shout the praises of God in the great beyond.

Rev. Dan Barr, who is entitled to be considered the honorary Methodist pastor of Louisiana, is spending the week in the city. He is here for a medical check-up on himself. He is eighty-four years old, but he has been carrying every loose end of the work in his section for a long time, and no man in Louisiana Methodism is more universally or genuinely beloved.

Dr. F. M. Vaughan, the editor's long time friend, Columbus, Miss., R. F. D., writes us an appreciation of the Advocate which we value very highly. Dr. Vaughan is a grandson of Rev. William Murrah, a nephew of Bishop Murrah and a man who in his own right has made a great contribution to the community where he was reared, both as a physician and as a citizen.

Mrs. Eleanor Magruder Sullivan, widow of the late Dr. W. T. J. Sullivan, passed away recently in the ninety-fourth year

of her age. She died on February 13, after being confined to her bed only a short time. After the going of her sainted husband, she made her home with Dr. J. M. Sullivan in Jackson, Miss. She was well preserved and mentally alert to the end of her days.

In response to the presiding elder's request for some early collections on Benevolences, twelve charges of the Aberdeen District responded with payments during the first quarter; and since January 31 another charge has been added to the list of those who have decided not to wait until the latter part of the Conference year. The pastors of these charges are: T. F. Sartain, C. M. Chapman, J. B. Burns, T. W. Lewis, G. R. Meaders, E. M. Shaw, G. H. Boyles, E. L. Jernigan, H. D. Suydam, W. H. Hunt, J. J. Garner, J. B. Conner and L. H. Floyd.

Rev. Paul H. Grice, Rolling Fork, Miss., sent the editor an invitation to be with him any day that is convenient for the editor himself, and then to go fishing on Monday. That is certainly a tempting combination and we are planning to do just that. Brother Grice is having a very successful year. Has added 25 members, fourteen of them on profession of faith, larger amount assumed for benevolences, and increase in the pastor's salary, and a full pantry. My what a world! We know a man who has not had a salary check in two months. Brother Grice is now engaged in his eighth building program. The church at Rolling Fork was burned six years ago, and the new building, now in progress of construction, will be both modern and adequate for the needs of the town, and the plant finished will be worth more than twenty thousand dollars.

KAGAWA COMING TO NEW ORLEANS

MONDAY, MARCH 16, 1936

10 a.m.—Young People's Meeting at St. Charles Presbyterian Church.

3 p.m.—Meeting for Ministers and Christian workers at First Methodist Church.

8 p.m.—Mass Meeting at Jerusalem Temple.

SAFETY SIGNALS

The dream of social reformers began, we may say, in England during the earlier years of the eighteenth century. While the plans and purposes of these idealistic teachers were humanitarian, too often they were Utopian and impracticable. Almost entirely with the exception of

Charles Kingsley and those of his school, these socialists were sceptical and materialistic in their teaching. They either opposed or ignored the Church, failing to see that this was the organized body which had exerted a humane and civilized power in the advancement of the race, and had developed the social system under which these teachers might express their thoughts to a patient and long-suffering world. For on through the slow moving centuries the organic Church, the deeply hidden spiritual life and power, had existed within the organized visible Church, faulty and sometimes tyrannical, as the latter might have been. For then, even as now, the Kingdom of God was within, and this is the assured hope and comfort of all true believers in any age. Clear as the tone of some matin bell from a cathedral tower, comes the voice of Jesus ringing all along the weary flight of years saying, "Come unto me" and in me find abundant life in spiritual, economic and social relation. None of these servants can ever out reach him or out teach him. For when the Master's hands run over life's keyboard the music is perfect in expression and harmony.

If Carl Marx, that genius of Socialism—and, by the way, the Germany of today is far gone and wide of his humanitarianism—had only been a believer in Christ and his teachings of human and divine relation, he might have ranked with Augustine, Luther and John Wesley, as a great teacher and benefactor of thousands. He might have been a prophet and interpreter of the true Messiah to his own race, instead of leading many of them into vain and impracticable theories of political and economic life. Claiming to be Socialists after order of this Jewish teacher the German rulers persecute his race and drive them into foreign lands. The social relation that Jesus taught is the only one that can stand the test of the ages.

S. J. DAVIES, D. D.
623 Kings Highway.

Shreveport, La.

How To Quickly Check A Cold

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans
Attention, Auxiliary Presidents and Superintendents of Christian Social Relations

A great opportunity is at hand to do a very challenging piece of work for the cause of World Peace.

The Woman's Missionary Council of our beloved Church, by official action of that body, has taken over a brand new idea to stimulate peace action and peace education proposed by the National Council for Prevention of War.

All American citizens are alarmed by the threat of war. They want to do something practical to prevent it. The National Council for Prevention of War offers a concrete job.

Money is needed to meet the danger just ahead. The National Council has launched a drive to raise \$1,000,000 through the sale of Peace Bonds to strengthen the peace movement in this country. The aid of all peace-minded men and women is needed in this great drive to develop a more adequate peace movement and to put the peace activities of all organizations and religious denominations on a firm financial basis.

Mrs. J. W. Perry, who heads the work of the Woman's Missionary Society of our church, has this to say: "It is a plan that gives opportunity to work locally for the promotion of peace and to assist a nationwide movement for the prevention of war. We are glad to pass the plan on with the desire that our auxiliaries and members will co-operate in making of this a great advance step toward peace. Let us help to raise a million dollars for this cause."

An auxiliary may obtain as many books of Bonds as they feel they can use. A book of bonds contains 25 bonds in denominations as follows:

20 Bonds at \$1 equals \$20.

4 Bonds at \$5 equals \$20.

1 Bond at \$10 equals \$10.

Total, 25 Bonds equal \$50.

Plans for the distribution of these books of bonds will be made at the annual meeting of the Louisiana Conference Society at Alexandria, April 14-17. Mrs. R. W. Irvine, Conference Superintendent of Christian Social Relations, says: "Stand by and be ready for quick action."

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The March Bulletin advises all Mission Study Leaders that, because this is Home Mission Year, we are to study a Home Mission Book. This book is "Toward a Christian America," by Morse. In addition to this the following books are suggested as source material: "Making America Christian," by A. V. Casselman, price 25c; and "For a New America," by Coe Hayne, price 25c. Three other books that may still be in your libraries are: "What Next In Home Missions," by W. P. Shiver; "Facing the Future in Indian Missions" and "Our Temple Hills." Now is the time to order your study book and be ready with plans for presenting the course when the class begins.

The Woman's Missionary Societies are advised to use part of their Bible study time for one of the Stewardship studies suggested in Group 1 of Bible study materials.

A study of the Citizenship packet, price 15c, obtainable from Literature Headquarters, should prove very interesting and profitable just now when so much is being said and done in a political way. Speakers on citizenship, on laws just passed at Jackson, on every phase of government should be available.

Clarksdale, Miss.

March 2, 1936.

Woman's Missionary Societies,
North Mississippi Conference,

Dear Friends: The annual meeting of the Woman's Missionary Society of the North Mississippi Conference will be held at Winona, Miss., April 14-17. Mrs. W. B. Landrum will be our Council visitor. Dr. J. Q. Schisler and other prominent speakers will bring us messages of information and inspiration.

Make your plans to arrive in Winona in time for the opening session at 2 p. m. Tuesday, April 14. Mrs. R. P. Neblett, Conference secretary, will bring the Council message at that time. Dr. Schis-

ler will address the Conference in the evening on Alcohol Education.

Since there can be only one delegate from each auxiliary we are earnestly requesting that that one be the president. This is her opportunity to learn of Council plans and methods of putting those plans into practice in the local auxiliary. If it is absolutely impossible for the president to attend, send some other active worker.

Zone chairman should attend the annual meetings. Her expenses should be taken care of by the zone groups. Plan now for her to come to Winona.

Send the name of your delegate to Mrs. W. A. Moore, Winona, Miss. Do this as early as you can and thus lend all assistance possible to the hostess society.

Be much in prayer for this meeting and for the Council meeting at Dallas, Texas, March 24-29. These will be times of great spiritual refreshment if we attend in an attitude of mind and heart that may be led by the spirit of God.

Cordially yours,

MRS. H. L. TALBERT, Vice-President,
MRS. G. C. JONES, Secretary.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

(Note: This year we are celebrating fifty years of organized home missions, so the following historical sketch, of Meridian Wesley House, written by Mrs. J. H. Rush, of Central Auxiliary, will be most interesting. It will make a valuable contribution to the scrap books we are making to be used in the study of "Toward a Christian America.")

* * *

MERIDIAN WESLEY COMMUNITY HOUSE

It is with uplifted faces, with hearts overflowing with love, that we raise our voices in songs of praise and thanksgiving to the "Giver of all good and perfect gifts."

This gift of love, of divine inspiration, awakened the heart and thoughts of a devoted Christian, the late Mrs. Elizabeth Sanford Cochran, into active service for the purpose of drawing others into the influence of Christianity. Thus it was, the spark grew, Mrs. Cochran, assisted by another splendid and capable Christian woman, Mrs. J. R. Whitaker, pioneered a movement by selecting a cotton mill community just outside the city limits of Meridian, at that time known as Georgetown.

These two women canvassed the homes at the close of 1904, to find the greatest needs of the people. The cry arose "Give us a school," the nearest county school being more than a mile away.

WHEN IN NEW ORLEANS SHOP AT HOLMES

New Orleans Oldest and Best
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CANAL STREET . . . N. O., LA.

The first step then came in the organization of a school. Aided by the deceased and lamented philanthropist, Miss Julia Tutwilder, a pupil of hers, Miss Boykin, was secured as teacher. House-to-house prayer meetings were conducted, though not always wanted, and both day and night schools were carried on by Miss Boykin, for five months she being assisted by a supply pastor of East End church. Miss Boykin was then called away.

As a result of the lighting of the candle of Christian service, on the thirteenth day of February, 1906, thirteen splendid women left the cheerfulness of their home firesides, on a stormy, uncompromising day, to devise ways and means of continuing this work. Consequently, the City Mission Board of Meridian was born with these unusual circumstances of dates and members. At this time the foundations of an imperishable work were laid, which has moved upward all the while, through difficulties, obstacles, problems that seemed too big at times to meet, yet God has always been a very present help in our work. Especially were the pioneering days hard ones.

With unlimited faith and strong hopes, guided by the Master, these good women succeeded—although the Mission Hall that was being used was destroyed by a cyclone in 1907.

Then our first city missionary, a dear, good, capable pioneer, Mrs. Clara Cope, who for four years tramped many miles bringing sunshine into the community. A room was rented, furnished by the Methodist ladies and friends and served as headquarters, being known as "Elizabeth Cochran Reading Room." A night school and sewing class were conducted here along with cottage prayer meetings.

Because of ill health, Mrs. Elizabeth Cochran was forced to resign as active leader of the work and the board used wisdom in electing an untiring, devoted Christian woman, Mrs. J. R. Whitaker, as their president. Not only did this good woman prove useful in the first days, but yet lives and mothers Wesley House, being able to give helpful advice from a store of knowledge obtained through experience along the years.

Always in our needs, God has been near. Dr. Sarah Castle opened a free clinic in January, 1910, thereby drawing the people closer to us through ministrations and necessary surgical work. A very great work was this.

Eventually, additional room and help were needed. Our City Mission Board sent a petition to the Home Mission Board while in session at Nashville, April,

1910, consequently, on September 7, 1910, our first deaconess, Miss Alice Sheider, arrived. A five-room house was rented, our Methodist ladies and friends again helping by furnishing this cottage. The large front room of this building was designated as the "Elizabeth Cochran Reading Room." Miss Sheider, in her most efficient way, carried on the work and aided the social life problem solution. At this time Miss Sheider was assisted by Miss Olive Lipscomb, who freely gave her musical talent. Also our own Miss Bettie Hughes helped for a while. Being appointed pastor's assistant at Clifford, S. C., Miss Sheider left us, Miss Womack becoming head resident and assisted by Miss Lois Tinsley, a boys' club and a mothers' club were added to the work, through their untiring efforts.

In April, 1912, at Central Methodist Church, the City Mission Board, all pastors of the Methodist churches in the city, and their trustees, were called for the consideration of a very generous proposition made by the late Mr. and Mrs. C. W. Cochran. These two interested Christian workers agreed to give to the City Mission Board, two lots in Georgetown, provided the board raise the value of said lots in cash to erect the building. The body gratefully accepted the offer and each of the Methodist churches pledged to raise the money. Mr. Cochran donated the lumber and the building was begun in October of that year. On Feb. 6, 1913, a splendidly constructed building, "The Elizabeth Cochran Wesley House," was opened. Later being instructed by the General Board, that no personal names could be used, the center became known as "Wesley Community House." The Wesley House was completely and nicely furnished by the Methodist churches and friends. From kitchen to bed room it was comfortable and attractive, and from the opening proved a haven of rest to many. Miss Mollie Womack and Miss Lois Tinsley, already serving, opened Wesley House and labored together faithfully, until Miss Tinsley was transferred to Macon, Georgia, in June, 1915, leaving Miss Womack the only trained worker at the Wesley House. Later, Miss Tomasia Duncan came to assist Miss Womack with the work. Through a gift of \$75.00 from an uncle of Miss Womack's we were enabled to open up a kindergarten, of which Miss Duncan had charge. Miss Germany had charge of the day nursery which was opened about this time. Miss Bessie Lloyd, of a sister church, rendered great service by teaching a music class. Miss Womack served unceasingly and untiringly for six years, then the board sent

Miss Maud Fail, who for two years lifted the work upward. Following her lead a student of Beeson's College, Miss Miller, served during her vacation of 1919.

(Continued next week)

BRAXTON, MISS.

It has occurred to me that my experience in some way, might help some one else to a higher vision.

The question of church finance has been our big problem. We never have paid up in full, and many of our people do not attend church, but continue to pay.

Our pastor called a meeting of the stewards recently and has suggested a systematic way of taking care of the money problem. The Lord surely was with the pastor for since his exhortation, the problem seems so trivial. Every one is feeling a new interest. We feel that the "Holy Grail" has not departed from us, even though we had become wicked, careless, and indifferent.

If my readers happen to have any problems of our nature, you, too, pray that your pastor may bring you a message that may strangely warm your heart. Then your worries will become as thin air and silently vanish away.

Rev. Morelle Wells is our boy pastor. We know a great year is ours in the work of the Lord.

A LAYMAN.

It is evident to all but the wilfully blind that no political theory or system or revolutionary upheaval can set up a golden age for man on earth. That can only come gradually by a change in the soul of man.—Times Literary Supplement.

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1935

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 90.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 60, 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing memberships. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, General Secretary
Home Office: Association Building, 908
Broadway, Nashville, Tennessee.

Christian Education

CHURCH SCHOOL LESSON, MARCH 15.

By Rev. J. R. Countiss, D. D.

JESUS TEACHES HIS DISCIPLES TO PRAY Luke 11

Jesus prayed often and earnestly, sometimes in veritable agony of soul. His disciples, impressed by his example, asked that he teach them to pray, as John had taught his followers. The form of words he gave in response has perhaps been oftener repeated than any other group of words in human speech. The language given in Luke differs slightly from that used in Matthew, as both differ from that commonly used in church liturgy. It is not the form but the manner, the spirit, that matters. Any words are but mockery unless they express the sincere and earnest attitude of the speaker.

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Apply Gray's Ointment

Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

Eczema quickly stops
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Doctors *torture* and aids
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BLACK-DRAUGHT LAXATIVE DOSE EASILY ADJUSTED

Laxatives act on different persons in different ways, depending on whether their bowels move easily or not. One of the advantages of Black-Draught, for the relief of constipation, is that the dose easily can be regulated to suit each individual requirement—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.

Black-Draught is a dry laxative, made of finely ground leaves and roots of certain approved medicinal plants. Recommended to all men and women who occasionally need a good, reliable, purely vegetable laxative.

Sold in 25-cent packages.

Christian prayer is of no kin to that of the pagan begging, wheedling, browbeating his gods into submission. It is not based on God's stubborn resistance to granting favors, but on his generous willingness to give good things to his children; nor yet on his ignorance, because he knows all their needs before they ask. Indeed, he does supply all ordinary material needs without being asked. He insists that we ask, because we must come to ask. An affluent father might send his son all he needs except the father's presence. That is the greatest gift of all, but the son must visit the father to obtain it. Communion with God in prayer enables us to get his viewpoint. Some desires are greatly intensified by being mentioned in his presence; others seem less important; of others we feel such shame that they are not so much as named in prayer. What the x-ray is to the body, prayer is to the soul. It reveals conditions as they are, often disclosing abnormalities hitherto unsuspected. Prayer reveals God to man and man to himself.

Servants and subjects beg favors of masters and kings; only the son may use the blessed name of father. The application of this title to God indicates both the dependency and nobility of man. Truly, we are but children, but God is our Father. The name of God should be esteemed holy and never be used in a profane or even in a trivial manner. How can one who so uses it approach God in prayer? "Thy kingdom come"—here and now, in me, in my home, in my church, in my nation, all over the world! "Thy will be done." The wise and holy will that seeks universal spiritual good to the race; not my petty, whimsical, selfish, narrow and impotent will. Man can do the work needed on earth as worthily as angels in heaven do theirs. "Forgive us our sins." In the Decalogue, we have the "commandment with promise," here we have the petition with a condition—"forgive us . . . for we forgive." Do we? If not, how dare we ask for mercy? "Lead us not into temptation," or perhaps, "let us not yield to temptation." The idea is that we recognize our weakness and dread tests as students dread examinations. "Deliver us from evil"—inward and outward.

The gracious heavenly Father is always ready to hear and answer prayer. We are not always ready to receive. Persistence shows preparedness. The wise mother does not give bread to the child

who casually mentions hunger and proceeds with play. It would be wasted. It is another matter when the child lays hold on her knee and lifts a tearful plea for food. How much more your heavenly Father! Lord, teach us to pray.



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It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

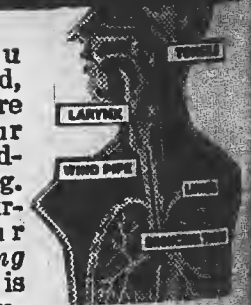
Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

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WHEN you catch cold, the tiny moisture glands in your throat and wind-pipe dry or clog. Thick phlegm irritates your throat, making you cough. It is necessary to stimulate those glands to pour out their natural moisture. Pertussin does this. It "unclogs" the glands—loosens phlegm and keeps your throat moist.



Over 1,000,000 doctor prescriptions for Pertussin were filled in one year according to Prescription Ingredient Survey issued by American Pharmaceutical Assn.

"Pertussin stopped Jackie's bad cough one day!" writes Mrs. P. Fernandez, Providence, R. I.



PERTUSSIN "MOIST-THROAT" METHOD OF COUGH RELIEF

CORINTH DISTRICT MINISTERS' ASSOCIATION

The Corinth District Methodist Ministers' Association met here yesterday in regular monthly session. Twenty-three ministers were present. The chairman, Rev. E. H. Cunningham of Corinth First Church, presided. The meeting was opened at 10 o'clock with a devotional led by Rev. E. M. Sharp, pastor-host. Rev. Pat Luter of Booneville led a most helpful discussion of the subject, "Preaching to the Religiously Perplexed." At 11 o'clock a most timely sermon was preached by Rev. N. J. Golding of New Albany. The subject of his sermon was, "Preaching the Timeless in Changing Times." Following the sermon a dedication service was held in which every one present joined. Many local people were in attendance as well as ministers.

Lunch was served in the church by the ladies of the Methodist church, and an hour of delightful fellowship was enjoyed during this hour. The entire afternoon was given over to a discussion of the subject, "The Preachers' Ministry to the Sick." This discussion was led by Rev. S. E. Ashmore of Iuka, and many took part. The next meeting of the association will be held in the Oxford Methodist Church, April 7, Rev. W. R. Lott, pastor-host.

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Minister's Son Invents

Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York city. Adv.

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LOUISIANA PRESIDING ELDERS MEET

The presiding elders of the Louisiana Annual Conference met on Wednesday, March 4, 1936, at the First Methodist Church in Shreveport, with Bishop Hoyt M. Dobbs, and devoted a full day to the consideration of the work of the current year of the Conference. A splendid spirit of optimism and co-operation prevailed.

Special consideration was given to the work of Christian Education in the local church. There were reported in the Conference 193 local church boards of Christian education organized, with 72 of these actively at work. Mrs. R. E. Smith, chairman of the committee of the local church of the Conference Board of Christian Education, was present and offered the services of this committee in assisting districts and local churches in making this work more effective. Mrs. Smith also stressed the value of our Christian literature.

Reports of the districts showed that 773 had been received into the church since the Annual Conference meeting.

The first quarterly conferences have assumed \$54,521 for benevolences for the year, which is \$3,087 more than was paid in 1935. The amounts assumed by the districts follow: Alexandria, \$5,555; Baton Rouge, \$5,285; Lake Charles, \$6,055; Monroe, \$6,906; New Orleans, \$8,825; Ruston, \$8,395; Shreveport, \$13,500. Total, \$54,521.

The New Orleans Christian Advocate campaign was heartily endorsed, and the presiding elders re-affirmed their pledge of support to the Advocate. The quotas for the campaign, based on the ratio of one subscription to every twenty-five members, were fixed by districts, as follows: Alexandria District, 328; Baton Rouge District, 394; Lake Charles District, 308; Monroe District, 309; New Orleans District, 328; Ruston District, 423; Shreveport District, 500. Total, 2,590. These subscriptions should be sent in by pastors or church committees, preferably in clubs, and not later than July 15.

The district conferences were announced as follows:

Alexandria, May 12, at Trout.

Baton Rouge, May 21-22, at Keener Memorial, Baton Rouge.

Lake Charles, May 19-20, at Leesville.

Monroe, May 19, at Mangham.

New Orleans, May 13-14, at Franklin.

Ruston, April 28, at Farmerville.

Shreveport, April 22, at Coushatta.

A joint meeting of the presiding elders and the executive committee of the Conference Board of Christian Education, to give needed consideration to the bond issue, was requested for March 26.

The following goals for the Conference year were unanimously adopted:

1. A revival of religion in every church, with a goal of 7,500 accessions for the Conference year.

2. A functioning board of Christian Education in each local church.

3. Full payment of salaries and benevolences, with 50 per cent paid by the time of the district conferences and 100 per cent by November 1.

4. Securing 100 per cent of the district quotas for the New Orleans Christian Advocate by June 15.

5. Loyal support of the Louisiana Methodist Orphanage and the Memorial Mercy Home.

6. Observance of all special days ordered by the Conference, as Church School Day and Layman's Day.

7. Payment or early adjustment of all church debts.

8. Continued full support of Centenary College in its work.

9. Co-operation with the Pastor's School, June 1-6; the Young People's Assembly, June 15-20; and other Conference and district meetings, and camps.

10. Adoption by districts and churches wherever possible of mission specials.

11. Definite plans for the retirement of the Conference bond issue within the year.

H. L. JOHNS, Secretary.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Greenville Dist.—Second Round

Boyle and Pace, at Pace, Mar. 15, preaching, 11 a.m.; Q. C., 2 p.m.

Rosedale and Benoit, at Benoit, Mar. 15, 7:30 p.m.

Dublin and Mattson, at Mattson, Mar. 22, 11 a.m.

Clarksdale, Mar. 22, 7:30 p.m.

Shelby, Mar. 25, 7 p.m.

Lula and Dundee, at Lula, Mar. 29, 11 a.m.; Q. C., 2 p.m.

Tunica, Mar. 29, 7:30 p.m.

Dubbs, Apr. 5, 11 a.m.

Cleveland, Apr. 5, 7:30 p.m.

Indianola, Apr. 8, 7:30 p.m.

Hollandale, Apr. 12, 11 a.m.; Q. C., 2 p.m.

Greenville, Apr. 12, 7:30 p.m.

Arcola and Murphy, at Murphy, Apr. 19, 11 a.m.; Q. C., 7 p.m.

Glen Allan and Winterville, at Avon, Apr. 19, 7:30 p.m.

Gunnison and Bobo, at Gunnison, Apr. 26, 11 a.m.; Q. C., 2 p.m.

Leland, Apr. 26, 7:30 p.m.

Merigold and Sherard, at Sherard, May 3, 11 a.m.; Q. C., 2 p.m.

Friars Point and Lyon, at Friars Point, May 3, 7:30 p.m.

District conference at Shelby, May 7-8.

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

I Thessalonians 5:17—Pray without ceasing. Mrs. N. S. McNeill, of Jackson, Miss., gave us the following story:

A number of ministers were assembled for the discussion of difficult questions. Among others it was asked how the command to "Pray Without Ceasing" could be complied with, and one of the number was appointed to write an essay on the subject to be read at the next meeting. This being overheard by a maid-servant, she exclaimed, "What, wait a whole month to tell the meaning of that text? It is one of the easiest and best in the Bible." "Well, well," said the minister, "What can you say about it, Mary? How do you understand it? Can you pray all the time when you have so many things to do?" "Yes, YES, sir," said Mary, "The more I have to do, the more I can pray."

"Let us hear how you do thus," said

the minister. "Well," said Mary, "when I open my eyes in the morning, I pray, 'Lord, open the eyes of my understanding.' While I am dressing, I pray that I may be clothed with righteousness. When I am washing I ask for the washing of regeneration. When I begin to work, I pray that I may have strength equal to my day. When I kindle the fire I pray that God's work may revive in my soul. As I begin to sweep out the house I pray that my heart may be cleansed from all its impurities. When I am preparing and partaking of the breakfast, I desire to be fed with the manna and the sincere milk of the Word. As I am busy with the children, I look to God as my Father, and pray for the Spirit of adoption that I may be His child. And so on all through the day everything I do furnishes me with a thought of prayer."

"Enough," said the minister. "These things are revealed to babes and often hidden from the wise and prudent. Go on, Mary, 'Pray without ceasing'."

PRAYER

Our Father, may we constantly taste the exhilaration which comes from practicing the presence of God. High zest is felt in hum-drum happenings when we experience the presence of God. We realize this freshness is not a tonic which can be had for the asking but it is the fruit of unceasing devotions. But we thank Thee that we have this radiance evermore as we pray without ceasing. We commit all to Thee in Jesus' name.

A REMARKABLE LIFE

I am perhaps one of the oldest subscribers and readers of the Advocate, having read it from youth. My father, a minister and a subscriber of the Advocate from my earliest remembrance. I joined the church and embraced a genuine case of pure heartfelt religion just before I was twenty years of age, which has given me great joy through these many years. I am now approaching my ninetieth year, seventy of which have been spent in active service of the church and fifty-one years in the ministry and still performing church duties. I recently baptized my great-great-nephew, William Park Wilkes of Biloxi, Miss., and performed a marriage ceremony for a granddaughter in Winter Park, Fla., Miss Wilda B. Young of Oviedo, Fla. I assist my pastor in his duties.

(Rev.) J. L. JORDAN.

Biloxi, Miss.

MYRTLE CIRCUIT, MYRTLE, MISS.

The work has gone along well all the winter, despite the bad weather. All appointments have been filled by the pastor, and very good attendance. Glenfield Church has been beautifully remodeled inside, and painted. New hymnals have been placed in two congregations, and plans going forward to supply each church. Subscriptions have been taken for Conference collections, with splendid results. Two other items, the Advocate and Church School Day are also being provided for.

A fine spirit of unity prevails in each congregation. A more loyal people would be hard to find. We believe this will be a good year, indeed, for Myrtle Circuit.

Cordially yours,

LESTER M. JAMES.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do



Mrs. Barbara Spears anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

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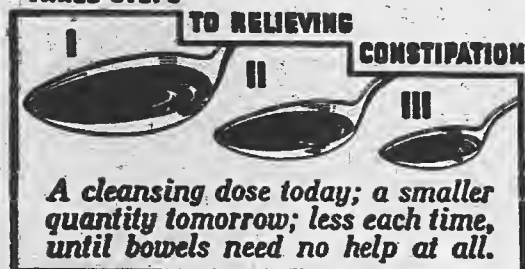
THE DOCTORS ARE RIGHT

Women should take only liquid laxatives

Many believe any laxative they might take only makes constipation worse. And that isn't true.

Do what doctors do to relieve this condition. Doctors use liquid

THREE STEPS



laxatives, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why your laxative should be in liquid form. A liquid dose can be regulated to the drop.

The liquid laxative generally used is Dr. Caldwell's Syrup Pepsin. It contains senna and cascara — both natural laxatives that form no habit even with children. Syrup Pepsin is the nicest tasting, nicest acting laxative you ever tried.

In Memoriam

DR. R. L. SCHROEDER HONORED BY THE ALMIGHTY

By Rev. Harvey B. Hysell

In the twelfth chapter of John's Gospel we read this statement from the lips of our Lord: "If a man serves me, the Father will honor Him." God himself pinned this medal of honor upon the breast of Dr. R. L. Schroeder who has recently passed to his Heavenly reward. He was honored with long life, a consecrated wife and a loving family. His brother was a member of the Louisiana Conference and died in great triumph at the age of 32. Above all of the honors that God bestowed upon Dr. Schroeder was fruitfulness in service. He was not an ordained minister of the Gospel but was used of God as a channel of blessing to many lives. He was instrumental in leading Dr. W. H. Nelson, of the Pacific Coast, preacher and writer, to Christ. He talked to Dr. Nelson about his soul and then prayed him through to the Kingdom. He spent much of his time, after his retirement from his dental practice, in going among the poor and needy on the Mississippi levee. He took great delight in helping these people spiritually and materially.

God honored this man in death. He died peacefully and went home to Heaven with the full confidence of his friends and the favour of the Almighty upon him. I attempted to have prayer with him a few days before he passed on and after my feeble effort to pray for a saint, he sat upon the side of the bed and prayed for me and the success of my work.

Methodism has lost a good man and the cause of Holiness a living epistle. He has been promoted from Grace to glory and today we are persuaded that

Certain Pains Relieved

By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pains, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

Dr. Schroeder rejoices around the Great White Throne and shares the society of the pious of all the ages.

MR. HUGH R. WIMBERLY

Mr. Hugh R. Wimberly, well known and prominent citizen of Bienville Parish, died Monday at his home in Ringgold, La., after a lingering illness of more than a month. He was buried at the Wimberly cemetery Tuesday afternoon, the 25th. Services were held at the Ringgold Methodist Church, Rev. F. C. Collins, pastor, officiating with Rev. J. F. Dring, Rev. P. B. McCullen, former pastors, and Rev. Robt. Singleton, local Baptist pastor, helping. Mrs. W. E. Woodward also gave a beautiful tribute to his life. The stewards were the pallbearers.

The many beautiful floral offerings and the great crowd that attended the funeral attested to the love and respect of this community for Mr. Wimberly.

Having been a member of the Methodist Church from youth and having served on the board of stewards for forty years, he was recognized as an outstanding and faithful church member always in his place on Sunday. During his last days of terrible suffering he made it known to friends and loved ones that he was ready to go when the Lord called.

Brother Wimberly was survived by three children, Mrs. E. B. Gillon, Ringgold, Mrs. W. A. Givens, Shreveport, and Julius Wimberly of Castor, La. Also six grandchildren, two great-grandchildren and two brothers, viz. J. Rush Wimberly of Arcadia, and Sawyer Wimberly of Ringgold.

F. C. COLLINS, Pastor.

RESOLUTIONS OF APPRECIATION

Whereas, our Heavenly Father has taken from our midst the spirit of our beloved pastor, Rev. T. B. Cottrell; therefore be it

Resolved, That we, the members of the Woman's Missionary Society of the Quitman Methodist Church, bow in reverent submission to the Divine Will.

Resolved, That we appreciate the Christian life and graces of Brother Cottrell and the unfailing interest which he manifested in the work of the Woman's Missionary Society.

Resolved, That it is our sincere belief that Brother Cottrell was one of the good men of earth, full of faith and the Holy Spirit, and that his influence upon the community life was helpful and uplifting.

Resolved, That a copy of these resolutions be mailed to Mrs. T. B. Cottrell, with the prayer that the gracious Lord

will comfort her with the comfort where-with He comforts His people.

BESSIE B. HARDER,
MRS. H. C. WATKINS,
MRS. C. L. MAYS.

REV. L. E. CROOKS RECOVERED

Dear Dr. Duren: I have just read in the Advocate announcement of my illness, in the hospital lately in Shreveport. Just to relieve the minds of all who may be concerned, will say I was in the hospital for four or five days, due to a slight ailment on the first of February, but am glad to report that I am back on the job preaching regularly at my churches, when the weather doesn't interfere. The work is moving along nicely and I never felt better. I am meeting a pleasing response upon the part of my people all over the charge. Please note this in the Advocate.

Faithfully,

L. E. CROOKS.

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Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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NEW ORLEANS Christian Advocate

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Indians Said Devil Lived Here



"The Devil's Tombstone," shown above, is in Palo Duro Canyon, near Canyon City, Texas, 18 miles south of Amarillo. The canyon is one of the beauty spots of Texas that will lure tourists in their 1936 visit to the

Texas Centennial Exposition at Dallas and other celebrations throughout the state. The rock drew its name from an Indian belief that it was the burial marker of an evil spirit.



Wallet of the Week



SERGEANT ALVIN YORK, crack soldier of the World War, is decidedly against the United States engaging in a foreign conflict. He is quoted as saying: "I'd never go over there again." Of the Ethiopian conflict, he is reported to have said: "We've got no business in the scrap, no matter what happens. I hope Italy will be stopped, sent back home and made to pay for every cent's damage that's been done." These are the words of a soldier who knows the meaning of war, and whom General Pershing called "the greatest civilian soldier of the war."

* * *

AN UNNAMED WRITER is credited with the following letter: "Respected Madam, We would like a baby by return mail, we would come if you wrote us. We are fine livers, as my husband is a large undertaker. I have Tishan hair and would care for a permanent blond, but will take an infant darker. We have religion somehow neglected on account of business, but think of making the baby Lutheran. They are very co-operative. The cost we will undertake with no grudge." After all, life need not be embellished to make it interesting. It just needs its native telling.

* * *

THE CIGARETTE HABIT seems to have swept the whole world in recent months. According to the Dominion Bureau of Statistics, the tobacco bill of Canada last year, including the excise duty, was \$66,400,493. That figure represents an increase over the previous year of \$2,165,734. It is said that cigarettes, the principal item, represents the amazing total of \$38,182,600. Others than tobacco fanatics are due to take a second look at figures like these and in times as distressing as the present. Even the beggar who asks you for a nickel approaches you with a cigarette in his mouth.

* * *

TUBERCULOSIS is said to be ten times more prevalent among the North American Indians than it is among the white population, according to Dr. Townsend, director of Health for the U. S. Office of Indian Affairs. The records show that last year 3,789 of the estimated 300,000 Indians in the United States were treated for tuberculosis in the hospitals of the Indian Service. And the pity of it is that only one-tenth of the active cases needing hospitalization can be received into the places provided for treatment. The man who was once a savage with a broken heart is now a citizen with broken health.

MISSIONARY CONTRIBUTIONS of the United Church of Canada, according to the United Churchman, are steadily and swiftly declining. The deficit is reported to be \$1,663,000. The foreign mission staff has been cut from 407 to 315, and 60 more are soon to be discharged. Another cut of \$100,000 in the foreign mission grant has been made. No explanation is given, in the account from which these facts are taken, of the cause of the declension in contributions and no statement is made as to the period over which the deficit has been accumulating.

* * *

THE AMERICAN INDIAN appears to have had inadequate consideration by those who have supplanted him. It is said that there are at present 15,000,000 Indians in Latin America who are still pagans. They are not only without any knowledge of Christian teachings, but many of them have never even met a representative of Christ. The conversion of the Indian is no doubt a difficult matter, but surely he should be without the excuse of having no opportunity in a land as distinctly Christian in its allegiances as those countries are.

* * *

THE JEWISH FEAST OF PURIM, which occurred on March 7, commemorated the deliverance of the Jews from the massacre which the arch-villain, Haman had planned, according to the story recorded in the book of Esther. Haman cast lots to fix the date of the massacre, which was averted by Esther's devotion to her people, and Haman himself went to the gallows which he had prepared for Mordecai, his enemy. The fast is one of the most joyous and happy occasions of the Hebrew calendar, and the celebration is a tribute to Jewish faith and loyalty to Jehovah.

* * *

THE LOUISIANA MUSKRAT seems to have become one of the social aristocrats of animal life. Once he was hunted by Levee Board administrations, lest his burrowing might unleash "Old Man River." Then too, real estate promoters looked with envy upon the desolate marshes which formed his home. For a long time half-hearted trappers raided his haunts for his dishonored pelt—"Rat hide." But the worst day in his life came when a shrewd commercial psychologist glorified those insignificant pelts as "Hudson Seal." Ever since that day Mr. Muskrat has attended the high functions of society and his marshy habitat has been staked off and guarded with the jealousy of a California gold claim.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

HAS AMERICA LOST GOD?

A British minister recently offered a criticism of American life which should give all good men grave concern for our civilization. He said always when he comes to the West his first impression is "That the external life has overcome the life of the spirit; that men and women are living on the surface, . . . they seem almost to have lost the use of this, the greatest of all faculties—the faculty of prayer and communion with God." These words do not charge that there has been an abandonment of common moralities among the people, but that a material obsession has developed which has resulted in a loss of the sense of God. No matter how such a situation may have come about, no greater tragedy could befall us than that faith in God should have died in our hearts. If we have been so taken up with economic and social problems that we have lost our appreciation of spiritual realities and have suffered the closing of the way to God, then we are truly in a bad way. It does not necessarily mean that we have become deliberately agnostic or atheistic, but that we have become spiritually empty—that while we have been busy here and there the spirit has departed. But, on the other hand, the absence of deliberate intention is not a legitimate excuse for the fact. For nearly a whole decade, the entire country has thought and talked and acted with reference to "The Depression" until life has come to be an economic vacuum. We have talked retrenchment, New Deal, relief and recovery until our vocabulary is almost limited to words of that character. Whatever may be the economic and social problems which we face, we will never rise above a material and earthly standard of living until we re-enthroned God and the things of the Spirit. Bread, a wage, luxury do not build manhood and womanhood of the highest order and they do not stabilize social life. Bread may be the staff of life, but it can never become the cornerstone of the initiative, the inventiveness, and the daring of true progress. To such must be added the liberating values of communion with God.

TO A QUESTIONER

Last week we received a letter which asked an answer to the question: "How could we be happy in heaven if we knew some of our loved ones were lost?" We hesitate to discuss questions of this nature, because an answer is liable to make more problems than it solves. To begin with, the question presupposes the continuance of human feelings and particularly of human partialities which might be open to debate. Do you not think that our complete understanding of the will and purpose of God and our perfect harmony with him would eliminate even the possibility of a question as to His righteousness? Do you not think, also, that the Scriptures teach that our happiness will be complete in HIM, not in the continuance or the adjustment of human relations? The editor believes that the thought of unhappiness in heaven implies a continuance of trial rather than a state of spiritual perfection. Possibly these suggestions may help you to work out an answer for yourself. After all, it is a speculative question whose solution must be found largely in the spiritual anchorage of one's own heart, not in proof texts.

EASY DIVORCE

Under a Jackson, Miss., date line of March 11, the press reports say that the Senate of the State of Mississippi, by a vote of 18 to 15, passed a bill providing for a six-weeks residence requirement for participating in the privileges of a divorce mill which it proposes to set up on the Gulf Coast. On its face, it appears to us just another one of those moral sell-outs which constitute a permanent blot upon the political escutcheon of the past few years. We regard it as an effort to establish a perpetual tourist season, with the American home as the pawn, at the expense of loveless love-birds who go flitting from nest to nest in the quest for new adventures. That flight has already become one of the scandalous indecencies of our social life. If the measure which proposes to make the Gulf Coast a competitor with

Reno should succeed, it will place an ineradicable stigma upon the good name of Mississippi. The very argument that the State already has "liberal divorce laws" admits something which should cause the people of the State to blush with shame. The very proposal to surrender the State to such an assault upon the most sacred institution of civilization is an unworthy gesture. The existence of such an institution would make the name of Mississippi infamous throughout the land, and it ought to do so. The cluttering up of that beautiful section with the soiled social linen of the world will add little to the moral perception of those who are to become the hosts of those bedraggled guests who would come hither to recite the sordid details, as much the prelude to new adventures as a desire to rectify a social mistake. If our racial integrity is to be preserved and our social registers saved from the appearance of incontinence and promiscuity, we need to strengthen the sanctities of marriage rather than to make it easy and popular to dishonor vows which have been made with the utmost of solemnity. No legislature has a right to initiate and fasten upon the people of a state such an instrument for moral and social debauchery.

IN CONGRESS

The House of Representatives, according to press dispatches, gave a distinct set-back to Congressional invasion of the tax prerogatives of the states, when it declined to exempt Reconstruction Finance Corporation-owned bank stock from state taxation. We believe that the refusal is fair and just. The editor happens to be one of those whose money was impounded, and who was forced by public responsibility to take stock in two institutions. On two shares which we have in one bank we receive the magnificent sum of eighty cents per year, while the R. F. C. receives \$2.50 per year upon an equal outlay. On another share we have never received a single penny, while, as we understand, the R. F. C. receives \$5.00 per year. In addition to all of that disparity, we have several hundred dollars which we have not had a penny on since the reorganization of the banks three years ago. If every participation of that kind is to be exempted from its legitimate share of tax bearing, it will simply mean confiscation for the person who happens to own even a pig. We hear that there is now a move on foot to lower the exemption on personal incomes. We are absolutely against calling one share of bank stock fish and another fowl.

EDITOR GALLOWAY

The barkeepers of Vicksburg, Miss., propose to boycott the clothing house of Warner & Scarles be-

cause one of its employees, Mr. R. W. Conway, is an active temperance man. Mr. Warner promptly refused the demand of the saloonists that Mr. Conway be discharged. Now let the blind see. If there are any people among us so innocent as not to know the desperate lengths to which whiskey men will go they can be informed. We hope Mr. Conway, who is a member of our church in the Hill City, will stand by his temperance convictions. But in the meantime the friends of morality must organize and be more aggressive. Ours is a war of extermination. We propose to close every saloon in the State.—New Orleans Christian Advocate, March 11, 1886.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

EASY JOBS

As desirable as easy jobs may be, there are two difficulties in the way of landing them. The first is that most of them have been abolished; the second is that other people have them and refuse to let go.

It is impossible to find the non-existent; and as for taking an easy job away from the man who has it—well, try it. It is harder to get an easy job than it is to hold a hard one.

There are those, however, especially among inexperienced young people, who believe as firmly in the existence, desirability, and availability of easy jobs as they do in the pot of gold at the rainbow's end. Some of them spend their energies tirelessly in a fruitless quest. They could clear up forty acres of new-ground and make a crop with the same amount of effort.

The cardinal characteristics of an easy job are short hours, light work, and big pay. Short hours appeal to those who measure their responsibilities by the clock. Light work appeals to those to whom any work at all is a burden. Big pay appeals to everybody.

Some cynic has said that the sweetest words in the English language are, "Enclosed, please find check." Measured by the same standard, the most welcome sound is the quitting whistle, and the most discordant is the alarm clock. If the quitting whistle could take the place of the alarm clock, the millenium would be at hand—for the easy-job hunters.

The easy-job hunter is simply a getter—not a go-getter. His philosophy of life is that the world owes him a living. He is half right at that. The other half is that he owes the world a life.

The world will give a living to any man in exchange for a life. The easy-job hunter wants to eat his cake and have it, too.

He can't.



News and Views



HEADLINES

By Rev. D. B. Raulins, D.D.

"Schools May Use Disputed Topics, Declares Harris," is the headline announcing a recent statement of Louisiana's Superintendent of Education T. H. Harris. Nothing is said about questions of mathematics and geography.

"Current questions involving the peace, happiness and prosperity of society can be safely discussed by high school students and the teacher."

It would seem that such questions as the superintendent mentions might bear almost as much upon the general welfare as those of readin', writin' and 'rithmetic. Just why do we need a permit for our boys and girls of high school who are to succeed us as citizens to study and find out about these questions?

The ignorance for which we can rally least shame is our ignorance of "current social questions involving the peace, happiness and prosperity of society." Make 50 on mathematics and the umpire (teacher with red pencil) cries, "You're out!" But if you make 17 on "current social questions," suggested in the superintendent's permit, you are allowed to grow up in polite society, vote, lead your ward and hold public office.

Now these "social questions" are the "hot spot" today. That is why the superintendent is reported to have issued a permit to high school students and teachers to discuss them. What if he had not given the permit? Could what they are driving at in the high schools be called education any longer? Here is where the heavy shells are falling today. And the battle line reaches around the globe. Here in this zone is where human society is to be made or wrecked. And it is barely possible that your Ph. D. in archeology may not be of much use to you at this point.

"Social questions" create excitement, especially so when they get out of academic circles and the cloisters of learning and go nosing around down on the streets, in the marketplace and factories. The homes of our prejudices are built in this sector and it naturally makes us a bit ticklish when the fellow who comes in to buy a plow point brings up one of the "questions."

You may discuss Democrats and Republicans and not create any stir. These

boys have a way of swapping planks from their separate platforms any way. Who's who and what's what on the tariff, for instance? But just let some fellow hop up and resolve that Socialism is best for the country, or let him even hint that there can be anything at all good in Communism. Boy, o boy, look out! Put on your tin hat, pull up your gas mask and duck into the nearest trench. The big shells are falling right there.

And yet the Gospel is the most terrifically dynamic and revolutionary "social question" in the world today. The Sermon on the Mount—have you read it? Think of it. Still we preachers can walk into your pulpits as complacent as if it were our business to hand out to our people roses and all-day suckers.

Ignorance of social questions and indifference to them is just about the best possible preparation for the coming of Fascism. Do we want it?

A democracy must continue in the experimental process. It is the only type of government and social life that conceives of man as a developing being capable of great changes and improvements. But for humanity's sake let's hold on to what gains as at such great sacrifice we have made. And may God save us from resorting to fascistic methods to save ourselves from fascism.

The schools and churches, the teachers and preachers, still have something to do as makers of human society. And if what we are trying to do creates no disturbance let us beware.

SINGERS PREPARE FOR TOUR

Thirty-three Millsaps College men and women were chosen this week to make the eight-day concert tour of fourteen north Mississippi towns which the Millsaps singers begin March 15.

The thirty-three were chosen this week by Glee Club Director Alvin J. King after several weeks of strenuous practice and tryouts in preparation for the most extensive tour made by a Millsaps group in recent years. Eight alternates were chosen by Director King to fill any last-minute vacancies.

The program, which includes choral numbers by the mixed chorus, numbers by the men's and by the women's glee clubs, solos, quartettes, and sacred numbers for Sunday concerts, will be ren-

dered by the traveling singers in the following upstate cities: Sunday evening, March 15—Philadelphia, at the Methodist church; morning of the 16th—Ackerman high school; evening of the 16th—Macon; morning of the 17th—Columbus high school; evening of the 17th—Okolona; morning of the 18th—Tupelo, church; evening of the 18th—Ripley; morning of the 19th—Holly Springs high school; evening of the 19th—Senatobia; morning of the 20th—Clarksdale high school; evening of the 20th—Drew high school; evening of the 21st—Leland high school; morning of the 22nd—Belzoni, church; evening of the 22nd—Yazoo City, church.

Men who will take the trip are: Billy Kimbrell, Wirt Adams Beard, Victor M. Roby, Billy Hoffpauir, and Billy Norton, of Jackson; Blanton Doggett, Kossuth; Robert Ivy, Muldon; Robert Ousley, Laurel; Hillie Sharpe, Walnut Grove; Bill Wofford, Drew; M. F. Adams, Lumberton; Chester McKenzie, Memphis, Tenn.; Gilcin Meadors, Clarksdale; and Sam Wilson, Greenwood. Alternates: Sim King, Pelahatchie; William Bizzell, Page; Dudley LeGette, DeKalb; and Paul Carruth, McComb.

Women selected for the tour are: Ellistine Butler, Nancy Collier, Helen Milner, Hazel Hollingsworth, Charlotte Hamilton, Lucille and Dorothy Strahan, Martha Newell, Berkley Muh, Marianne Ford, Lola Davis, and Phyllis Matthews, of Jackson; Ottomese and Sella Cassels, Gloster; Lilla Jo Colson, Water Valley; Ida Louise Alford, Silver City; Elizabeth Wilson, Pelhatchie; Winnie Buckles, Lucien; and Elizabeth Kirkpatrick, Hollandale. Alternates: Jessie Vic Russell and Elizabeth Cunningham, of Jackson, Vivian Ramsey, Gallman; and Mary Katherine Shaw, Guntown.

Miss Magnolia Simpson, a member of the Millsaps faculty, is soloist for the group, and Miss Nancy Plummer, Jackson, is accompanist.

ANNUAL MEETING, BOARD OF MISSIONS

The annual meeting of the Board of Missions of the Methodist Episcopal Church, South, will convene in the auditorium of the Mission Board headquarters in Nashville, Tenn., Tuesday and Wednesday, May the 5th and 6th, opening at 9 a. m., on the morning of the 5th.

W. G. GRAM, General Secty.

DR. MARTIN RUTER

(Publicity Committee Texas Centennial Exposition)

In one year of strenuous life a man from Ohio in 1837 started in Texas an organization that today numbers more than 400,000 members.

Dr. Martin Ruter, first Methodist missionary to Texas, sent by the General Conference from Cincinnati, is today the outstanding religious hero of Texas' great Methodist Church.

The Battle of San Jacinto, decisive fight that gave Texas her independence from Mexico, was fought April 21, 1836. A few weeks after, the General Conference of the Methodist Church, meeting in Cincinnati, decided to enter Texas.

Volunteers were called for, men who would risk their lives in the wild frontier country.

First to volunteer was Martin Ruter, the first Methodist minister ever to receive the degree of Doctor of Divinity, a man who in his 54 years of life, had been head of some of the largest churches in the country and who resigned as president of Allegheny College, Meadville, Pennsylvania, to take up the harrowing life as an itinerant missionary.

Dr. Ruter was a man of wide culture. He could read in six languages, and one of his ambitions for Texas was a college. He was responsible for the founding of the first university in Texas, although it was not actually established until after his death.

He was given wide powers when the Missionary Society sent him to Texas as superintendent. He was to plan circuits, organize districts, build churches, and, if possible, found a college.

In a letter written as a report of his work to the General Conference shortly before he died, Dr. Ruter wrote that he had now established 20 societies with 325 members, 12 local preachers.

His letter read in part:

"My health was uniformly good until the first of the present month. Since that time I have been afflicted with a fever, which I hope is now nearly subdued. It is supposed to have been produced by fatigue. My travels on horseback have exceeded 2,200 miles and may have been, in some instances, too great for my strength.

"My object has been to visit as much of the country as practicable, and to supply with occasional preaching all the destitute places my time and strength would permit. And when we consider the change, climate, new state of the country and the privations which are unavoid-

able, it is surprising that our health has been thus preserved."

The fever which he hoped was "nearly subdued" resulted in his death less than a month after he wrote this last letter.

Only a year did Dr. Ruter live in Texas, his zeal for the work being more than his strength could bear. That "fever" described as an inflammation of the lungs was no doubt pneumonia, and so died, May 16, 1838, the father of Texas Methodism. Dr. Ruter had started work on the building of a university for Texas, and shortly after his death the University of Ruterville was opened in the town that was organized at the same time as the University and named for the missionary. This little college did not last many years, but it was the first in a series of Methodist colleges.

When the Methodists celebrated the centennial of the establishment of their church in Texas last year, the medallion that represented their 100th birthday had on one side the first Methodist Church built in this state and on the other the face of Martin Ruter, the first missionary.

When the Texas Centennial Exposition, a \$25,000,000 World's Fair celebrating its independence from Mexico opens June 6, there will be, in a great Hall of Religion, a place set apart honoring this man from Cincinnati who gave his life to Methodism in Texas.

MISSISSIPPI CONFERENCE OBJECTIVES FOR THE ENSUING YEAR

Pursuant to call the presiding elders of the Mississippi Annual Conference met in Galloway Memorial Methodist Church, in Jackson, Miss., March 11, with Bishop Hoyt M. Dobbs, D. D. in the chair and adopted unanimously the following objectives for the Conference year:

A functioning Board of Christian Education in every local church or in groups of two or more churches.

Conference-wide interest in College emphasis week and planning for increasing the endowments and building equipments of our colleges so as to adequately meet the increasing demands upon them.

Emphasizing the importance of making gifts or bequests to our Colleges, Mission Boards, Church Extension, and Orphans Home, during the life of the donor since the State Constitution forbids such gifts in wills.

Securing on every charge a minimum of one subscriber for the New Orleans Christian Advocate out of every twenty-five church members.

An offering on special from every pas-

toral charge to the Memorial Mercy Home in New Orleans. Offering our pulpits and extending a gracious invitation to Dr. Snelling of the Home to visit our people.

Putting on a Conference-wide campaign for the purpose of trying to liquidate our Orphan Home indebtedness, asking each member of every quarterly conference to either contribute \$10.00 or to become responsible for raising that amount.

Seeking to liquidate as rapidly as possible all indebtedness on our church property.

Payment in full of all salaries and benevolences, making every effort to pay as much as fifty per centum by Easter, or our District Conferences, on our benevolent claims.

A gracious revival in every local church, with the larger objective of conscious salvation for every member, and an earnest effort to so organize the Christian workers in each church as to reach and save unsaved outsiders.

The Bishop and his cabinet are sure they can count upon the pastors and leaders of the church within the Conference for active co-operation in achieving these worthy objectives during the Conference year.

By the Committee for the Cabinet:

CHAS. W. CRISLER, Chairman.
T. M. BROWNLEE,
H. A. GATLIN.

BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference will convene in Hazlehurst, April 16-17, opening hour on Thursday at 9:30 a. m.

There will be preaching on Wednesday, April 15, at 7:30 p. m., by Rev. J. L. Smith, pastor at Magnolia, followed by the Sacrament of the Lord's Supper.

Preaching assignments for the Conference are as follows: On Thursday at 11 a. m., Rev. Otto Porter, of Centenary, Mecomb; at 7:30 p. m., Thursday, by Rev. H. L. Daniels, of Wesson; on Friday at 11 a. m., by Rev. J. L. Neill, of Brookhaven.

Committee on license to preach: J. T. Weems, E. B. Emmerich, H. G. Hawkins.

Committee on recommendation for Admission: R. H. Clegg, J. L. Neill, L. L. Matheney.

The Board of Christian Education and representatives of the Colleges will be given a place on the program on Friday at 9:45-11 a. m.

The method of electing Annual Conference delegates will be taken up immediately upon organization Thursday morning and as soon thereafter as possible balloting on delegates will begin.

CHAS. W. CRISLER, P. E.

LYNCHING FACTS

(Commission on Interracial Co-operation)

Forty-one per cent of the eighty-four persons lynched in the last five years were either unaccused of crime or else were charged only with minor offenses, according to a report made public today by the Commission on Interracial Co-operation, summarizing the results of a careful study of all the lynchings of that period.

Appearing as a twenty-four page pamphlet, entitled "The Mob Still Rides," and citing numerous illustrative cases, the report states further that of the other fifty-nine per cent of mob victims many were innocent of the crimes with which they were charged.

Only one-fourth of the victims were accused of actual or attempted assaults upon women, commonly thought of as the chief cause of lynchings, and in a number of these cases the Commission's investigators could find no convincing evidence of guilt.

Officers sometimes connive at lynchings or even participate in them, courts rarely indict lynchers and more rarely convict, and mobs sometimes so dominate the courts as to bring about "legal lynchings," according to the report. On the other hand, a number of cases are cited in which officers successfully resisted or outwitted mobs.

Though the number of lynchings has declined from a yearly average of 124 thirty-five years ago to an average of seventeen for the last ten years, the study reveals that the lynching habit fades more slowly from the South than from other sections of the country and becomes increasingly a racial phenomenon.

Among the remedies suggested by the report are more adequate police service, stronger jails, change of venue in the trial of lynchers and of persons threatened by mob violence, the lifting of community levels in lynching areas, and the building of a better public opinion.

SEASHORE DISTRICT CONFERENCE

The committee of examination for the Seashore District, to be held at Purvis, April 23-24, are as follows:

License to Preach—Geo. H. Thompson, B. L. Sutherland, A. B. Barry.

Admission on Trial—W. H. Lewis, W. O. Sadler, M. R. Jones.

Orders—W. F. Baggett, W. H. Saunders, J. O. Ware.

L. J. POWER, P. E.

THE LOUISIANA ORPHANAGE

Dear Brother: Just a few weeks until Easter Sunday, when collections for the Orphanage, in the congregations and Church Schools are to be taken, according to Conference agreement. I am writing to give you a few facts concerning our condition, so you may see the imperative need and every effort may be made to induce your people to make a most generous and liberal offering at this time.

By hard work and strict economy we hope to meet all our obligations up to the first of April. Then every dollar will have been spent, and we will be entirely dependent on the Easter offerings for our support for the spring and summer. This has been a severe and expensive winter. Our fuel bills alone for the past three months have amounted to over seventeen hundred dollars. Other necessities have run high. Our funds are exhausted. We must have your help for Easter Sunday, April 12th.

While the winter has been severe, our 180 children have been unusually well. Just now we are having a few cases of flu. Our work is steadily progressing, and we are striving to meet every need we can. It is the Lord's work. It is your work. We cannot go on without this Easter help. We are looking to you and depending entirely on this occasion for our necessary support. Do not fail us.

Thanking you, and praying God to bless you, I am,

ROBT. W. VAUGHAN, Supt.

GREENWOOD DISTRICT CONFERENCE DATE CHANGED

The date for the Greenwood District Conference, to be held at Carrollton, Miss., has been changed from May 5 and 6, as previously announced to May 12 and 13. This change was made necessary due to the closing of the public schools during the week of May 5 and 6.

A. T. McILWAIN, P. E.

VALUE OF GOOD LITERATURE

First of all, how do we get good literature? I believe, with Gray in his elegy of the country Church Yard, that many people have great impressions that are never recorded. Many Emersons are buried who were never heard of. So one must try, and often he must try many times, before he ever sees his writings in print. But what makes one try? I believe the proper word is "urge." He feels that urge, but feeling the urge is not enough; that which he felt may not be

worthy of time or space and the way to know is to give expression to it. A much loved pastor said to me one day: "So many of my books and newspaper articles are not worth reading." Then I said to him, "I never did write a book, did you?" His answer was, "No, but I could beat some that are written." That may have been true, but he did not know, for he had not tried. Again, how do we get good literature? Maybe much of it comes like the desire to write this article—good or poor—came to me. (Mr. Editor, please publish this, for my college classmates will get a good laugh. Say for your information I am somewhat like Shakespeare, he flunked in Freshman English, and I did, too. Ask Dr. A. A. Kern). Now for the way the desire came: I had just finished reading the New Orleans Christian Advocate, and was right in the middle of Dr. W. F. Quillian's second article, "Windows of the East." I said, "Isn't that great? I am a good mind to write myself, I am." May I take time out and say, "I am thoroughly enjoying reading our church literature. It was never finer, and we are expecting, Mr. Editor, to look after the interest of our church paper. You will remember that we have not been disobedient to the church paper vision and we are grateful to you for the great work you are doing."

What does good literature cost? Sacrifice? No, maybe not. I had rather say that it cost the accepting of a privilege. If a man does this he must leave off that—some pastors, some evangelists, some writers—very seldom all in one. Sermon writers have blessed the world, as well as men who are exceedingly diligent about pastoral visiting. Probably this is a confession: I really do not know what some preachers would do if it were not for sermon books. Yea, where is the preacher who has not been helped by sermons found in books as well as those found in stones.

Good literature costs somebody's time. Time of some one who loves to write, time of some one who forgets that time is passing. One of our workers in the Publishing House passed me on the streets of Memphis during the Young People's Conference; the question was asked, "Why does he look thin and pale?" The answer was, "Overwork." Overwork not because he has it to do but because he so loves his work that he forgets. Good literature cost time of competent and worthy writers.

Is it worth what it cost? The correct answer is yes. And it is the privilege of every preacher not only to learn to appreciate good literature more himself, but also to teach others to appreciate its value.

R. T. HOLLINGSWORTH.

Mississippi and Louisiana

Rev. L. W. Cain, Bunkie, La., is to begin a meeting at that place on March 22. He will be assisted by Dr. Theodore Copeland, of Dallas, Texas.

The pastors of the northern half of the Brookhaven District met at Georgetown on March 12, with all present except one. The reports were optimistic and the program inspiring.

Rev. S. A. Seegers, Rayne, La., was in the city Saturday looking after the interests of the Golden Cross campaign, which is his particular task in the Louisiana Conference.

Dr. L. J. Power, presiding elder of Seashore, Miss., District, graciously invites the editor to attend his District Conference, April 23, 24, which we expect to do. Thank you, Doctor.

Mrs. Bertha Guttzeit, McManus, La., whose husband passed away some time ago, renews the Advocate and sends us the assurance of her interest and appreciation of its message.

Mrs. J. M. Turnipseed, R. F. D., McCool, Miss., says that she does not know how to get along without the Advocate which she has had for ten years and whose messages she has always enjoyed.

Mrs. R. F. Lawton, of Rayne Memorial Church, New Orleans, is in sorrow on account of the loss of her mother, Mrs. Chapman, whose passing occurred at the old home in Macon, Georgia, last week.

Rev. C. C. Clark, Philadelphia, Miss., one of the best friends any church paper ever had, has already located himself and his new charge by a list of subscriptions on his charge's quota for the new year.

Rev. Guy M. Hicks, pastor at Ruston, La., issues one of the best calendars which comes to our desk, and it shows the thoroughness with which he plans

and carries forward his work in that important charge.

The Brookhaven District Conference will be held at Hazlehurst, Miss., April 16, 17, opening at 9:30 Thursday morning. The editor expects to attend the Conference unless detained by circumstances unavoidable.

The editor has a note from a good friend in Oak Ridge, La., who does not want us to tell, but she has been a reader for a long while and she reads it from cover to cover. Especially does she enjoy Dr. Carley's editorials.

Dr. Lawrence L. Cowen, pastor of Noel Memorial, Shreveport, reports considerable illness in his congregation, but the activity of the church continues without interruption. Seventy-four new members have been added this year.

Rev. R. T. Ware writes that he has had quite a little sickness in his family for six weeks, but that all are now improving and on the road to recovery. He is busy with his plans for Easter, and his church already wears a new Easter dress.

Rev. J. C. Price, Oil City, La., favors us with a copy of his church bulletin for March 15. It is filled with interesting material on Methodist history and wholesome thought on right living. The first paragraph is devoted to the Advocate campaign.

Dr. Charles W. Crisler reports the outlook for all collections in the Brookhaven District, where he is presiding elder, were never brighter, every interest of the church is receiving consideration and he expects the Advocate campaign to be a great success.

The congregation of Calvary Baptist Church, Tupelo, Miss., whose building is in course of construction is using First Methodist Church building for a revival

this week, according to the announcement contained in the calendar sent us by Dr. Brooks, pastor of the Methodist Church.

Dr. and Mrs. S. L. Hollingsworth, Columbus, Miss., were in the city for the marriage of Mrs. Hollingsworth's sister, which took place at First Methodist Church, on Saturday evening. The editor and his wife appreciate being remembered with "a ring."

The editor acknowledges an invitation to attend the session of the Seashore District Conference at Purvis, Miss. Brother Saunders, by whom the invitation is given, is expecting a great time and in connection with it, the dedication of two country churches by Bishop Dobbs.

Mrs. Hoyt M. Dobbs is listed among those of First Church, Shreveport, who were indisposed last week. We presume that her illness was slight, as Bishop Dobbs was able to keep his engagements in Mississippi. At any rate, we trust that the illness may be but a memory now.

Bishop Hoyt M. Dobbs met the presiding elders of the Mississippi Conferences on Wednesday and Thursday of last week, and this week he is preaching a series of sermons at First Church, Columbus, Miss. From April 5-12 he is to render a similar service at First Church, Baton Rouge.

Bishop and Mrs. Hoyt M. Dobbs have issued invitations to the marriage of their daughter, Margaret Jackson, to Dr. Leon James Bain. The wedding will take place in First Methodist Church, Shreveport, April 2, at 8 o'clock in the evening. The Advocate joins with many friends in congratulations and good wishes.

Rev. Robert W. Vaughan, of the Ruston Methodist Orphanage, is happy that his large family has escaped a serious epidemic of flu this winter. There are some cases in the Home at present, but no epidemic condition. The Methodist people of Louisiana will not forget these little ones at the Easter time.

Dr. Walt Holcomb, First Church, Decatur, Ga., is conducting a Christian Culture Conference in his church. The Conference is to cover the period March 8-31, and includes instructors from Emory University, Columbia Theological Seminary, Agnes Scott College, Georgia School of Technology, and Oglethorpe University.

The editor is in receipt of some inquiries concerning the broadcasting of Dr. Kagawa's address in New Orleans. The committee of arrangements made every effort to have it broadcast, but it could not be done. We are sorry that the surrounding territory might not have



had the privilege of hearing him in that way.

Rev. Briscoe Carter, pastor at Winn-bore, La., knows what he wants and knows why he wants it, according to a letter to the editor. It is easy to deal with a man like that. We were able to send him more than he asked for, and that is something of an achievement. We appreciate Dr. Carter's loyalty to the Advocate.

Mr. Albert Lutz, Jr., son of Rev. A. L. Lutz, of Hammond, La., was one of three debaters chosen to represent Louisiana State University in the debating tournament held at the University of Iowa recently. He was also in a similar contest at Natchitoches, La., not long ago. We congratulate the young man and his parents on this earned distinction.

Rev. J. B. Grambling, during the first quarter of this year, raised \$233 in pennies on his church debt. In addition to the penny collection, \$135 was contributed in larger gifts. This is a splendid report for Epworth Church. James V. Reid, a lay-evangelist of Fort Worth, Texas, is to assist Brother Grambling in a meeting, March 18-29.

Rev. H. L. Johns, presiding elder of the Monroe, La., District, is to have Dr. John Q. Schisler for two Christian Education Institutes at Monroe and Tallulah, on the evenings of March 24, and 25, respectively. These institutes will be followed by an Institute on Vacation Church Schools, conducted by Miss Barnett Spratt, March 31.

Mrs. J. W. Lipscomb, of Columbus, Miss., is in a hospital in that city for an operation. We are happy to be able to report that she is improving and has every prospect of being fully recovered in a short time. She is the wife of Dr. J. W. Lipscomb, and the editor does not know any whose worth and friendship he values more than that of Dr. and Mrs. Lipscomb.

Rev. A. W. Townsend, Jr., Second Church and Gentilly charge in New Orleans, was taken ill after his early service last Sunday and had to get a supply for his other services of the day. We trust that his illness may be slight and that he may not lose time from the great work that he is doing in that new field where he has a church building in immediate prospect.

Friends of Dr. and Mrs. W. W. Holmes and Dr. Samstone Holmes will be interested to know that Samstone has so thoroughly enjoyed his work with the Grenfell Missions of Labrador that he has signed up for another year. During the severe winter months Dr. Holmes' only

means of communicating with his parents was by means of radio, but recently a letter has come through bearing a January date.

Mr. G. A. Perkins, until his recent retirement a representative of the American Bible Society in New Orleans, but now living at 106 S. Hill St., Hobart, Oklahoma, is offering to exhibit his collection of historical and religious interest before churches and schools without charge, and to give a thirty-minute lecture describing adventures associated with them. His personal experiences cov-

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FOR FURTHER PARTICULARS WRITE
J. F. RAWLS, Treasurer
General Work, Board of Missions
M. E. Church, South
BOX 510
NASHVILLE TENNESSEE

**PROTECTION
AGAINST OLD AGE**

ering his life and labors are recorded in his book which can be had from him at seventy-five cents per copy.

GROUND BREAKING AT ROLLING FORK, MISS.

Sunday afternoon, March 8, at the hour of five, there was held a short, simple and very sweet informal ceremony on the lot in the little city of Rolling Fork, Miss., to dedicate the ground for the erection of the new Methodist Episcopal church building to replace the old one, which was burned some six years ago.

Rev. Paul H. Grice, pastor in charge, presided, and was assisted by John L. Sutton, of Jackson, Miss., who read the scripture lesson, and by Rev. Mr. Caraway, of the Carey Baptist Church, Carey, Miss., who pronounced the benediction.

The first shovel of dirt was turned over by Mr. Parham, a devoted member of the Methodist Church and who is still actively engaged in the work as Sunday school superintendent despite his eighty-three years. Following him, came the much beloved physician, Dr. C. K. Barrier; and last, but not least, a shovel of dirt was turned over by little Charles Hand, son of Mr. and Mrs. James Hand.

The afternoon was balmy and nearly the whole town was present to witness the long-looked-for event which precedes the erection of a new church, the contract already having been let to J. M. Spain, general contractor. A volunteer choir, made up of singers from all churches, sang with strong fervor and emotion, "A Charge to Keep I Have."

JOHN L. SUTTON.

EMERGENCY PEACE CAMPAIGN

The "war to end war" that raged from 1914 to 1918 failed to achieve that purpose. It plunged the world into a political and economic chaos from which it has not yet been able to emerge.

And yet in spite of this bitter lesson the war fever is again rising, in Europe and the United States. Its evidences in this country are the huge military and naval budgets adopted by Congress—the largest ever passed in peace time—to prepare this country for the next war. Jingoistic leaders are stirring up animosity against Japan. In Europe, the situation is tense.

This sinister drift towards war must be stemmed—and stemmed now. That is why the Emergency Peace Campaign, led by the nation's foremost clergymen, educators and peace leaders, is being launched at this time, to arouse the people of the United States to the imminent dangers of war and to mobilize the peace sentiment of this country into an effective force which will prevent us from being involved in another disastrous and destructive war.

Starting on April 21, the Campaign will hold meetings in two hundred cities this spring. Many prominent men and women are volunteering their services as speakers. When the Emergency Peace Campaign reaches your city, you can indicate your opposition to war by attending the meetings and co-operating in every way possible.

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

ANNUAL SESSION OF WOMAN'S MISSIONARY SOCIETY, MISSISSIPPI CONFERENCE

Time—April 7-10, 1936.

Place—Central Church, Meridian, Miss.

Official hostess—Mrs. E. R. Sigler, 3823 23rd Ave., Meridian, Miss., president of Central Auxiliary. Please send names of delegates to Mrs. Sigler.

Presiding officer—Mrs. T. B. Cottrell, president.

Council guest—Mrs. W. B. Landrum, of Tyler, Texas, member-at-large of the Council.

Bible hour—Dr. Havens Thomas II, of Emory University. He will also have the Wednesday evening hour.

Fellowship dinner—Thursday evening, 7 o'clock, Blue Room, Lamar Hotel, price 75c, Home Mission celebration at dinner.

Delegates—If auxiliaries have not elected delegates they should do so at once. Instruct delegates to remain through Friday morning session as very important business will be transacted at this conference. Besides transportation, auxiliaries should provide delegates with money for their noon lunches and the Fellowship dinner.

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NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following report of the World Day of Prayer service as held in Indianola is indicative of many such co-operative groups among the church organizations. In Rosedale such a group met for an hour of meditation, song and prayer. In some groups only one denomination was participating. I feel sure that since the program is interdenominational and international a group meeting of all denominations in a town would prove a very helpful spiritual force. Let us try that plan another year. If no other organization makes the first move let the Spiritual Life Group from the Methodist Missionary Society take the lead, as this report from Indianola shows.

February 28th being the World Day of Prayer, a representative group of women from the churches of Indianola met in the Methodist Church to join with women of more than fifty countries in an earnest petition for peace.

Mrs. R. M. Yarbrough, president of the Methodist Missionary Society acted as leader.

Through the responsive reading, the songs, the prayers, and the mission projects explained, ran the thought, "On Earth, Peace, Goodwill Toward Men."

Miss Margaret Hill, Mrs. C. A. Parks, and Mrs. Paul Woodward gave a beautiful worship program of song and organ music.

Others taking special part in the service were: Mesdames John Hough, James Heathman, Ed. Bolls, Charles Gordon, B. B. Allen, C. Thompson, Will Early, Beulah Payne, B. Watts, B. H. Campbell, John Hogan, W. Heslip, N. T. Thome, H. Lowrey, and Miss Norma Heard.

In 1937 the World Day of Prayer will be on February 12th and the Presbyterian women of Indianola will lead.

As you read this copy of the Advocate, Council will be in session. Let us hold up their hands by being much in prayer.

Have you sent in your order for the Council Bulletin? A careful reading of it will prepare you to serve usefully on your own Conference Committees. Price 25c, place Literature Headquarters, Nashville, Tenn.

Mrs. J. W. Conger of Winona, is writing the history of the Home Mission or-

ganization of North Mississippi. Many of you who read this column may have interesting facts stored in your memory from those days. If so, will you write to Mrs. Conger? Others may have in your keeping old copies of minutes for the years 1911, 1922, 1923, 1926. If you have, will you please lend them to Mrs. Conger? As a gift, we should appreciate them for the files of the Conference which are kept in the vault at Grenada College.

MERIDIAN WESLEY COMMUNITY HOUSE

(Continued from last week)

About this time, Mrs. J. R. Whitaker, having served the board for twelve years, felt the need of giving up the responsibility of leadership and Mrs. R. O. Dobson was elected and served in that capacity for six years. The work at Wesley House the next two years progressed under the direction of Miss Agnes Stackhouse, Miss Hattie Geegee also gave her vacation of 1921. Mrs. Irene Boaz, for four years, endeared herself to the community. Miss Palmore worked with Mrs. Boaz. In 1924 Mrs. J. C. Field came and assisted by Mrs. Boaz and served two years. The last eight months of Mrs. Field's time she was assisted by Miss Maude Buck. At this time Mrs. W. L. Denton was serving as president of the board. Then at a crucial time, when the work had outgrown the building, came Miss Annie L. Trawick and Miss Bessie Bunn. By their close management linked with that of the board, plans were made for an upper story for Wesley House, making dreams of years come true. At the close of class activities, May, 1927, a voluntary contribution of \$1,000.00 was made for the improvement. By mutual consent of the trustees of City Mission Board, an additional \$2,000.00 was secured from the Building and Loan Association. The late Mr. Fred Hopkins remodeled the house (giving his services) adding an upper story, making cozy apartments for the workers and using the entire lower floor for clubs and classes. Being called out of the work for a year by ill health of a sister, Miss Trawick was followed by Miss Adeline Peoples.

In 1928 Miss Trawick returned to us and has labored earnestly and faithfully since then. She has proven truly an angel of mercy to those with whom she has come in contact. She has been assisted during these nine years by Misses Mabel Anderson, Rosa Lee Riggan, Lucile Ingram and Mattie Lou Davis. The latter began her service last summer and consecrated Christian that she is, is rendering great service to her Master. Since Miss Trawick has been head resident of

Wesley House, the following have ably served as board presidents: Mesdames C. W. Cochran, J. H. Miner, C. R. Hagemeyer, G. C. Kendall and the present incumbent, Mrs. A. L. Brothers. Mrs. J. A. Gully served as treasurer seven years and Mrs. Joseph Libby present treasurer, is serving her sixteenth year. These faithful officers have meant much to the work. Mrs. W. E. Hopkins, one of the first chairmen of clubs has rendered valuable assistance down through the years, financial and otherwise. I would that we had space to mention every good man and woman who has contributed in any way, to this work during the past thirty years. Through the years the officers have been interested and loyal. Would that we could call the roll. Through earnest prayer and work the Community House has grown, the work has expanded greatly until now the people realize the value of Wesley House and go there seeking comfort and cheer, many learning to know the Master and the meaning of Christian service.

There are the various classes of sewing, embroidery, boys' clubs, girls' clubs, mothers' clubs, missionary society and

the only assembly hall in the community for social life of the people. The work cannot be told in words, laboring with our fine American citizens regardless of denomination, ministering to their physical needs as well as spiritual needs. Two fine girls have been sent to Vashti and assisted, proving themselves worthy. A child, deserted by its mother was sent to the orphanage in Jackson. Through the aid of Wesley House, Salvation Army and King's Daughters, numbers of people have been treated in the hospitals. Through the aid of the Wesley House many boys and girls have been guided aright. It is said that at one time Mrs. Elizabeth Sanford Cochran became discouraged and was almost ready to discontinue the work, the board president, Mrs. Whitaker, was still hopeful. The late Mrs. Ellen Webb, that consecrated child of God, plead for the board not to be discouraged, to pray and push forward. This dear woman transferred her church letter to the community, uniting with the people, winning their love and confidence thereby greatly aiding the work. The people called her a "Saint on earth." This is the spirit that has brought success through the years.

The influence of this Wesley House work, only eternity will unfold. It is not for us to know. Into the heart of many a weary mother has come a blessing that has changed her home and home life. The Wesley House is truly a light in a dark place—a voice crying to the human hearts lost in the marsh of Despond. For be ye sure however for many have wondered these toilers of time, the dear Lord loveth all.

Miss Trawick leaves in July for a much needed rest of one year. We pray that the board will see fit to return her to us, that she may again serve among the people who have become so endeared to her and whom she loves so tenderly.

SEASHORE DISTRICT GROUP MEET

The Coast Group of the Seashore District held its first meeting on Thursday, March 5. There were twelve pastors present, a small number of the wives of pastors and a number of laymen. There were also a number of visitors, among them were Dr. and Mrs. Martin of Illinois. The meeting was called to order at 10 a. m., by its chairman, Rev. P. M. Carraway, and the following program was presented:

- 10 O'clock—
1. Devotional—Rev. H. L. Norton.
2. "How Effective Are Our Churches In Preaching Adults"—Mr. Dana G. King.

3. "Why a Planned Program"—Rev. H. W. F. Vaughn.
4. Sermon: "To Whom Shall We Go, Thou Hast the Words of Eternal Life?"—Rev. J. E. Gray.
5. Lunch—Prepared and served by the W. M. S.
- 2 O'clock—
6. Devotional—Rev. W. C. Black.
7. Activities:
 - a. "An Opening Service"—Dr. J. A. Evans.
 - b. A Study Program
 - c. Missionary Education
- Rev. I. H. Sells.
- d. Recreation—Mr. William Fulgham.
- e. Alcohol Education—Rev. Van Landrum.
8. A Problem Hour—Rev. I. H. Sells.
9. "What Are We Going to Do About It?"—Rev. L. J. Power.

Dr. W. A. Smart of Emory University, who was to begin the Bible conference at 4 p. m., came in at the beginning of the Problem Hour and added much to the discussion.

The group meeting was an aid to the understanding of our Adult Problems and to the solving of these problems.

J. D. SLAY, Secretary.

George Herrington Stops Headache

"My head was splitting," says George Herrington. "I was given Bromo-Seltzer. In no time at all, my headache was gone." Whenever your head aches, just try this faster relief. It soothes the stomach, too, and quiets nerves. Reduces excess lactic acid in the blood.

Get Bromo-Seltzer at drugstores, soda fountains. Keep it at home.

KEEP YOUR HUSBAND'S LOVE



THE best of men get tired of irritable, complaining wives. If you are weak, nervous and rundown you cannot do your share to make a happy home. Take Lydia E. Pinkham's Vegetable Compound.

Mrs. Barbara Spears of Akron, Ohio, says, "I had no pep, and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling. My husband says I am my old self again."

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Try Lydia E. Pinkham's
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Stop COUGHS quicker by "Moist-Throat" Method

Getting throat's moisture glands to work "soothes" coughs away

THE usual cause of a cough is the drying or clogging of moisture glands in your throat and windpipe.

When this happens, heavy phlegm collects, irritates. Then you cough. The quick and safe way to relief is by letting Pertussin stimulate those glands to pour out their natural moisture. Sticky phlegm loosens, is easily raised. You have relief!

Over 1,000,000 doctors' prescriptions for Pertussin were filled in one year, according to Prescription Ingredient Survey issued by American Pharmaceutical Assn. Get a bottle today.



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COUGH RELIEF

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Name
Address

NA-3-21

Christian Education

CHURCH SCHOOL LESSON, MARCH 22.

By Rev. J. R. Countiss, D. D.

JESUS TEACHES TRUE VALUES

Luke 12.

Jesus warned his disciples against covetousness in the parable of the rich fool. Barns full of hay make poor provender for the soul of the owner. Nothing that God has made is to be despised, but

even in matters purely personal, good sense indicates a difference of values. Life is more than food, the body more than clothing. The character of the individual is of more importance than the quantity or quality of his food or the style and texture of his garments. Elemental necessities were on the earth from the beginning. Birds and plants find them and are satisfied. Observant human beings are able to make a like discovery. The heavenly Father knows our needs and makes abundant provision for their satisfaction. Man's worry and fret about material necessities is sillier than for the pampered child of a millionaire too anxious about the price of a sandwich.

No values are to be neglected, but each is to be kept in its place. The lower values are not forbidden, they are merely appraised. Birds eat, but they know when they have enough. Men are not always as wise as birds. The meaning of life is determined by its goal. That is what men really seek. To make material good or gain the goal of life is to exist on or below the animal level. Christian concern is to reach higher than that of the animal, or even that of the pagan. We are to live as becometh the children of God.

Worry is the besetting sin of the age, though it is the arch enemy of peace and efficiency. Men worry over what they can remedy and over what they cannot remedy, both equally futile. This displays a lack of faith in both the wisdom and goodness of God, indicating doubt as to whether he knows our needs or is good enough to supply them. He both knows and cares. "It is his good pleasure to give." The all-wise Creator has made no appetite for which he has not provided legitimate satisfaction. He made the universe for good and evil, for comfort, not for pain, for success not for failure. It would be a failure if he had not made provision for birds and flowers, even for the smallest of his creatures.

First things first. Everything God has made is good in its place and order. Man has made a great beginning when he gets life's principal factor in its right place. That done, other matters come easily and naturally. The goal of the universe is moral. For the disciple of Jesus, the kingdom of God must come first. Righteousness is to be his goal. Needful things will be added if we preserve that order. Material good is rarely lacking for those who put righteousness first. The mercenary spirit is fatal to high thinking, great

art, or spiritual achievement. The man who would be a virtuoso or an artist must put music or art before money.

The writer once lived in a community where the soil was fertile and nature smiled in abundance. A prosperous people gave themselves to love of material things and set their hearts on gain. Years later, with anticipated pleasure, he drove out of his way to visit that community. Gone were the palatial homes. Waste were the fertile fields. Gone were the people who by every token should have been rich and comfortable. With a feeling of inexpressible sadness he passed tumbled shanties and thickets and hedges where mocking birds fairly split their throats with joyous song. Man's sweat and toil and care had come to naught. The care-free birds lived on. And a sermon took shape.

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CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

HELP FOR SUNDAY SCHOOL TEACHERS OF CHILDREN

By Dr. John Q. Schisler

Many Sunday school teachers of children are or should be at this time looking for materials which will help them in dealing with the critical problem of alcohol. There are those who think that this problem affects only adults and young people. This is a mistaken notion. Alcohol is a very real problem in the life of many children. Furthermore, the attitudes of the child toward alcohol must be established early.

It would be helpful if teachers of juniors in the Sunday school would hold extra sessions of their classes at which time they would attempt to help these boys and girls to know actually what alcohol is and what it does to the human body. If they should do this there would be immediate need for materials which could be used in such classes. I am therefore glad to recommend a little booklet entitled *Answers to Alcohol* by Caldwell. This little booklet has been written and is published by the superintendent of public schools in Wichita, Kansas. He knows the child mind and is able to present his subjects attractively and convincingly. This booklet can be secured from the Methodist Publishing House at 20c per copy.

By the first of April another valuable piece of material will be available for teachers of juniors. This booklet is entitled *Helping Juniors Meet the Problem of Alcohol*. It was written by Edith Kent Battle, one of the editors of the General Board of Christian Education and is published by the Methodist Publishing House at 20c per copy.

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Siss-tex) —Must fix you up or money back, Only 75¢ at druggists.

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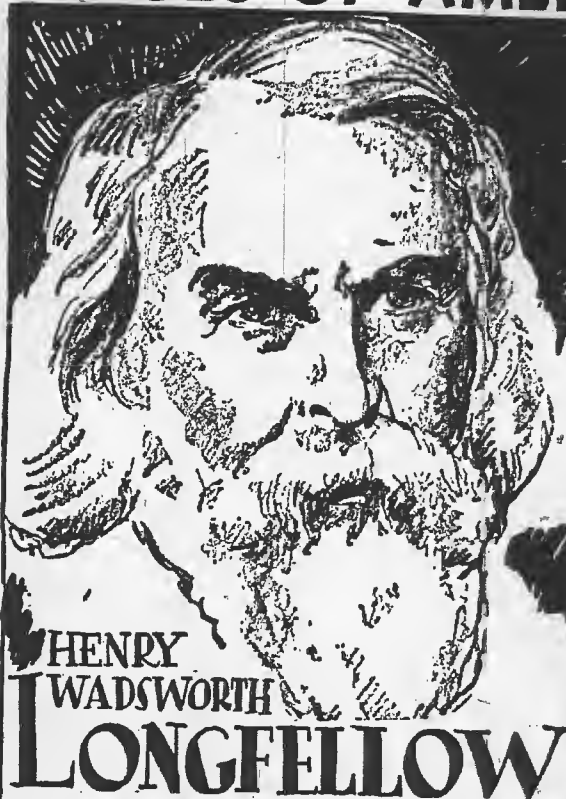
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ECZEMA Itching and Burning quickly subdued and healing of the angry skin aided with Resinol Sample free Resinol Z. Balto. Md.

Resinol

HEROES OF AMERICAN HISTORY



HENRY WADSWORTH LONGFELLOW

Longfellow, the son of a lawyer, was born in Portland, Maine. He studied in Europe and became a marvelous linguist. At 22 he was already a professor of languages and translated poems from nearly all the foreign tongues. For years Longfellow taught at Harvard. His smooth, happy existence was interrupted only once by a great tragedy, when his wife died in a fire. Longfellow was a gentle, dignified man and loved children. That is why his beautiful legends of "Evangeline," "Hiawatha" and "The Courtship of Miles Standish" are beloved by young and old.

A WEAVER OF LYRICAL LEGENDS...



Longfellow watching the village blacksmith "Under the Spreading Chestnut Tree."

© Grosset & Dunlap.—WNU Service.

lished by the Methodist Publishing House at 20c per copy. A careful survey of all the available materials for juniors in this field leads one to think that this is perhaps the most valuable material now available for this purpose.

A careful reading of these materials by Sunday school teachers would help them greatly in the teaching of their classes on Sunday morning even though they could not hold extra sessions.

The urgent demand of the present situation in regard to alcohol is for a constructive educational program in the local church. These materials will assist teachers of children materially in carrying out such a program.

Animals seem to have no idea of keeping themselves warm by quick exercise; the colder the weather the more they sit about.—G. Tyrwhitt Drake.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans Dist.—Second Round

Chalmette, Mar. 8, preaching, 8:45 a.m.
Gentilly, Mar. 8, preaching, 6:30 p.m.
Algiers, Mar. 15, preaching, 11 a.m.
Sailors Home, Mar. 15, preaching 7:30 p.m.
First Church, Mar. 22, preaching, 11 a.m.
St. Marks, Mar. 22, preaching, 7:45 p.m.
Rayne Memorial, Mar. 29, preaching by Dr. Cram, 11 a.m.

Carrollton, Mar. 29, preaching, 7:45 p.m. (Dr. Cram will preach at First Church Reserve, Apr. 3, preaching, 7:45 p.m.
Parker Memorial, Apr. 5, preaching, 11 a.m.
Slidell, Apr. 12, preaching and Q. C., 11 a.m.
Pearl River, at St. Tammany, Apr. 12, preaching and Q. C., 4 p.m.
Bogalusa, Apr. 19, preaching and Q. C., 11 a.m.
Donaldsonville, Apr. 26, preaching and Q. C., 11 a.m.
Epworth, Apr. 26, preaching, 7:45 p.m.
Franklin, May 3, preaching and Q. C., 11 a.m.
Morgan City, at Berwick, May 3, preaching and Q. C., 7:45 p.m.
Houma and French Mission, at Lockport, May 10, preaching, 11 a.m.; Q. C., 4 p.m.
Covington, at Waldheim, May 24, preaching and Q. C., 11 a.m.
If any changes or adjustments are necessary in the above dates I will be glad to make them. District conference at Franklin, May 13 and 14. Opening sermon at 2 p.m., 13th, by Rev. W. H. Royal.
ELMER C. GUNN, P. E.

Do FALSE TEETH

Rock, Slide or Slip?

FASTEETH, a new greatly improved powder to be sprinkled on upper or lower plates, holds false teeth firm and comfortable. Can not slide, slip, rock or pop-out. No gummy, gooey, pasty taste or feeling. Makes breath sweet and pleasant. Get FASTEETH today at any good drug store.

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Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STAN-BACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Dr. E. M. Ligon declares in his book, "Psychology of Christian Thinking," (MacMillan, 1935): "Two methods are effective in bringing about a permanent and healthy change in our personalities. The first one is what the psychologist describes as reconditioning. The other one is called identification. When the whole emotional set of a situation can be changed, so that a stimulus which once brought out an undesirable response is attached to another response, then a real change has been wrought. This is reconditioning. Identification, which is really a form of reconditioning, is effective whenever the influence of another personality which we have come to admire has its results in our lives. We are very likely to adopt, not only the mannerism but the ideals of one whom we greatly admire."

Christ lies in no sepulcher. He suffered and died for our sins and was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4). He is alive to identify Himself with us whenever we are willing to live with Him. When we integrate our personalities about Christ, then have we laid hold of the faith which is the "victory that overcometh the world." Even in the midst of the world with its frustrations, disappointments, and burdens, there is a life that sustains us.

Dr. L. D. Wetherhead in "Psychology and Life," (Abingdon, 1935), writes: "There is no advice from a psychologist which has a dynamic comparable with that energy which is released in personality by what is called the conversion of a soul. If the kingdom of personality is in insurrection and tumult, with passions and forces which sometimes frighten and terrify those who thought they ruled over them, there is no psychological principle with 'power to become' to compare with that old evangelical invitation, 'Come to Jesus and begin again.' The surrender of the whole life to the sway of Jesus Christ; the quiet daily lifting of the life in renewed loyalty to Him, seeking only to do His will; the fellowship with others in which we share what we have found, both getting and giving help; particularly in seeking to win others to Him who have no living experience of Him—these

things release a power and an energy into human lives that have no parallel. I can only set down my own convinced opinion after fifteen years of psychological study and practice, and a Christian experience going back much further than that. It is that a real experience of Christ which follows surrender, and loyalty to Him as far as is able, is the most powerful force which the human personality ever knows and the greatest transforming energy the world has ever seen."

So we proclaim to all men, "I am not ashamed of the gospel of Christ, for it is the power of God unto the salvation of everyone that believeth," (Rom. 1:16). May we hear Him as He calls, "Behold, I stand at the door and knock." He will abide with us if we permit Him. May we be willing to even "enter into the fellowship of His sufferings." Then and then only can we "reign with Him."

We know of no method comparable to the old revival meeting that furnishes the spiritual atmosphere that leads to the "reconditioning" of lives and its recurring experience of worship that brings its "identification" with Christ.

Regardless of method, there must be old-fashioned repentance for sin—turning away from it—reconditioning. There must also be a steady looking upon the "Lamb of God that taketh away the sins of the world" before there is "identification" with Christ. The resurrected Christ is making new men and women. Men become "new creatures in Christ Jesus."

SEASHORE DISTRICT CONFERENCE

The pastor, the congregation and the people of Purvis want all those who are to be members of this Conference to know that we extend to you a cordial welcome to our town and community, during the session of the Conference, April 23 and 24.

There will be plenty room to accommodate all who may come, but we will appreciate it if the pastors will indicate in sending in the names of those who will spend the night that we may make ample arrangements for all without confusion, etc.

Mr. Editor, you are invited and expected and be assured that you will be welcomed.

Yours cordially,
W. H. SAUNDERS, P. C.

In Arabia camels have been fitted with radio receiving sets, aerials being fixed to the humps of the camels. The tedium of desert journeys is thus lightened. There are also receivers at the wells.—Wall Street Journal.

IT WORKED FOR ME

Women should
take only
liquid
laxatives



MORE people could feel fine, be fit and regular, if they would only follow the rule of doctors and hospitals in relieving constipation.

Never take any laxative that is harsh in action. Or one, the dose of which can't be exactly measured. Doctors know the danger if this rule is violated. They use *liquid laxatives*, and keep reducing the dose until the bowels need no help at all.

Reduced dosage is the secret of aiding Nature in restoring regularity. You must use a little less laxative each time, and that's why it should be a *liquid* like Syrup Pepsin.

Ask your druggist for a bottle of Dr. Caldwell's Syrup Pepsin, and if it doesn't give you absolute relief, if it isn't a joy and comfort in the way it overcomes biliousness due to constipation, your money back.

How Calotabs Help Nature To Throw Off a Bad Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden mucus and toxins.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

In Memoriam

MRS. R. J. BRIGGS

Mrs. R. J. Briggs, Sr., (nee Nannie McAfee Bullock), was born January 13, 1851, at Charleston, Miss. Died at State Line, Miss., February 18, 1936. She was married at Waynesboro to Robert J. Briggs, Sr., February 26, 1871, the ceremony being performed by Rev. Hezekiah DuBose, father of Bishop DuBose. She moved to State Line soon after her marriage and remained there until her death, living sixty years in the same home. Her husband departed this life in 1922.

Grandma Briggs, as she was affectionately called, was a woman of very fine and refined traits of character, quiet and gentle in manner, neighborly, and of a religious mind. She was reared Episcopalian but united with the Methodist Church at State Line when she went there to live and was a faithful member; seldom was she absent from Sunday school and church services. Her pastor believed in her as he watched her life in the home, in the church, and in the community. She came down to her grave in peace with God and all mankind. Her five living children, four grandchildren and one great-grandchild, together with a host of friends, will miss her and mourn her going, but our loss is her gain. Blessed are the dead which die in the Lord.

WALDO W. MOORE, Pastor.

MRS. R. A. STEWART

Mrs. R. A. Stewart was born near Houston, Miss. She was 31 years of age and died January 17. She leaves her husband and two children to mourn her death.

She joined the Methodist Church early in life and lived a good Christian life. Space will not permit writing all the worthy things about her beautiful life.

Her church lost a faithful, loyal and consecrated member. The community

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

lost a kind and gracious neighbor. She was always ready to assist and help any one in distress or trouble. To know her was to love her and she was loved by all who knew her.

She was a devoted wife and looked after every interest of her husband. A tender and loving mother, she was devoted to her children.

She was a real home builder; in this shall come many pleasant recollections to her bereaved husband, that will help him to continue on in the Christian life.

"There is a world above

Where parting is unknown;

A whole eternity of love

Formed for the Good alone;

And faith beholds the dying here

Translated to that happier sphere."

Her pastor,

REV. S. R. MEADERS.

MRS. ADA VIRGINIA ROUSSEAU WAKEFIELD

Mrs. Ada V. Rousseaux Wakefield, a cultured and lovable character passed to her eternal reward December 10, 1935. She was laid to rest in Masonic cemetery on Thursday, December 12, 1935. The funeral service were conducted by Dr. William H. Wallace, Jr., of First Methodist Church, a friend and neighbor, who spoke of her beautiful Christian life, her activities and her alert and bright mind in spite of her 74 years. Dr. Wallace was assisted by Rev. Harvey B. Hysell, a new comer to Parker Memorial Church. Some years ago Mrs. Wakefield served on the Board of Stewards and taught Sunday school at Felicity church, later she became a member of Parker Memorial Church.

Mrs. Wakefield was born on September 10, 1861, during the days when Louisiana was under the flag of the Confederacy; she was an active member of the United Daughters of the Confederacy, taking a keen interest in various projects designed to keep alive the memory of the Confederacy. She was elected Life Historian of her chapter. A native of New Orleans, Mrs. Wakefield received her education in the schools of the city and was graduated from the old Girls High School. She was one of the oldest graduates of this institution and liked to reminisce about the commencement exercises that marked her graduation. She became a member of the High School Association Alumnae a few years ago when ceremonies were held marking the 50th anniversary of her graduation. She was an active worker in this group and had served as corresponding secretary and historian for the organization. She resigned from office only a few weeks before her death when her health be-

came poor.

Mrs. Wakefield's club work included both church and civic projects. Besides being a member of the Woman's Missionary Society of Parker Memorial, she was a member of the Eastern Star and of the American Legion. She had served as State Chaplain of the American Legion and was chaplain of the Crescent City Union No. 125 at the time of her death.

Mrs. Wakefield was married on December 25, 1887, to Thomas Alexander Wakefield, who died in 1906 in Biloxi, Miss., where the family was residing at that time. Prior to her marriage she taught in the public schools of Algiers, La.

Mrs. Wakefield sent three sons to the World War, one serving in the Navy, one in the Army and one in the Air Force. One son, Joseph Antoine Wakefield, died during the war while in service in the army. She was a Gold Star Mother.

For many years Mrs. Wakefield made her home with her son-in-law and only daughter, Mr. and Mrs. David Eugene Strain, but a few weeks before her death, she decided to spend a few days with her son, Murrell Wakefield, while Mr. and Mrs. Strain were moving to their present home, 1400 Webster St. It was while on this visit that she developed pneumonia but she improved steadily and it was thought she would recover. She was apparently feeling well when she retired Tuesday night. Her death came as a terrific shock, a few hours later, to her children who were devoted to her. She was loved deeply in church and club circles for her gentleness and her willingness to aid in charitable projects. She is from a fine and very old family of Louisiana.

She is survived by her daughter, Mrs. Virgie Strain, three sons, Harry Robinson, Murrell, and Milton Earl Wakefield; one brother, Walter S. Rousseaux and two sisters, Mrs. Mary E. Wakefield and Mrs. Louis F. Talley of Slidell, La., and five grandchildren.

Mrs. Wakefield had a host of friends not only in New Orleans but all over Louisiana and Mississippi. May God comfort her children and loved ones.

A DEVOTED FRIEND.

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

Dickey Drug Co., Bristol, Va

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Easter Sunday

APRIL 12TH

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Whole No. 4175

SCIENCE

By Charles G. Girelius

I AM the torch-bearer of the ages, truth-seeker of
the universe;
I delve in the earth and I search the heavens,
Atoms and stars are my dominions,—
Secrets of nature, mysteries of life and of mind,
Haunts of beast and bird and reptile,
Plants and flowers and all creatures of sea and air.
I throw light on dark places, banish shadows super-
stitions, and fears;
I enlighten the soul of man and reveal to him the
ways of the universe;
I give power to man,—mastery, control over mighty
forces.
By me men travel over land and water and through
the paths of the sky,
Master of storm and lightning, creator with God,
Equipped with tools and machines for the making
of a great, new world,
A world of light and joy, dazzling with splendor,—
All waiting to serve man when he becomes master
of himself!

—Zion's Herald.



Wallet of the Week



TRIPOLI, IN THE NORTH OF AFRICA, is reported to be the scene of a unique experiment in a change of language. A Jewish community numbering twenty thousand people, in the Italian colony, decided to abandon its Jewish Arabic dialect, and to adopt Hebrew in its place. No reason is assigned for the decision, but it followed an experiment of a year in Hebrewising the people. It will probably be easier to restore the ancient tongue than it will be to re-establish the ancient civilization.

* * *

DOCTOR RIBEIRO, of the Department of Public Instruction in Brazil, according to an exchange, says that co-operation between Catholics and Protestants in the work of education in a country like Brazil is absolutely necessary. Dr. Ribeiro, who is a Roman Catholic layman, was speaking before the School of Education of Granbery College, a school of the Methodist Episcopal Church, South. It may be a long while before the co-operation is established, but we are at least learning that Christianity is a unit rather than a lot of dismembered fragments with separate interests.

* * *

THE HOCUS-POCUS MAN, from the days of Babylon, has been exploiting the curious and the afflicted. His remedy for the sore eyes of the ancients was a solemn chant uttered over a black and white cord in which "twice seven knots" were tied. In the middle ages, the patient was made to wear a sheet of clean paper on which a magic formula of meaningless Greek words was inscribed. The cure was guaranteed if both the patient and the charmer were chaste. In modern times, the instrument of torture is a chain letter with a conjurer's prayer or a wayfarer's dime. Fashions change, even with the hocus-pocus man, but it all ends in the slaughter of the innocents.

* * *

MOUNT GOLD CHURCH in Plymouth, England, has had an anthem sung at practically every Sunday evening service for the last ten years, and the same anthem has not been sung twice in any given year. Praise the Methodist choir director in America! The choir master who is also the organist, has held his position for the last twenty-eight years, and he has an excellent choir which has made a real contribution to the services of worship in that church. The performance of some choirs reminds one of an otter slide upon which the members ride to pay day.

A WITTY KOREAN CITIZEN is credited with the remark: "We no longer call our country the Hermit Kingdom; we call it the Permit Kingdom." This was said with reference to the petty annoyances of the traveling public by Japanese detectives, who make a record of the name, the business, and the names and ages of the father and mother of every stranger getting off a train in that country. The most annoying thing in the world is the red tape of passport showing, visa endorsement and baggage searching in foreign travel.

* * *

DILLARD UNIVERSITY, located in the city of New Orleans, offers a course in home making as a requirement for graduation. It is a course in studying and planning homes, selection of food and clothing, and care of children. It is reported that sixty-two men are taking that course along with the women students. Dillard University represents the combination of old schools on a new campus in the Gentilly section of the city. The buildings are new and beautiful. The School is jointly maintained by the Methodist Episcopal and the Congregational-Christian Boards.

* * *

SCHOOL BUILDING FACILITIES in the United States, according to the Scottish Rite News Bureau, are much less ideal than the property valuations might lead one to believe. It is said that the nation has a quarter of a million school buildings which are valued at six and one-half billion dollars. Notwithstanding this staggering property valuation, two million children attend school in buildings which have been condemned as unsafe, or unsanitary. Other millions are taught in temporary structures, overcrowded buildings, or attend school in relays, on account of inadequate building facilities.

* * *

DOCTOR WILLIAM H. ROGERS, of First Baptist Church, New York, thinks that the quality of worship has been lowered by, "social gossip in the pews, vulgar gymnastics in the pulpit, and noisy demonstrations in the sanctuary." That state of things he holds to be an explanation of the absence of God-consciousness in our American life. He says that the talent of preachers and musicians is often made the occasion of display in place of the adoration of Jehovah. The worship habit, he says, is one of the best safeguards of national life and of the principles of righteousness. Surely that statement is worthy of serious consideration.

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EDITORIAL

BETTER BE SAFE THAN SORRY

It would be difficult to think of a more tragic situation than is described in the words: "In hell he lifted up his eyes, being in torment." The place itself would be bad enough, but when added to it is an eternal reversal of circumstance as revealed by the flash of recognition in which he sees the neglected beggar who had lain at his gate, and the surprise which is indicated by his concern for the brothers who, as he himself had done, were unconsciously gravitating toward the same place, the tragedy is complete. Is it not possible for us to take a conventional attitude toward this story while we head for exactly the experience which leads us to pity the victim of the Bible story? Sin has an opiate effect which tends to break down the sense of personal responsibility for wrong doing. The one thing that should not be overlooked is that the narcotic effect is produced upon the sinner, not upon God. An opiate suspends the consciousness of disease in the brain of the sufferer and nowhere else. So it is with the deadly effect and progress of sin. One cannot harbor evil thoughts and wicked feelings without an experience of moral and spiritual reaction within his own soul. The harboring of such may afford him a measure of temporary satisfaction, but it will be true only because he is blinded to his journey toward spiritual ruin. Prejudices, no matter how they were acquired, cannot be healed by outlawing their object. Hatreds are not made right by the destruction of a victim—the enemies of Jesus tried that and they lost the contest, to their eternal confusion and shame. Ignorance of opportunity cannot excuse delinquency: "Lord, when saw we thee an-hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" The impunity vainly imagined on account of the dopings of conscience is a delusion and a snare. We must be right with God and right toward our fellow-men. No other type of religion can meet the tests of the final judgment of the soul. We have Moses and the prophets today, but their good offices will end at the threshold of the eternal tomorrow.

HAS ANYTHING HAPPENED?

A Scotch preacher said recently: "The Bible is the inspired Word of God, but it came to us through fallible persons. The final authority in religion is not the Bible. Nor is it the Church. The final authority is this: What happens when human souls have direct contact with God Almighty? Ponder that. That is the thing which—when you have it—nothing can shake." There are some things in that statement with which many people would not be able to agree. Many Protestants would not accept the dictum that the final authority in religion is not the Bible, and the Romanists would hardly consent to give the Church a secondary place. But, putting aside all theological differences, there can be no doubt that what happens when the soul meets God is a question of first importance. That was the emphasis in the building of the Methodist Church—a definitely witnessed experience of salvation for every man. The tragedy in the religious life of the world today is that with many in the Church nothing has happened, and Christian loyalties cannot be founded upon forms and confessions. A person in the Church without a living faith is a carping critic in his heart, because nothing has happened upon which he can build with confidence and hope. And in the hour of temptation and trial he is like a reed in the wind.

THE WATCH ON THE RHINE

The spirit of the watch on the Rhine was in the blood of the German long before one of her sons translated the passion into the song of the Fatherland. For nearly three-quarters of a century The Watch on the Rhine has been the rallying song of a great people, and for many centuries before the feeling had found expression in the grim castles which crown the heights overlooking the River. One cannot really know the patriotic intensity of the German until one has seen for himself that succession of fortifications and watch-towers. Many of them are in ruins and none of them have value as

fortifications any more. But they have kept an un-failing watch above the River for nearly a thousand years and enshrined in them is the whole glorious story of German history and German aspiration. One does not have to agree with the militaristic policy of modern Germany in order to feel the charm of those age-old sentinels. As we look upon the mute castles, we cannot escape a feeling of sympathy for a repressed people, and we can better understand the patriotism of the German when he sings:

"Dear Fatherland, no danger thine:
Firm stand thy sons to watch the Rhine!"

MRS. C. C. MILLER PASSES

A brief notice from Rev. F. N. Sweeney announces the death of Mrs. C. C. Miller at Franklinton, La., Saturday morning, March 21. No details were given except that the funeral would be held from the Methodist church at Franklinton, Sunday afternoon. She was the widow of Dr. C. C. Miller of the Louisiana Conference, whose death occurred a few months ago. We presume an appropriate memoir will be furnished later.

TO OUR SUBSCRIBERS

We would like to say once more, for the benefit of those who get angry about Advocate statements, that we never seek to collect something improperly. Practically all bills are for the year ahead and, therefore, are not "duns." If some one has been good enough to send you a year's subscription to the Advocate, the statement sent at the end of the year is for the next year, if you wish to continue it, not for the year that you have had it already. It would be much nicer to write the manager that you cannot take it when you receive a statement, than it is to wait three months or a year and write an ugly letter saying that you did not authorize its continuance, that you won't pay for it and we can just charge it off. That is just about such a letter as we receive occasionally. The Advocate means to treat every person exactly right, and the fact that we send it on after expiration is because that nine out of ten expect to renew, and we refuse to hurt people by stopping their subscriptions. No matter what happens, write us a courteous letter and we will see that you are properly treated.

EDITOR GALLOWAY

In response to the action of the Board of Missions in May last, Bishop McTyeire has appointed Rev. J. W. Lambuth, D. D., Rev. W. R. Lambuth, M. D. and Rev. O. A. Dukes, M. D., to proceed to Japan and open a mission there. The brightening prospects

of our missionary treasury make this appointment now possible, which has been prudently delayed. We favored this movement several years ago and now give it hearty endorsement. The elder Dr. Lambuth, speaks the Japanese language well and can commence active labor at once. A much needed sanitarium will be founded by the younger doctors.
—New Orleans Christian Advocate, May 6, 1886.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

QUESTIONS AND ANSWERS

In answer to the question, "How long ought a man's legs to be?" Abraham Lincoln is credited with the astute reply that they ought to be long enough to reach from his body to the ground. Most of us will agree that the answer is reasonably correct.

In answer to the question, "How long is a string?" a bright student taking part in a competitive examination for an appointive position replied that the length of a string is equal to twice the distance from its middle point to the end. We shall agree that his answer, too, is reasonably correct.

When the crafty logician asked the question, "Have you quit whipping your wife?" his unsophisticated disciple discovered instantly the dilemma presented by either an affirmative or a negative categorical answer, but could discover no escape from its horns until a brother-logician shouted, "The fallacy of *plures interrogationes*," which, being freely interpreted, means that you must know what a question involves before you can answer it correctly.

Some questions are easy to answer—anybody knows that a man's legs ought to be long enough to reach from his body to the ground. Some questions are not so easy, but sufficient reflection will afford an adequate answer—there is no denying that a string is twice as long as the distance from its middle to the end. Other questions can be answered correctly only after they have been taken to pieces and their component parts carefully studied to discover lurking fallacies—either "Yes" or "No" to "Have you quit whipping your wife?" would damn the man who had been a model husband from the day of his wedding to the time the logician caught him in his snare.

Somebody must have asked the question, "Shall we reap a goodly harvest if we do good?" Some said "Yes," others said "No." The apostle said, "In due season we shall reap—if we faint not." And that is an adequate answer.

The quitter loses his crop.



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

"Dr. Kagawa Will Deliver Addresses" is the headline of the local paper announcing the coming to New Orleans of Japan and the world.

Kagawa has come to New Orleans and he has gone. But he was here before he came and will be here after he has gone.

For had we not heard of him long before he came? And now that he has come can we ever forget the experiences incident to his brief visit?

"The man from Macedonia" has "come over" to "help us." What a strange thing. For decades we have been sending missionaries to Japan. The enterprise has succeeded. Now it picks up its finest and ripest fruit and sends it back to us. A Japanese Christian comes to America to remind us of neglected dimensions of our religion and some unoccupied areas of our Christianity.

Kagawa is peculiar. There is nothing prepossessing about his appearance. But his radiant face and ringing voice arrest you, hold you and search you. Wistfully we try to follow him as he strides familiarly along altitudes we have hardly had the courage to attempt even in our most heroic moments, his brilliant message breaking through his broken English.

Kagawa is peculiar. He asked that his meetings be interracial. So we sat down before him together, three races: Yellow, Black, White. And yet he did not harangue us about "racial equality" and "interracial justice."

Kagawa is peculiar. Instead of taking a fling at "modern science and machinery" and telling what a curse it all had been and what damage they have wrought he cried, "Give us more science." Then on top of this he said, "Between faith in the spiritual possibilities of man and the facts found by science there is no conflict." And he is ignorant of neither science nor faith. He has studied "evolution." When the subject came up at the university he was attending it was discovered that he had read forty-two books on the subject. (Have you read that many pages?) He entertains no fears from scientific quarters. And when he announces the "law of love" as the "law of life" we are convinced that he is both more scientific and more Christian

than the devotees of the law of the "survival of the fittest."

Kagawa is peculiar. He calmly faces the matters of war and international relations and quietly urges that it is useless to speak of disarmament till we get at the roots of war vigorous in the economic soil. Here he locates the causes of war and international strife.

(Detour: Thousands of people are writing to park officials in Washington, D. C., asking when the Japanese cherry trees, gift of Tokoyo, Japan, to the United States, will bloom.

There was a rumor that the long and extremely severe winter had taken all the bloom out of them for the year. But the cheering word comes that the prospects are that the blossoms will be more abundant and more beautiful than ever.

So may the friendship between Japan and the United States survive the severest strains that come upon it, and may it blossom more beautifully than ever.)

Kagawa is peculiar. He did not lambaste us about communism, fascism and other isms. His faith is positive. But he quietly assured us that our Christianity, armed with "redeeming love" and "brotherly kindness," must go beyond the church house and Sunday into the streets and marketplaces and public offices of every-day and everywhere quietly disarming economic, political, industrial and international ignorance, ill-will, prejudice and hate. He would have us establish the Kingdom in all quarters.

Kagawa is peculiar. He hints that if we Methodists regain the energy, methods, spirit and practices of John Wesley we may have a chance to accomplish something in the establishment of the Kingdom.

Kagawa is peculiar. He is no recluse hiding from the world that he may be good. He is no soap-box declaimer screaming the dawn of chaos. He is a happy combination of the mystic and the mechanic, the saint and the every-day working man. And he fronts liberally along all shores.

Kagawa is peculiar. Kagawa is Christian.

THE LIFE STORY OF A CONVICT—A STUDY IN MORALS

This story is absolutely true. Only one name is real, that being my own real

name; for, since I do not want to cause any one any worry, I shall use fictitious names. Now, I was found on the doorsteps of the Mercy Home, in a basket, my real name being pinned to me as follows: "This is Robert L. Atkins." I mention this real name because I would like to know who my real parents are! Probably it is not their fault that I am without a real friend in this world! I say, without a real friend—but I have one and One Only! God has at last found my heart! A heart that has been hardened for thirty years, hardened to everything pure and good! But all my troubles are over; for I asked and prayed God to forgive my sins, and I know He has answered my prayer! He gave me inspiration to write this story, so that probably some one else might be saved from a wrong start in life, or the wrong impression of life. I write this story with the hope that it may help the cause of humanity, and that some one may be saved the fate that has befallen me!

After staying in the Mercy Home for four years I was adopted by a Mr. and Mrs. Marshall. I did not know that they were not my real parents until later, I started to school at the age of seven years. It was then that I began to notice that everybody seemed to be distant to me. It seemed that my foster mother did not like me. At the least thing she would beat me: she seemed to hold a grudge against me. If I wanted sugar or something sweet, she would not let me have it, and this would make me sick. I always had a craving for sweets! So, often I would get me a little sugar on the sly, and every time she caught me she beat me terribly.

I was nine years old, and one day I was eating some cake dough that was left over, and mother came in and flung a butcher knife at me, and it stuck in my foot! She said she wanted to make some cookies out of that dough after she had mixed some more with it. Well, now I did not know that I was doing anything wrong. I pulled the knife from my foot and began to cry. Then she came to me and seemed afraid, tied my foot up and asked me not to tell daddy. She promised me, if I would not tell, she would give me a dime. I told her I would not tell anybody if she did not give me the dime, for I was no tattle-tale. I did not tell, but I knew now she did not love me. But I grew to love my adopted

sister. My mother gave my sister all the care, but this did not make me jealous. She would let her have the clothes she wanted. I had to wear old clothes. I was the only boy in school that wore brogan shoes and jeans pants. Mother said these things were plenty good for me.

It seemed that all the boys and girls made fun of me, and of my clothes. Well, dad began to beat me now. It seemed that mother had turned him against me; he would not let me play with the boys. He whipped me with a buggy whip every time I went bathing. If he caught me playing marbles, he would beat me awfully. He even beat me with his fists; he beat me with anything and everything he laid his hands on. So I began to realize something was wrong. I had been going to school five years now under this strain and abuse. I was twelve years of age, and in the seventh grade; in the past years I had made two grades a session. My teacher said I was very bright. But the boys and girls kept away from me as if I were poison, all except a very few of them. So I still wondered what was the matter with me. I decided it was my clothes and let it go at that. But one day I was near enough to hear my name mentioned, and I stopped to listen. And here is what I heard: "Fred, what do you play with that Marshall boy for? He is no good: he has no father or mother. Mr. and Mrs. Marshall are not his real parents. They got him from the Mercy Home, and nobody knows who his real dad and mother are!" So I heard and knew why they did not want to play with me. I was no good, they said. Now, if I had been completely without feeling this would not have worried me. But now I could see plainly why my parents did not treat me as they should—I did not belong to them!

So that night before dad got home I asked mother about the matter. "Oh, you found out, did you?" was her reply. She continued: "As you know some of it, I will tell you the rest. You are an orphan. No one knows who your father and mother are—probably they were married and probably not!" I was ashamed at school after this. It seemed that every body shunned me more than ever before. I must get away from here, leave, go anywhere! My father and mother beat me and treated me so roughly I could not bear it any longer. I had been working in a barber shop, trying to learn the trade. My father said I was loafing, but I was trying to learn, and did become a fairly good barber in later years. So I decided to leave home. If I had been taught the Bible and to love God as I should, I do not believe I would be tell-

ing you this miserable life I have lived. However, I do not say that I did not need whipping or correction. But I do not think I should have been treated as badly as I was by my parents. My dear reader, I am ready to share my part of the blame, I must have at least been bad and mischievous.

After I left home, I worked on the farm for a few years and different kinds of work, but it seemed that everywhere I went the people soon found out about me, and began to ask questions about myself. So I decided to go away off to New York, or Philadelphia; which I did. I was sixteen years of age now, and I went to work on the docks. I worked only a little while before the superintendent seemed to take a liking for me and gave me a job checking. He asked me where I lived. I was using a fake name, and I gave him a fake address. So in about a month he said to me that there seemed to be no such person as the one I gave him at that address. "Now, why did you do that?" he asked. He had lost confidence in me, although I was trying to start anew. So I was ashamed to face him any more and would get me a new job. I tried in New York where I was, but every one wanted references, and I could not give any. So I could not get a job. Now, if I could have met good company, I know it would have been different with me from what it was. One night as I stood on the corner of Forty-fifth and Third Avenue, New York, a young fellow passed by me several times and finally spoke, "Stranger?" he asked. And I said yes. We soon came to know each other. I told him I was looking for a job. He laughed, "So are a lot of us. Where are you from?" I told him I was from the South. Well, he said if I was interested in his kind of business, he could use me. I asked him what kind of business he was in. "Stealing," he said. I told him I had never done that but would have to do something soon.

Our first job was to rob a fellow of eighty dollars, each taking forty dollars. After this he introduced me to three other fellows, saying: "I tried him out. He has the nerve!" So I was in the gang. We next robbed a store, and finally I was locked up in the city prison. Some one had identified me as one of the fellows who had stuck him up. The police beat me and gave me the third degree to get me to tell of the rest of the mob. I told them nothing. So finally they let me go, and as I stepped from the jail I saw a car. "Get in," one of my pals said. "Boy, you can take it; they did not get anything out of you, did they?" After this, there was nothing too good for me. So a little bit of cake did me good, I

thought; and off we went again, until one day between Jamaica and New York all of us were in a car, and I got off to see a girl friend of mine. They were to come by after me. But they never came; for the car turned over and killed all four of them.

As I had the dope habit, I had to steal to get the dope. So I went to Philadelphia. Soon my business landed me in jail for three years. Being a barber, I could still get money to buy my dope right on until I was released. Back to the same racket again! Soon I drew eight years. I served eight years for robbery, but I kept up my habit. This made eleven years I had done, and I came out as bad or worse than I was when I went in. So I have held my dope habit till I am now thirty-eight years of age. This is the only place I could not get my supply of dope. I know now it was not myself that caused me to steal: it was the crave for dope. For five years I used it after I was released from the Eastern Penitentiary. Eleven years wasted in that penitentiary, five years wasted to the world, and the crave has landed me seven years in this penitentiary. I never explained all the details of my thievery, for I was ashamed to. I only wish to God it had never been. As I sat one Sunday listening to the Rev. Mr. Moore, his message hit the spot. He told about a man he had helped out of here, and now this fellow had just come to a bad end. He had been shot because he was drunk. He had gone out into the world again without God in his heart. Since then I have prayed every night for God to help me when I get out. I am living a Christian life right now. Since Rev. Mr. Moore said, "God is your friend," I began to think, "Well, I want a friend." So I know He became a personal friend of mine. I asked Him to please take that craving for dope from me. I now feel satisfied in His love.

If I never get released from this place until my seven years are up, I accept it as God's will. So I remain praying God will never let me slip again.

Confession of Robert Brown, Number 9633, Camp No. 4, Parchman, Penitentiary of the State of Mississippi.

Note—I have just returned from my conference which met in Laurel, Miss., and while there a number of the brethren requested me to give this paper to you for publication. So, if you have space I shall be glad for you to favor me by giving this paper to the readers of the Advocate.

Important—Let those who care to help a "man wounded and left for dead"—sent all their last quarter's literature at once. That is Sunday school literature

for October, November and December, with any and all magazines they can spare. I thank you in advance for this favor, and we are dependent upon this literature to start the year 1935.

Yours in His service,
J. H. MOORE, Chaplain,
Mississippi State Penitentiary.

NORTH MISSISSIPPI CONFERENCE CABINET MEETING

At the call of Bishop Hoyt M. Dobbs, the presiding elders of the North Mississippi Conference met at Winona on March 12. Reports from the districts were optimistic. Few revivals have been held, but much preparatory work has been done, rallies have been conducted, and a large number of training schools have been planned. Some increase was shown in estimates for salaries of pastors and the charge acceptances for benevolences showed a total of \$50,088 against \$52,988 for the past year. While this is a decrease in acceptances, there appears to be a larger sense of responsibility for payment in full, and already more charges have sent cash to the Conference treasurer and in larger amounts than at the same date last year. The banner for the first payment in full goes to the Greenwood charge, Rev. T. F. Sartain, pastor.

The following visitors appeared before the cabinet and represented the work committed to their hands: Mr. Fred McDonnell, Judge H. V. Watkins, and Dr. J. L. Decell for the Orphans' Home; Rev. W. R. Lott, Rev. J. J. Baird, and Rev. S. P. Ashmore for the Board of Church Extension. The cabinet extended a vote of thanks to Judge Watkins for his efficient work in behalf of the Orphans' Home.

Bishop Dobbs presented several features of the work to be stressed and the cabinet agreed on the following objectives:

1. Full collections on acceptances for the benevolences, one-half to be paid by May 1.
2. Hearty cooperation with the Oxford congregation in their endeavor to make provision for a church plant adequate for the demands incident to the care of University students.
3. Pressing the campaign for emergency funds for the Orphans' Home through quarterly conference officials.
4. Opening the pulpits of the various charges for Dr. J. G. Snelling to present the claims of the Memorial Mercy Home.
5. The acceptance of the small quota asked from each district for the completion of the gymnasium of Millsaps College without debt, which can be done at

a great saving while the contractors engage in the work of construction.

6. Pushing the campaign for additional subscribers to the New Orleans Christian Advocate, with one subscriber to every twenty-five members as the goal.

7. Co-operation with the Trustees of Grenada College in plans to be worked out by them in connection with the Conference Board of Education and representatives of the General Board of Education.

8. Increased stress upon the work of the local Church Boards of Christian Education that the educational program of the churches may represent more than the voice of a single individual.

The secretary was instructed to send an abstract of the action of the cabinet to the New Orleans Christian Advocate, that pastors and laymen may be informed and lend their assistance to the execution of the plans made.

J. R. COUNTISS, Secretary.

MESSAGE FROM DISTRICT LAY LEADER, RUSTON DISTRICT

Dear Steward: This letter is addressed to you as a Steward of your church.

For convenience in carrying on the work of the District Board of Lay Activities in a more efficient manner, the churches of the Ruston District have been divided into three zones, and one of the district lay leaders (Mr. C. O. Holland, of Minden, Judge C. A. Barnett, and Judge E. L. Walker, of Ruston), has been assigned to each zone. Your church has been placed in my zone, and in the event you should need and desire the assistance of one of your district lay leaders, application for such assistance should be made to me.

I take the liberty of offering you some suggestions which have been approved by the presiding elder and which I trust will be helpful to you and your associates in carrying on your work as a steward.

First: Your Board of Stewards should meet and organize, if that has not already been done, by electing the following officers, namely; a chairman, a vice-chairman, a secretary and a treasurer. The necessary number of committees to carry on your work should be appointed, one of the most important of which is a finance committee. Three members make a good working committee.

Second: The finance committee should look after the financial needs of the church. I urge that your Board of Stewards adopt a financial budget for the year. This budget should include, especially the pastor's salary, the presiding elder's salary, and the benevolences. As

soon as the budget has been adopted, your Board of Stewards, under the leadership of the finance committee, should make an every-member canvass for pledges, which means that every member of your church, including every man, woman, and child, should be asked to make a definite pledge of the amount he or she will pay this year on the budget. Every member should be urged to pay to the church budget systematically. The children should be educated to give. All monies collected should be turned over to the treasurer and he should pay the pastor and presiding elder, monthly.

Third: One of the goals established by our bishops and the presiding elders, and in fact, by our Church as a whole, is the payment of 50% of the benevolences and of the salaries, by the meeting of the district conference. The reaching of this goal will require prompt and efficient work on the part of your Board of Stewards. Will you make a determined and prayerful effort to meet this goal? It can be done. The district conference meets this year on the 28th day of April, at Farmerville.

Fourth: Our presiding elder is hoping and planning to have a service in every church in the Ruston District every Sunday next year. With your assistance it can be done. You will hear more about this plan later, but begin thinking and talking about it NOW.

Fifth: The second Sunday of June is Laymen's Day. Start now to arrange for your Laymen's Day program. Later you will receive a suggested program for that occasion. If I can be of assistance to you, please let me know.

In closing, let me say that if your district lay organization can be of assistance to you in any matter in connection with your work at any time it is awaiting your call. We know that with a sincere effort on your part, made under the direction and guidance of the Master, that you will have a great year.

Very sincerely yours,

E. L. WALKER,
District Lay Leader,
Ruston District.

JACKSON DISTRICT CONFERENCE

The Jackson District Conference will convene in Mendenhall, April 14-15. The conference will open Tuesday morning, April 14, at 9:30 o'clock. On Monday evening at 7:30 o'clock, Rev. J. W. Sells, pastor of Forest, will preach. Following the sermon the holy sacrament of the Lord's Supper will be administered.

T. M. BROWNLEE, P. E.

Mississippi and Louisiana

Rev. James L. Sells, Mt. Olive, Miss., is looking after the details of his work in his usual systematic and methodical manner. In his Advocate campaign, he is taking care of it as the subscriptions expire.

Rev. Hillary S. Westbrook, Homeland, Miss., reports good congregations and everything going well on his charge. He says, too, that his people appreciate the Advocate, and he hopes to get his quota for the year.

Rev. A. S. Byrd, Escatawpa, Miss., in sending a list of subscribers to the office is good enough to say a word of appreciation for the Advocate, and he says that he hopes to place it in many homes of his charge.

Louisiana pastors whom we saw in attendance upon the Kagawa meeting were: W. L. Doss, Jr., Lake Charles, A. S. Lutz, Hammond, Martin Hebert, West Monroe, T. F. King, Sulphur, and A. P. Smith, Jeanerette.

Rev. and Mrs. Byron F. Roberts, Choudrant, La., announce the arrival of a baby girl, Bessie Lou, March 6. Mother and baby are doing nicely and the father is happy. We extend heartiest congratulations and good wishes.

Rev. R. R. Branton, Natchitoches, La., reports church attendance good and every phase of his organization functioning. An important addition to the home is little Mary Dale Branton whom he and Mrs. Branton adopted on March 7.

James Simpson, son of Rev. and Mrs. E. D. Simpson, was honored recently with a scholarship in Perkinson Junior College. Mr. Simpson received a "letter" in music and his scholarship in voice. We congratulate both the son and his parents.

Rev. J. B. Shearer, pastor at Gibsland,

La., is in his first year in that charge and he is looking after the details of his work in a manner which promises a good year for the charge and for the pastor, as well as the interests which are committed to him.

Rev. Benjamin F. Rogers, presiding elder of the Lake Charles, La., District, reports that everything is going well over in that section of the Conference. He graciously adds another to our string of fishing invitations which we may ask him to make good.

Mr. M. B. Pears graciously writes Dr. Raulins a letter of commendation and appreciation of his article on reckless driving, which appeared in the "Headlines" column of the Advocate recently. Mr. Pears is with the Southern Pacific Lines and his home is in New Orleans.

Rev. and Mrs. Rowland Faulk, of Oakdale, La., were in New Orleans for a few days recently. They came to bring their baby for an examination at the hospital. We are sorry to learn that it had not been doing well, and hope that it may be greatly benefited by the treatment here.

Mr. W. B. Reily had the misfortune to be in an automobile accident recently in which he suffered a severely strained back. The accident was caused by a bad place in the road—not a collision. We are glad to be informed that, although his injuries are painful, no serious after-effects are anticipated.

Mississippi was represented at the Kagawa meetings by Rev. T. O. Prewitt of Hattiesburg, Rev. and Mrs. L. P. Anders, McComb, Mr. Loyd Badon, and Mr. S. E. Carruth, Auburn. We regret missing the visit of Brother Anders and his party, who came to the office after we had gone home.

Mrs. W. E. Moreland, Powhatan, La.,

has our thanks for interest in the Advocate. She sends a good list of subscribers and a word of appreciation. She says, "Our goal is every Methodist family in Natchitoches, with the Advocate in their home." We appreciate her enthusiasm and fine support.

Friends of Dr. Fitzgerald S. Parker, of Nashville, Tenn., will be rejoiced to learn that he is able to be up again following his serious illness a short time ago. Dr. Parker is a member of the Louisiana Conference, his brethren hold him in high esteem and feel a deep solicitude for his recovery.

Rev. L. W. Cain, whose meeting we announced last week, reports that his work is prospering at Bunkie. Pastor's salary was advanced \$300 and he is looking forward to a gracious revival, with Dr. Theodore Copeland doing the preaching. He says that his Advocate quota will be in on time, and we know that it will.

Rayne Memorial Church, New Orleans, does a very beautiful and thoughtful service for its new members. Upon their reception a year's subscription goes to them with the "sticker" attached to the first issue: "The Rayne Memorial Methodist Church gives to all new members a full year's subscription to their church paper, The New Orleans Christian Advocate, with the sincere wish that it may prove a blessing to the home, and that all members may become regular subscribers."

LOUISIANA CONFERENCE BENEVOLENCES

Dear Brethren: I am giving you below amounts by Districts received by Conference treasurer for the first quarter, ending March 1.

Alexandria District — Alexandria, \$235.04; Montrose, \$50.00.

Baton Rouge District—Ponchatoula, \$53.00.

Lake Charles District — Hornbeck, \$28.05; Many, \$90.00.

Monroe District—First Church, Monroe, \$180.72.

New Orleans District — Epworth, \$58.34; McDonoghville, \$20.00; St. Marks, \$40.00.

Ruston District—Homer, \$300.00; Ringgold, \$25.00.

Shreveport District—\$124.93; Walker (BR), \$7.00.

This shows a total of \$1,212.08. Won't all the pastors and laymen think seriously about this report and let all the benevolences go in to the Conference treasurer as fast as it is collected, as it will mean a saving in interest for all the Boards?

S. M. McREYNOLDS,
Conference Lay Leader.



BOOK REVIEWS

Men of Zeal. By William Warren Sweet. The Abingdon Press, New York. Price, \$2.

The sub-title of this recent book by Dr. Sweet is, "The Romance of American Methodist Beginnings," and such it is. Devereaux Jarratt is given a place in the making of American Methodism which he truly deserves, but which has been too long overlooked. Then follows a study of the contribution of the Irish immigrants, those irregulars who introduced the Wesleyan Revival into the New World; the missionaries sent over by Mr. Wesley; the native ministry by which the work was carried on during the Revolution; of Thomas Coke and John Wesley's last Embassy to America; and the concluding chapter deals with the Religion of the New Republic. We do not know any book on Methodist history which can be substituted for this, nor do we know of one from which the material which it contains can be had. No library of Methodist history can be complete without it.

A History of Methodism In Kentucky. By W. E. Arnold, Winchester, Ky. Published by the Herald Press.

Dr. Arnold is preparing a series of studies in the history of Methodism in Kentucky, of which this is volume I. It is a book of 423 pages packed with thrilling interest relating to the people and events of the period to which it relates. In its seventeen chapters, Dr. Arnold reviews the beginnings and progress of Methodism from 1783 to 1820. Of the index, which contains more than five hundred items, approximately three hundred and seventy-five of them refer to persons. It is largely a study in the personalia of Kentucky Methodism, except that it is in no sense a mere biographical register. Every person moves across the stage in a definite relation to the pageant of Methodist progress in that State. The author, whom we have known for many years and whom we value as a personal friend, has made large use of the Journal of the Western Conference of which Kentucky formed a part until 1812 when the Western Conference was dissolved. The details of the Journal have been greatly enriched with materials gleaned from contemporary sources—Peter Cartwright, William Burke, J. B. Finley and others. One of the very interesting facts disclosed in these studies is the extent to which Kentucky Methodism shared in the propagation or the relaying of Methodism to the South and West. This work will, therefore, have a much wider interest than its title

would indicate, and its gripping story will cause many to look forward with eager expectation for the appearance of the succeeding volumes. To use the author's own word, he has made the story "live."

Sources of Power In Famous Lives. By Walter C. Erdman. Cokesbury Press, Nashville. Price, \$1.

Brief studies in the biography of the world. In this little book, the author admits twenty-six names: religious leaders, scientists, explorers, men of business, statesmen, warriors, artists and missionaries. Since they were addresses prepared for a radio audience, it was necessary that they be both popular in style and concise in treatment. In the brief compass of half a dozen pages, the author gives a composite and a remarkably accurate picture of the lives of the people whom he studies. From the pages of this book, one may get an accurate understanding of any of the great characters listed on its pages, and for a time expenditure of not exceeding twenty minutes. The list includes: Abraham, William Bradford, John Bunyan, Christopher Columbus, Father Damien, Robert Dollar, Michael Faraday, Cyrus W. Field, Ferdinand Foch, Allen Gardiner, James A. Garfield, William E. Gladstone, Benjamin Harrison, Stonewall Jackson, Robert E. Lee, Jenny Lind, David Livingstone, Louis Pasteur, William Penn, Sir Walter Scott, Sir Ernest Shackleton, Mary Slessor, Henry M. Stanley, John Wanamaker, John Wesley and Marcus Whitman.

God The Christlike. By James Robertson Cameron. Cokesbury Press, Nashville. Price, \$2.

This book is an introduction followed by eight studies in the character and work of Jesus as he is presented in the New Testament. No better idea of the scope of the studies can be had than that furnished by the table of contents: In Fashion As a Man; The Spirit of Jesus; The Holy One of Israel; The Forgiveness of Sin; The Contribution of Jesus to the Life of God and Man; The "I AM" of Jesus; God in Christ Reconciling the World to Himself; and God the Christlike. The rather surprising thing is that a Scotch preacher should be able to break away from the traditional severity of his faith and give to the world such a new and fresh interpretation of Jesus. Its uniqueness is in the fact that the author places the major emphasis upon Jesus as the bearer of good news rather than the man of suffering, the Light of the World rather than the Man of Sor-

rows. He presents him as bringing a gospel of playing the game rather than a gospel of observing the fashions, and Himself as the golden link uniting depressed and beaten humanity with God the source of perennial joy. He being one with God and the good news as the offer of a similar relationship and experience of joy.

We Face Calvary and Life! By G. Gray Jordan. Cokesbury Press, Nashville. Price, \$1.

The grace and beauty of Dr. Jordan's style are well known to the readers of the devotional literature of the Church during the past few years. This is a little book of 160 pages, made up of ten studies in his most effective and popular style. It is a series of Lenten studies, but is much more than that. It is an earnest plea for the incarnation in the life of the Church of the spirit of sacrifice which carried Jesus to Calvary. The author insists, and with it we agree, that such is at once the need and the hope of the world. The book is strong in its simplicity and sound in its spiritual appeal, and it is eminently worthy of the consideration of those who are interested in making the Church more Christian.

The Bible a Missionary Book. By J. B. Lawrence, Missionary Board, Southern Baptist Convention, Atlanta.

This volume, evidently a missionary study, is a type of book not easy to review. It undertakes to bring within the compass of a few pages the whole story of human redemption. We agree thoroughly with the idea that the "structural unity" of the Bible is to be found in the recognition of its missionary or evangelistic emphasis, and that both its theme and its Hero emerge in the promise which followed the fateful fall and moral ruin of the race as recorded in Genesis. The development of that conception necessarily involves every angle of theological interpretation, and we have neither the time nor the space to go into that. But whether we agree with every statement or not, is a thing apart. The book undertakes seriously a needed emphasis in this day of topical thinking and patchwork interpretations of Scripture.

At the forty-fifth commencement exercises of Granberry College, held in December, the enrollment of the preceding year was announced as the largest in the history of the school—the total number being 664. There were 64 in all graduating class. During the past year 35 ministerial students and 50 teacher candidates were enrolled at Granberry.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Ave., New Orleans

The following items from home and foreign fields will be of interest to all missionary women:

Congratulations, Memphis Conference

"One of the recent 'forward steps' taken by Tennessee missionary women is the organization of a Bethlehem House in Memphis, in a community where there are approximately 50,000 Negroes. This new social center for colored people, is in charge of Deaconess Ruby Berkley. Her assistants are two trained workers from the local group of colored people. Both are college graduates and one is well trained in music. It is expected that this new center will render a splendid and much needed service among the colored people. The Woman's Missionary Society of the Memphis Conference is co-operating heartily in this new work. May the time be not far distant when Louisiana Conference may boast a Bethlehem Center.

Celebrating Christmas in the Congo Mission

"Since it takes a long, long time for a letter to come from the Congo that it might easily be almost springtime before people in the States could hear how the Congo missionaries spent Christmas in the heart of Africa, Miss Mary Elizabeth Moore of Tunda station had the happy idea of writing her Christmas letter

some two months before the 1935 holiday season began, and giving it the real 'Christmasy' spirit by writing about Christmas as it was celebrated at Tunda in 1934. She says: 'We always have such a good time at Tunda and 1934 was an unusually happy Christmas for us. Christmas eve we were all invited to Mr. Wheeler's to have supper with the native preachers and their wives. We enjoyed this very much, but the native men and women have not learned to eat together with ease and enjoyment, and I think the missionaries had a better time than they did. Christmas Day it rained nearly all day, not a hard rain but a nice, gentle rain, and we had a beautiful quiet day. The missionaries always eat Christmas dinner together, and this year we invited everybody to eat with us. We were quite a cosmopolitan group with representatives among the missionaries from Georgia, South Carolina, Virginia and West Virginia, and guests consisting of an ex-Catholic priest (who wants to become a Protestant), a Belgian, and a young Greek here for medical treatment. The program given by the school children and native teachers was very good. It was a pageant telling the Christmas story and interspersed with Christmas songs. At the close all groups stood together and sang, "Light of the World, We Hail Thee." This song had been translated into Otetela and they sang it beautifully. It was a triumphal climax. The stage was a large ant-hill that had been leveled off. It is to be sodded with grass and used as a permanent out-door stage.'"

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

All delegates to the Woman's Missionary Conference of North Mississippi are asked to notify Miss Louise Dunstan of the time of their arrival in Winona, April 14, and of the method of their arrival—whether by train or auto.

Several requests have come to this column for second quarter zone programs. If the zone meeting is held in April this year there will hardly be time to get materials and digest the facts presented at both Council and Conference. Council is meeting two weeks later this year and so Conference will be later. Last year's zone meeting is in the Conference

Special and in some points will meet the need for this year, but the emphasis THIS YEAR is to put on HOME MISSION topics. Investigate the possibilities of the Home Mission playlet "Lift Up Thine Eyes." See if your auxiliary was organized in Home Mission Days. Plan a recognition service for the charter members of that Home Mission organization. Possibly some one who lives nearby could talk to you about Home Mission Days. Peace Bonds, Anti-lynching, and Sending a Negro woman to Holy Springs seem to be the vital topics in Christian Social Relations for this quarter.

The alumni association of Scarritt College is making every effort to complete the Maria Layng Gibson Memorial Fund before the end of this year. It is heartening to know that the treasurer of that fund already has in hand more than \$35,000.

Scarritt Associates will endeavor during this year to make the entire Church better acquainted with the very unique contribution which Scarritt College has made and is making to Christian education. Are you a Scarritt Associate? If not, why not?

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FROM THE ROCKIES

Dear Duren: In sending check for the Advocate for 1936, I am availing myself of the opportunity to send my most cordial greetings to you personally. You and your associates are doing a fine work. We enjoy and profit greatly from the weekly visit of the Advocate. Aside from its merits *per se*, it is a sort of happy reminder of our college days and associates at Millsaps. It is most pleasurable to read the contributions of the editor and of Countiss and Carley, Doctors all. I hope it is not *Lese Majeste*, or anything bordering thereon, for an old friend to refer to and address them without the formidable, though deserved titles of honor! If you see Countiss soon, tell him please to get his Sunday school article in a week sooner so that I may use some of his sound thunder at the class. He always was a clear thinker and had a way of sifting the wheat from the chaff in considering problems.

Blessings upon all of you and may your tribe ever increase.

Sincerely yours,

W. FELDER COOK.

A TRIBUTE TO TEACHERS

In America we have every reason to look with pride upon our schools, constituting as they do an institution of government fully conscious of its responsibility for laying the firm foundations of good citizenship. Thruout this nation, there is ever on guard an army of men and women who, for sheer nobility of purpose, for pure devotion to high principles, and for willing self-sacrifice, have no peers in this or any other land. I refer to those faithful public servants,

Remember These Facts

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Sold in 25-cent packages.

those loyal defenders of our future democracy—the American school teachers.

A finer body of citizens does not exist. In the darkest days of the economic depression, thousands of them worked for months at a time without any pay, while many thousands more stood firm by their post of duty in the face of cruel salary reductions, all in order that the light of knowledge should not be dimmed or extinguished altogether, in order that your children and my children should not be deprived of their constitutional guarantee of a sound education in the most formative periods of their lives. We, the parents of this nation, owe these gallant men and women a deep debt of gratitude which we can repay by maintaining vigilance with them over the future welfare of our schools.

Our American school system must not stand still. It must progress, it must continue to light the way toward liberty and freedom for all civilizations. Some day you and I proudly will deliver into the keeping of our children the stewardship of this great republic. The time to prepare them for that high public service is now, thus assuring that the principles and institutions of government we have established will not fall into decay, but ever will lead the progress of mankind to a full enjoyment of the fruits of good government.

I appeal to every Legionnaire, I appeal to every citizen of this nation, to visit your schools, to understand their problems, and, in cooperating with the teachers and the properly authorized officers of instruction in your community, to work loyally toward a yet greater expansion of education and knowledge. The American Legion is not trying to dictate the curriculum of our schools. We are trying only to give our earnest cooperation and support to those faithful guardians, our schools and our teachers, who hold high the ideals of justice, freedom, and democracy. With the same support from all our people enlightened progress is certain.—Ray Murphy, national commander of the American Legion, in a radio address on "Our American Schools" program.

THE BIBLE

This Book contains: "The mind of God, the state of man, way of salvation, doom of sinners and happiness of believers. Its doctrines are holy, its precepts binding, its histories true and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you. It is the traveler's map, the pil-

grim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ its grand subject, our good its design and the glory of God its end, it should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents."—Anonymous.

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CAPUDINE

Christian Education

CHURCH SCHOOL LESSON, MARCH 29.

By Rev. J. R. Countiss, D. D.

MY PART IN EXTENDING CHRIST'S KINGDOM

(Missionary Lesson) Luke 13.

In the minds of the religious leaders of his day, one great objection to the method of Jesus was the small beginning of his work. He chose a few obscure men and directed most of his ministry to the submerged masses. His remarks about the great and the prominent were not complimentary. These were sure that nothing worth while could be achieved without their co-operation and leadership. Then, there was nothing spectacular and revolutionary about his program, no waving of banners, sounding of trumpets or beating of drums. Most of his preaching concerned private conduct, purity of heart, peace, neighborliness, inheriting the earth through meekness,

obtaining mercy by being merciful, sharing an extra garment with the needy, turning the other cheek to the smiter, loving enemies. To them, this was all the patter of an impractical dreamer, from which nothing could result but failure. They wanted aggression, a sword, a show of power. There are still those who are enamored of force and bigness, who prefer a sixteen-inch shell to a mustard seed of kindness, and poison gas to a spirit of sympathy and good will.

Such people forget that all life comes from a germ and that life-force conquers all other forces. The kingdom of Christ is life. Its method is growth, not conquest; its means, persuasion not force. No man enters it but by his own free will. Even political empires begin with an idea, though they may appear to have been inaugurated with armies. Science, letters, and art have a similar origin. Growth is the law of life. Its demand is: Grow or die! The seed finds itself in the tree. Life must expand and multiply. The religion that is not missionary is dead. What will not bear export will soon cease to have value at home.

The kingdom of Christ not only grows in a world of evil, a fruitful plant among noxious weeds, but it possesses a divine power of transformation by which it changes its environment into its own likeness. It is like leaven. It is beneficent and self-vindicating. It needs not to be argued, but to be lived; not so much to be recommended as to be given an opportunity to command itself. Unless Christianity can remake the world, it is destined to pass into the realm of interesting ancient myths.

The parable of the mustard seed naturally suggested a small kingdom with few saved. Idle men still debate the question. Better employment is found in seeking to enter a difficult door, made difficult not from the inside, but from the excess luggage men bring to its entrance—selfishness, envy, pride, lust, hatred, greed, passions, appetites, sin. Removal of these means a new birth, a re-creation. Separation from these is like pulling out heart-strings. Many turn back rather than pay the price. Being a Christian does not mean giving up everything, but it does mean giving up all evil.

Jesus set no bounds to his kingdom. The whole lump is to be leavened. His followers have no right to exclude races or nations. To do so is to exclude themselves. Striving to be first, they become

last. Casual, acquaintance, formal discipleship, or church membership does not count. The door opens only to those whose hearts are filled with the sacrificial love that impelled the Master himself. No man can serve two masters.

A CORRECTION

In justice to Rev. F. C. Collins and the Oakdale charge, I wish to state that this charge paid the sum of \$200 on General and Conference Work last year as shown by the Conference treasurer's receipt. In making out his report to the Conference, however, Bother Collins made an error and reported only the amount paid by the Oakdale church when it should have included the amount paid by Oberlin also.

BENJ. F. ROGERS, P. E.

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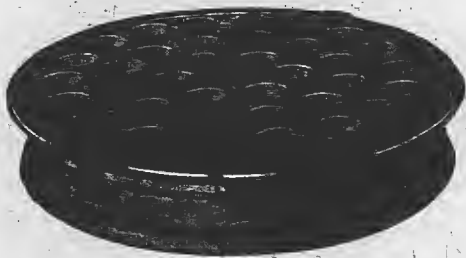
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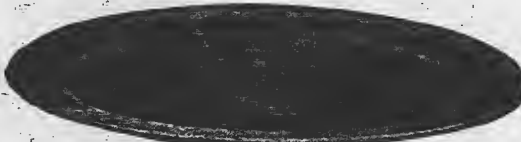
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EMERGENCY PEACE CAMPAIGN TO LAUNCH NATION-WIDE PROGRAM FOR PEACE

The most ambitious program for peace ever attempted in the United States, which has the co-operation of the nation's foremost clergymen, educators and peace leaders, is being launched on April 21, as the Emergency Peace Campaign. Its purposes are to keep the United States from going to war and to achieve world peace by (1) Strengthening pacific alternatives to armed conflict; (2) Bringing about such political and economic changes as are essential to a just and peaceful world order, and (3) Recruiting and uniting in a dynamic movement all organizations and individuals who are determined not to approve of or participate in war.

The campaign is calling upon men and women to consecrate themselves to the cause of peace as the outstanding responsibility of this generation. It is asking volunteer service from ministers, college presidents, professors and teachers, peace leaders, labor leaders, young people and others. Dr. W. O. Mendenhall, president of Whittier College, California, is chairman and Ray Newton, secretary of the peace section of the American Friends Service Committee, is executive director. Headquarters are at 20 South Twelfth Street, Philadelphia.

The campaign will be launched on April 21, with a nation-wide radio broadcast over the National Broadcasting network from 10 to 10:30 p. m., with Mrs. Franklin D. Roosevelt and the Rt. Honorable George Lansbury, M. P., prominent British Laborite and Kirby Page as the speakers. Mr. Lansbury is coming to the United States to speak for the campaign in twenty cities from April 21 to May 18. The campaign will hold meetings in two hundred cities this spring, in the fall and again the following winter. The nation's outstanding peace and

church leaders will comprise the speaking teams. Peace caravans of young people will be organized.

The campaign is for all faiths, all races, all creeds. It will emphasize both the spiritual and practical ways to peace—the individual renunciation of war as incompatible with religious faith; the necessity for Congressional legislation which will prevent the United States from being involved in another war; and the need for economic changes which will relieve the present international tensions and rivalries, and bring about a more just and humane social order, which must be the ultimate goal of Christianity.

THE UNADVERTISED SIDE OF LIQUOR

From the National W. C. T. U.

On April 1, at least ten million families in the United States will be on the average from \$400 to \$600 poorer as a result of thirty-six months of legalized drink (including eight months of legalized beer only, in 1933), according to Mrs. Margaret C. Munns, Evanston, national treasurer of the Woman's Christian Temperance Union, in a statement issued at the headquarters of the organization.

"While the brewers are already beginning to celebrate the completion of the first three years of beer-selling since national prohibition, and the government is broadcasting its economic satisfaction over its first billion dollars of federal liquor revenue since the nullification of the 18th amendment, an almost totally unadvertised side of the story is worth looking at," said Mrs. Munns, "namely, the cost and loss to the people of the United States due to the re-establishment of this now technically lawful trade in intoxicants." Mrs. Munns continued:

"This widely unadvertised side of the picture is the fact that on April 1, the people of the United States lured by high-pressure advertising and direct solicitation beyond any record of the past, during these same three years will have poured out of depression-pinched pockets nearly \$8,000,000,000 (eight billion dollars), to swell the jingling profits of John Barleycorn.

"And by means of this weird method of tax collecting, Uncle Sam has amassed an approximate 12% share of liquor's profiteering intake, giving to the traffic the sanction of his legal protection, while the people pay the bill.

"Nor is that all.

"Conservatively estimating that at least two out of three American families are still comparatively immune to liquor propaganda, it means that the brunt of this extravagant method of tax collecting is really being borne by some ten million remaining families upon whom the current flood of press, radio, movie, billboard, and flaming street sign advertising of intoxicants is registering its insidious appeals with deadly effect.

"The vehement promises that liquor would help to assure a balanced budget are now revealed as little short of a mocking will-o-the-wisp, perpetrated upon the people by the suave spokesmen of the 'trade.'

"The government's liquor revenue has been counter-balanced by an expenditure exceeding ten billion dollars for public and private relief funds during the same period.

"At the same time practically every legitimate business in the country has suffered by direct diversion, to the beer and hard liquor interests, of these billions wheedled out of the public purse for drink, through artificially intensified sales stimulation during the past thirty-six months.

"Among the multiplying costs engendered by the re-established liquor traffic may be included:

"1. A serious cut in production and consumption of dairy products, which, according to M. D. Munn, president of the National Dairy Council showed a more than four billion pounds decline during the past three years.

"2. Invasion by brewers and distillers of the soft drink markets including the loss to the coffee industry mounting to many millions in ultimate retail sales during even the first year of repeal.

"3. Startling increase of drunkenness in nearly every section of population.

"4. A record-breaking increase in traffic accidents and fatalities in which liquor was a definite factor, although

(Continued on Page 16)

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MEDITATION

By Rev. B. M. Hunt

James 5:16—The effectual, fervent prayer of righteous man availeth much.

James in his brief epistle wrote of different types of prayer. There is the doubtful, wavering prayer, like a wave of the sea, driven with the wind, and tossed. (1: 6,7). Such a prayer brings no answer, however eloquent it may be. There is the selfish prayer, "Ye ask and receive not, because ye ask amiss, (4:3). And there is the effectual prayer.

1. Consider the nature of effectual prayer. It is "fervent." This implies definiteness. We cannot pray fereverently for a variety of objects at once. Fervency also implies a deep sense of need. If a man forgets the prayer before the day is over, there is no urgency that springs from a deep sense of need. Prayer that faints and quits is not prayer in the vocabulary of Jesus. He told a parable about a man who borrowed bread at midnight. He would not take a negative an-

swer. He pictured a poor widow seeking vindication and protection from an unjust judge. Prayer worthy of the name is fervent, and will not grow discouraged.

A man who offers a fervent prayer consecrates his life to God. He is willing for God to use him in the answering of that prayer.

2. Notice who may offer effectual prayer. Not every person regardless of relationship to God. The prayer of a "righteous" man availeth much. He is in right relations with God and his fellowmen. David said, "If I regard iniquity in my heart, the Lord will not hear me." (Ps. 66:18).

It requires depth of character and a highly integrated personality to pray with sincerity. How can an angry man pray for forgiveness? How can a greedy man pray for daily bread and the doing of God's will? How can an indifferent man pray for the hallowing of God's name? If we expect our prayer to tap the great resources of God, our hearts must be right with God.

3. James was speaking of effectual prayer that "avails much." Prayer is a source of mental peace. Man masters his fears in worship. "Resist the Devil and he will flee from you." Man gains courage to "pluck out an eye" or "cut off a hand" that offends him. He reorients his life.

Having overcome fear and anger, the praying soul grows in faith and love. The Christian gains strength in prayer. Man builds a Christian personality in worship.

Prayer gives perspective. When a man looks at mountains, molehills look insignificant. Worldly things lose their fascination in the light of judgment and eternity.

In prayer man learns more of God's will. "If any seek wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." (James 1:5.)

Jesus said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:17). This promise is stupendous. But notice it is conditional on a living union between the vine and the branches. Anyone abiding in the Lord is surrendered to the will of God. All danger is guarded against in the conditions imposed.

There is no greater source of power in the world than the fervent prayer of the righteous. God answers. The prayer is effectual and availeth much.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

I will thank each of you very much if you will by return mail write me the name and address of each of your Golden Cross directors; this is very important and will appreciate this helpfulness so much; just use a post card for this. I hope that you can get your Golden Cross directors to attend the district conference. Thanking you in advance for this information. Please order your literature in the quantity that you will need, and I trust that you will have a real "Enrollment on May 10th to the 17th" and our goal this year is an enrollment in every charge in the Conference. I am sure that you will help to accomplish this.

Yours very sincerely,
W. D. HAWKINS,
Director for Golden Cross.



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"I Thought I'd Lose My Mind" says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

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In Memoriam

SIDNEY RECTOR HINES

Brother Sidney Rector Hines was born July 10, 1885, and after being permitted to spend a little more than fifty years with his friends and loved ones here, the Spirit called him away on March 12, 1936.

Brother Hines united with the Methodist Church in early childhood, and was a loyal and true member, devoted to his family, true to his friends, loved his Church and kept himself informed as to its work: A good man gone, another drawing toward the better world for those of us who remain.

He leaves his widow, five children, two grandchildren and two brothers; besides many other relatives, and a host of friends to mourn his going. But thanks be to God we do not have to mourn as though we were left without hope.

His pastor, H. N. McKibben.

JOHN RANDOLPH CARNATHAN

February 16, 1936, marked the end of the pilgrimage of fifty-eight years of John Randolph Carnathan. It can be said of him as it was of his Lord, "He grew in favor with God and man." "He was a good man" is the identical words that have been literally spoken by hundreds of people, and was the funeral text of a fitting eulogy by his closest pastor friend, Rev. J. F. Campbell, who came in response to a desire expressed by Brother Carnathan, that when he himself reached the end he wanted Rev. J. F. Campbell to officiate at his funeral. Brother Carnathan had an open countenance and pure smile for everyone. He had a winsome personality. He enjoyed talking and laughing with his friends. Those with whom he was not acquainted was a brother unknown. He, with his devoted wife, created a happy home in which he was a master host to many welcomed visitors. As a business man he was a success, habitually practicing

the "Golden Rule." He was a faithful and loyal member of the Fifth Street Methodist Church of Meridian. At various times he has held most every official office in its communion. And for many years was the accurate secretary and treasurer. He was a generous and cheerful giver, practicing John Wesley's rule, living on little and giving the rest away. He was very grateful and appreciative to everyone who extended to him acts of kindness and love, especially to him who seeing his spiritual need could throw an arm around him and impart the love of Jesus, and to her who often made his Sabbaths beautiful with flowers. He came to the end of the pathway praising God through great suffering, resigning his will to the will of God in prayer, trust and faith in Jesus Christ his Lord and Saviour.

His pastor, Rev. J. L. Carter, conducted the funeral ceremony and made appropriate remarks, assisted by Rev. J. F. Campbell and the writer.

He leaves a loving wife of Chunky, Miss., one sister, Mrs. B. S. Owings of Birmingham, Ala., and one sister-in-law and three brothers-in-law, who were to him as real brothers and sisters.

May God continue to be with you who are bereaved.

E. D. SIMPSON.

WILLIAM JAMES DANIEL MILLER

William James Daniel Miller, born in Coffee County, Alabama, April 14, 1860, and moved to Newton County, Mississippi, when a child with his parents. Reaching manhood he met Miss Nancy Ann Rutledge in Neshoba County and they married and moved to Marion County, where they established a home fifteen miles east of Columbia and nine miles west of Sumrall. Never a better husband ever lived, he never even spoke harshly to his wife, and no person ever heard Brother Miller speak evil of any person. "Uncle Daniel" Miller as he was affectionately known with Mr. John Hemba, now living in Hattiesburg, are the only surviving men who helped build Advance Methodist Episcopal Church, South, forty-seven years ago. The home of Brother and Sister Miller has been headquarters for the Methodist preacher for fifty years. And Brother Miller loved his church and a new church was erected on the ground where the old church had marked many happy meetings and a unanimous vote of the people changed the name of the new church to Miller Chapel in honor of the subject of this sketch, a man who contributed more time and money for the completion of the present, as well as the former, old church than any other person. Brother

Miller died at his home on February 10, and was buried in his church cemetery and funeral was conducted by the following ministers: Rev. W. B. Alsworthy, P. E., Rev. L. M. Reeves, Rev. S. L. Bayliss, Rev. H. C. Norsworthy, and the pastor. THOMAS A. CARRUTH, Pastor.

RESOLUTIONS OF APPRECIATION

Whereas, our Heavenly Father has taken from our midst the spirit of our beloved steward, Dr. T. A. Moore; therefore be it

Resolved, That we, the members of the Board of Stewards of the Methodist Episcopal Church, South, bow in reverent submission to the Divine Will.

Resolved, That we appreciate the life and graces of Brother Moore and the interest which he manifested in the affairs of this board and our church.

Resolved, That a copy of these resolutions be mailed to his wife and daughter with the prayer that the Gracious Lord will comfort them with the comfort wherewith He comforts His people.

Resolved also, That a copy of these resolutions be sent to the South Reporter and the New Orleans Christian Advocate for publication.

L. A. RATHER,
GLENN FANT,
C. H. CURD,

Committee for Bd. Stewards.

BROTHER WALTER GARRISON

On January 30, 1936, Brother Walter Garrison moved out of his earthly house into a house not made with hands eternal in the Heavens. On December 17, 1933, his little grandson, Onys Henson, preceded him to his eternal home. Brother Garrison lived in his earthly house sixty-two years and during his stay here his life was not a failure. Uniting himself with the church in his young manhood, proved himself a worthy steward and trustee of the Wesley Methodist Church. He was a man who loved the truth and lived it day by day, he stood for the highest ideals of life, he was known for his Christian spirit and deeds, being the golden thread of love to God and man in it all.

His influence for good will never be forgotten by his loved ones and fellow-men who have known him. Moving out of our midst he leaves behind him his good wife, two daughters, one son, two son-in-laws, one daughter-in-law and five grandchildren; and we find them a noble family. Quietly and submissively he threw his mantle of Christian love over them and bid them farewell. May God give us many such good men.

His pastor, W. H. LANE.

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WITH OUR NEW RECRUITS IN JAPAN

(Letters from Rev. David C. Stubbs)

Letter No. 1

2 Aoyama Gakuin,
Shibuya, Tokyo,
October 14, 1935.

Dear Friends: The past week-end has been a full one for us. We attended a session of the Japan Methodist General Conference last Saturday afternoon. That night we went to the Nichiren temple to watch the worshippers coming in, beating their drums and bearing their mandos. The Japan Times said that 800,000 people visited the place on that one day (an annual affair). We must have been in a crowd of about ten thousand. The whole was a strange mixture of carnival and worship of a casual sort. Considering the masses of people, there was splendid behavior. The police directed traffic (all pedestrian), with Japanese lanterns. We left about nine o'clock, before the real crowd came. They were in full swing about midnight, we were told. Nichiren is a Buddhist sect, I understand.

We are in language school five days a week now, with three hour classes each day. We ride the street car (pardon, "tram" each morning and consider it an unusual morning if we get a seat during the thirty minute ride from Aoyama Gakuin to the Tokyo Y. M. C. A. The classes are not too large; the first year class totals but ten together, and during the second and third periods the men and women are separated. Since there are but four of us men, the teaching is almost individual, especially when any happen to be absent.

The language is beginning to sound less strange to our ears. Gradually the stream of queer sounds is becoming separate and distinct sounds. Every once in a while we can recognize a word or a group of words. We have hope of being able to understand and speak a little Japanese by the time we reach Palmore to take up work.

Last Sunday I began the teaching of a class of Korean young men at the Korean Y. M. C. A., in Tokyo. There were thirteen present to begin a study of the Gospel according to John. After Sunday school there is a service in Korean by a Korean pastor. I was glad to seize upon the opportunity to do something on Sunday. The very next day after I had promised to take on the young men's class, the superintendent of the Tokyo Union Sunday school came by to ask me to take a class of junior boys in the afternoons

HEROES OF AMERICAN HISTORY

A YANKEE WHO SANG OF THE SOUTH STEPHEN FOSTER

Foster was born in Pittsburgh, Pa., and, except for one or two pleasure trips on steamboats, never saw the South. When he was seven years old his mother once took him on a shopping tour. In one store he saw a flute, and, after struggling with it for a minute or two, astonished the clerks by playing "Hail Columbia" on it.



Foster was an unaffected young man, but very absent-minded. He frequently walked down the street, his eyes on the ground, seeing no one and hearing nothing but the music inside of him. He formed a singing club among his friends, which met at his home. For this club he wrote "Old Folks at Home," "Oh, Sussanah," "Old Black Joe," and many other Southern songs. They became popular overnight and are sung to this day!



© Grosset & Dunlap.—WNU Service.

on Sunday, but I refused because I thought it might be trying to do too much. However, I do attend the Union services each Sunday afternoon at four o'clock, and have been practicing and singing with the choir. It takes a good deal of such activity to make it seem like Sunday.

The M. E. compound is a very good place to live. Besides a beautiful location and delightful grounds, we have the association with many gifted and capable M. E. missionaries. We feel that these few weeks in Tokyo will mean much to us.

We shall strive to vindicate the confidence of you and the committee that we would be able to do the work in Japan. It is rather embarrassing to be referred to as "the best" available (as has happened several times in a reference by Dr. Quillian or Bishop Moore). We are quite certain that is not so and would be filled with despair if it were, but it does serve to make us realize what "a charge to keep" we have. We shall give our very best in the service of our master. Our constant prayer is that he will deliver us from any feeling of satisfaction

with less than the very highest, and that He may fill us with the spirit of Jesus that we may introduce Him to those we meet.

Yours in His service,
(Signed) DAVID C. STUBBS.

THE UNADVERTISED SIDE OF LIQUOR

(Continued from Page 13)

frequently camouflaged in official records under such terms as speeding, reckless driving, inattention, carelessness, etc.

"5. A veritable nation-wide spread of officially connived-at gambling in which practically every place of retail liquor sale is a local headquarters or nest of infection.

"6. A rapid increase in social vice and white slave traffic in which the legal sale of liquor is, as always, a ghastly and essential element.

"7. Mounting political corruption in many cities and states where politicians and the liquor traffic have renewed their old-time spoils alliances."

NEW ORLEANS Christian Advocate

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NEW ORLEANS, LA., THURSDAY, APRIL 2, 1936.

Whole No. 4176.

NEW ENGLAND FLOOD

Floods of unprecedented destructiveness have been sweeping New England in recent days and have brought much suffering and disease in their train. The President of the United States, as well as governors of states and mayors of cities in the East, where the calamity is at its worst, are all calling for help and setting government machinery to work to relieve the distress. The American Red Cross is rendering valiant service. The need is urgent and wide-spread. I am therefore calling upon the ministers and laymen of New England to respond to the imperative appeal for assistance and asking the pastors of the Boston Area, if they have not already done so, to take collections in their churches without delay, not only to help stricken Methodists and assist in repairing damaged church property, but also to co-operate with the American Red Cross in raising funds for its staggering undertaking of relief. Offerings for flood sufferers may be sent direct to Harry F. Keiser, Treasurer of the Methodist Flood Fund, 518 Boylston Street, Boston. He will acknowledge receipt.

God bless you all in this fine Christian task.

CHARLES WESLEY BURNS,
Resident Bishop of the Boston Area.

Monday, March 23.

—Zion's Herald.



Wallet of the Week



THE BOARD OF PUBLIC EDUCATION of a certain suburb of New York City is said to have refused to permit the singing of Handel's "Messiah" and Christmas carols in the public school, at Christmas time. The Jewish rabbi denounced the action as a narrow and stupid interpretation of State law prohibiting the use of school buildings for sectarian purposes. That deed was more a reflection upon their intelligence than upon their religion. But such positions are often held by men whose attitudes and opinions are just that wooden, and they are not confined to a suburb of New York City.

* * *

KING-KU, a NEWSPAPER published in Tschersufu, China, is an aristocrat among antiques. It began publication in the year three hundred and ninety-six, A. D., and it is the oldest newspaper in the world. At the end of more than fifteen hundred years, it has ten thousand subscribers. But its great age is not its only distinction. At present, four English missionaries are members of the editorial staff, and even that would be a record for a modern American journal.

* * *

CHIENGMAI, SIAM, probably has a record unequalled by any other church in the world. The statement is made: "There are 400 members and every member tithes. They receive 40 stangs (less than twenty cents) and their rice each week. Of this each gives weekly one-tenth. Because of this they have more for Christian work than any other church in Siam. They pay their own pastor and have sent two missionary families to spread the gospel in a community cut off from the outside world. They have accepted Christ for themselves and also the responsibility for making him known to others.

* * *

TIME IS A MIGHTY FACTOR in producing change. The first Methodist mission in Mexico was opened in a palace of the Montezumas. The once beautiful palace of a Mongolian prince in Peking, China, later became the headquarters of the Boxer band which in 1900 destroyed the property of the Congregational mission in that section, and today the same palace is peacefully occupied by a Congregational mission school. The press upon which Tom Paine's Age of Reason was printed was afterward used to publish the very Scriptures which Tom Paine sought to destroy. In the old city of Damascus, the foundation of the House of Rimmon came to be that of a Christian church and today of the Omniad mosque of Islam.

IS GENIUS A CRIPPLE? According to Cokesbury Pi, Steinmetz was a hunchback, Pasteur was a paralytic, Handel was blind, Beethoven was deaf, Winston Churchill had an impediment in his speech, Napoleon weighed only three pounds and Daniel Webster two and a half at birth, Gandhi has slept only two hours in twenty-four since he was twenty-two years of age, Shakespeare underwent at least one major operation each year for fifteen years, and Helen Keller is deaf, mute and blind. Believe it or not.

* * *

JAMES TRUSLOW ADAMS compares the turbulent but intellectually alive Italy of the Renaissance with what he terms the stifled Italy of today. He institutes the comparison in order to show that physical improvements may be bought at too high a price, and that forcing a people to give up governing themselves is not to save civilization, but to kill it. He seems to think that Mussolini has solved no fundamental problem and that he has created very serious ones. It is more easy to state an opinion like that than it would be to establish its truth.

* * *

SANTA CLAUS AND CHRISTMAS have a place and a meaning which the Soviets cannot ignore and which they dare not accept. In order to separate the child mind from every Christmas suggestion, they have invented "Grandfather Frost," says an exchange, to take the place of Santa Claus. They were not original enough to create something to make "St. Nick" unnecessary, and they just unloaded his pack of toys, not upon papa and mama Frost, but upon poor old grandpa Frost. Why simulate Santa Claus and Christmas festivities at all, if religion is so bad? The children should be started right.

* * *

THE NAVAJOS INDIANS of the far West are apparently much disturbed over the handling of their affairs and complaints are said to have been made to Washington. Clashes between the Indian Service people and the Soil Erosion representatives of the government have been reported. It is also said that a request to reconsider a revote on the acceptance of the Wheeler-Howard Act, made to the Navajo Tribal Council the latter part of January, was tabled promptly and without dissent. A full-blood Indian named Morgan has been sent as the representative of the Council to make complaints to the Commissioner of Indian Affairs.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

METHODISM YESTERDAY, TODAY AND TO-MORROW

A popular Methodist pastime is to compare unfavorably the Church of today with that of yesterday. The injustice of such a comparison lies in the fact that with the shifting of the scenes, the objectives and the responsibilities of Methodism have changed also. The Methodism of yesterday was an unplanned response to the spiritual destitution of a class who, on account of economic and social position, had been utterly neglected by existing religious agencies. Methodism originated inside the Church of England and in the effort of a single man to meet an emergency which was the scandal of the Church. That day and its needs are things of the past. The particular situation was largely remedied by the Wesleyan Revival of the eighteenth century. It does not follow, however, that the need for Methodism no longer exists. The problems of the world have changed as men have moved up from the plane of poverty and spiritual illiteracy, but their needs are just as real today as they were when John Wesley called the multitudes to worship in the open spaces of England. In this day when social disorder and economic maladjustments have unsettled every relationship of life, Methodism must contribute its part to the restoration of our collapsed social order and it will need to begin where John Wesley began—with the experience of Aldersgate Street. The Methodism of tomorrow must, therefore, address itself to problems of spiritual poverty which have become inexpressibly complicated by a world-wide social unrest. It must deal courageously with a spiritual destitution in the attire and with the tastes of a more aristocratic age, and that statement is true of rich and poor alike. The leadership of the Church tomorrow must be spirit-filled, it will need the humility of heart which characterized the great founder, and its ministry and consecration to the service of all classes and conditions of men will need to be uncalculating and sacrificial if it shall retain the good name bequeathed to it by Mr. Wesley and his itinerant band.

CHRISTIAN CO-OPERATIVES

Mr. Babson is reported to have warned modern business that the co-operative movement in America is a thing to be taken seriously. He said that there are already 10,000 societies in the United States. The organization feature of this movement fits perfectly into the connectional spirit of Methodism, but a mere co-operative movement is a far cry from what Dr. Kagawa has in mind. The movement incorporates a communal consciousness whose value, according to Dr. Kagawa, is absolutely dependent upon the predominance of the "law of love." He says frankly and unequivocally that Communism, the very antithesis of the law of love, cannot serve the purpose which he proposes. In his concern that the movement shall not be divorced from the law of love, he recommends that the organization be kept within the churches in America. He realizes that outside of the most Christian atmosphere, the inevitable tendency will be to exploit rather than to serve mankind. In view of the progress which the movement is making in the United States, it seems to us that the Church has a tremendous responsibility resting upon it, if the movement is to be beneficial to all the people. The question which American Christianity must face is: Are we prepared to live co-operatively—unselfishly and even sacrificially? Are we Christian enough to accept the whole purpose and program of Jesus, not in an individual sense, but in the broader application of his teaching and ministry? We are not opposing the purpose of this movement, but we do insist that unless it shall be kept within the control of profoundly Christian men and women, it is the most perilous scheme which has ever been proposed for our consideration. In the hands of self-seeking men it would mean disaster, the disaster of a Communist state, and it would but unleash the passions of selfish and unconquered hearts. A wholesome system of co-operatives must be more than a program of social control, it must be an absolutely Christian democracy operated in the interest of the

whole population. The achievement of that goal will impose a staggering burden upon the Christian Church.

MISSISSIPPI AND LIQUOR

In this issue of the Advocate we gladly give place to a correspondence on the liquor question which should arouse every right thinking person in the Commonwealth of Mississippi. The proposal to license the sale of hard liquors, in the face of an adverse vote of two years ago, should be a warning to the dry forces of that state. The saloon interests are doing as they always have done, go to the legislature rather than to the people. If Mississippi is to win its fight for decency and sobriety, the people must be aroused to the danger. There is nothing to which the liquor business will not stoop to carry its ends, it has national license and protection, and government-controlled radio channels are at its service. The tax problems raised by unbalanced and unbalanceable budgets are factors which temperance forces should not overlook. Let Mississippians gird themselves for a relentless struggle. Nothing less can save the good name of the state and protect the homes and the virtues of a people who are entitled to be ranked with the first of the land in their staunch stand for decency and sobriety.

BISHOP ROBERT E. JONES

Elsewhere in this issue of the Advocate, we publish an editorial which appeared in the New Orleans Item of March 23, on the work of Bishop Jones. We believe that the editorial in the Item makes a just appraisal of the character and place of a worthy man. For ourself, we sincerely appreciate him both as a leader of his people and as personal friend. In our preparation of *The Trail of the Circuit Rider*, he placed his excellent library of Methodist history at our disposal. On two occasions, we have addressed his Gulfside Conferences, and we know him and his work. He is a Christian gentleman and with it a man of ability and genuine worth. He will be an asset in any community to which he goes, and in his going, this section sustains a real loss.

EDITOR GALLOWAY

Pistol selling is not likely to be a thriving branch of business in Mississippi hereafter. The recent Legislature passed a law levying a privilege tax upon the sale such as to amount to a prohibition. Some hardware merchants have boxed up their

stock of "Smith & Wesson's", "Lightning Colt's", "Bull Dogs" and "Self-Cocking Tranter's", and shipped them back to the factories. That is wholesome legislation. Such an act years ago, rigidly enforced, would have saved many useful lives to the State.—New Orleans Christian Advocate, March 25, 1886.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

PROTRACTED MEETINGS

It is probably true that "a rose by any other name would smell as sweet," but it would be hard for some of us to adjust ourselves to a new name for the fragrant flower. We like the name as well as the perfume.

There is no difference in meaning, methods, and results between a protracted meeting and a revival; but to the older generation of Methodists the term "protracted meeting," has a similar charm. It is historically significant and sentimentally attractive. Camp meetings and protracted meetings are inextricably bound up with the early history of Methodism, and many modern saints find a thrill in the names as well as in the experiences of those joyous occasions.

What used to be the "protracted meeting season" is now the "revival season." It is just as well—both stand for the same thing, and the need of what they stand for is as great as ever.

Some good Methodists sometimes say they "do not believe in revivals." What they probably mean is that they do not believe in the bizarre manners and methods of some so-called revival preachers, and the coldly commercial terms upon which some promoters of religious jamborees offer their services. But good money is still worth having, even if there are some counterfeit dollars in circulation.

Every community needs periodical religious revivals, just as it needs industrial, commercial, educational, and other kinds of revivals. The zeal of flagging Christians needs to be renewed. Those who have fallen away from the Christian way of living need to be reclaimed. Those who remain faithful through thick and thin need to be re-inspired and strengthened. Those who have never seemed to care for the best things need to be brought to allegiance to Christ. There is always plenty for a revival to do.

And a good revival will do plenty.



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

One trouble with us today in affairs political, economic, educational, religious and social, is that we have all turned doctors and diagnosticians and there are no patients to take our remedies. What doctor wants to take the prescription of another doctor?

We are all ready to say just what is the matter with the world, and to tell just what it should do to get out of its miserable plight; but we just can't find anybody willing to take the stuff we prescribe.

Most of our remedies are brand new. From what mental laboratories they come nobody can tell.

One of the "doctors" came through New Orleans the other day, Dr. Pitrim Alexandrovitch Sorokin, head of the Department of Sociology, Harvard University. To your trenches, O Israel. That sounds beardy, red and Russian. Of course he would have the latest panacea and we could already guess about what it would be and the laboratory from which it came. Cock your gun and get ready for it.

A reporter, one of those brethren who can be depended upon always to "put the question," met him as he "stepped from the train" and saluted him with, "Have you any remedy for what is going on in the world?"

Stand back, now. And be quiet. We may as well hear just this one more.

"I haven't any remedy of my own. I'm not selling anything. But the best remedy that was ever thought of was the Ten Commandments. They were the best and they still are. But they are ten pills that people won't take or can't stomach."

So the headline had it, "Ten Commandments Best Remedy for World Ills."

Can you beat it?

Get your Bible. Let's turn back there to Exodus 20. Then while you hold the world's pulse and shift the ice pack let's examine that Mosaic prescription.

This ancient remedy puts God first and at the center of everything, subordinating all other loyalties to him. Does the world need that?

There is an ingredient called "work." (Yes, that is pretty bitter.) But if we swallowed the first pill and managed to

keep it down would it be long before there would be work enough to go around?

This pharmacopoeia prescribes one day out of the seven for rest, worship, and the celebration of the intangible, immeasurable, but indispensable, realities.

Home and family life are battling with heavy seas. Any thing for that? Yes. Go slowly and you will find it.

"Thou shalt not kill?" You reckon this goes even beyond the homicide to those who, with slum, mine and factory, snuff out the lives of little children and women, or maim them forever?

Moses was severe on lying and stealing. Does the remedy comprehend the expanded dimensions of these practices? Do we need that bitter pill?

"Thou shalt not covet." Jesus came on and augmented that by saying beware of covetousness. Are we greedy? Is this remedy intended for both individual men and nations? If taken would it not check almost all kinds of wars, economic and military?

But the doctor said these were bitter pills and that we would not take them. Is it not because we think we can get well without them?

Do you know when we reach for the bitter pills? It is when the doctor points to them and says, "These or the embalming fluid."

And when we become convinced that this is the only way for the world we shall reach for the Ten Commandments and the Sermon on the Mount.

SERMON PREACHED BY WILLIAM POWICK, D. D., AT VALLEY FORGE METHODIST CHURCH, NOV. 3 1935

CONSCIENTIOUS INFIDELITY

"Holding faith and a good conscience, which some having put away concerning faith have made shipwreck." I Timothy 1-19.

"Lord God of Hosts, be with us yet,
Lest we forget
Lest we forget."

In this pulpit I began my ministry March, 1879, and preached my first patriotic sermon the following Sunday, July 4, on yonder entrenchments. In

looking over its outline the other day I saw that even then we were heading toward a worse mess than we expected.

Young men were then returning from Germany after finishing their education and carrying into our pulpits and colleges the rationalism many had imbibed. Before entering the ministry myself I heard scholarly discussions in preachers' meetings which now seem like prophecies of what we are now experiencing in the church. Our fathers, who made the church what it was of spiritual power, did not hesitate to call it infidelity, but we have made the mistake of calling it modernism—as though something new besides the name. But under the claim of superior scholarship, with a few frills, they seem to have caught up with some views of Thomas Paine in the time of the Wesleys. And even by a couple of travellers to the greatest teacher of the ages. He listened to their story of how badly they had been fooled by the story of the cross and the tomb. But he soon cured them by saying, "O fools, and slow of heart, to believe all that the prophets have written."

But their recent followers have now resorted to substituting their own notions as "interpretations" of that story, and so turned the blatant infidelity of the past into conscientious infidelity of the present. The chief difference between them is they rejected the Bible as a whole in Wesley's time and these only reject it in part, yet profess great respect for it as a whole. But this very profession by these, who reject the climacteric feature of its supreme message, is what puzzles the world and robs the church of much of its former character-making power. The practical result is like that of an epidemic of disease which fills the air with its germs and impairs the vitality of even those who do not take the disease itself. So this conscientious infidelity scatters its doubts and undermines faith in the authority and dependability of the Bible, and lowers the moral standards of society. And thus many of our seminaries and colleges are turning the churches upside down instead of helping the church to turn the world upside down—as they profess. And the proposed mergence of denominations under the plea of correction of administrative mistakes, would make matters worse in this respect by increasing the power of smaller bureaucracies. Experi-

ence shows that the larger the church and denomination, the smaller its proportionate success in the real work for which it was commissioned. Major denominations became such by the very means they are now trying to get rid of, and the minor ones now will become majors in the same way.

Conscience is no test of truth but only of the sincerity with which we believe what is either true or false. It is no substitute for a divine revelation. Some had already made shipwreck of faith in it. But Paul here exhorts us to "hold faith" in revealed truth, and also "a good conscience" to assure our hearts of our sincerity and fidelity in following its teachings.

That conscience is capable of education is the surest ground of its fallibility. (II Thess. 2-11.) The investor in Insull securities was not protected from loss by his faith. Nor will the faith and sincerity of the modernist save him from eternal loss. But the soundness of what he believes. The doctor uses his thermometer, not to find out what your temperature ought to be. He knows that already. He wants to know how much it varies from what it must be in order for health.

This is just where modernism fails. It is just what divides the church and widens the breach between the Christ-idea of the church and the prevailing one. We may agree in our aims and yet disagree in our means of accomplishing them. Two may agree in desiring heat. But one wants it without fire, but the other gets it by striking a match. So the saving power of the gospel inheres in the saving facts of the gospel on which it is based and from which it proceeds, as by implication, when accepted. But as modernism rejects those facts it has nothing to offer but their implications of ethical principles. In the one case we have salvation by faith. In the other we try to get salvation by works. This emasculated gospel—which Paul calls another gospel which is not another—is what we call "the social gospel." But John Wesley preached it as earnestly as anybody does now. But it was in combination with the dynamics the modernists reject, but which set its ethical principles on fire and saved England from impending revolution. But our "Social Gospel" has brought us to its very verge for want of them.

A prominent educator said over the radio "you can never cure the depression unless you first change the ideas in the roots from which it grew." But, like our social gossellers, he was very strong on what to do but very weak on how to do it. But the gospel is very strong on both.

It deals with needful information for the head, but especially with inclination of the heart. It has a way of transforming the mandates of law into privileges of the gospel, and by "writing them on the fleshly tables of the heart" brings us into accord with the higher laws of life.

Now these spiritual laws bring us some very practical fruits. And it is "By their fruits ye shall know them." For example! While it may seem like a needless exhibition of egotism to charge the nation with ignorance of prohibition, it would only be the inexorable logic of the U. S. Supreme Court in its last decision on the subject ruling that "Prohibition does not prohibit the USE of Intoxicating beverages." Of course it didn't. Nobody ever sought, and we never had a law that did. Yet a very prominent and beloved pastor of a very large church in Philadelphia wrote September, 1923, in the "Annals of the Academy of Social and Political Science" the advantages "of the Constitutional Amendment prohibiting the USE of Intoxicants." It only shows what the people thought it prohibited, but which the Supreme Court said it did not prohibit. It only prohibited what Abraham Lincoln did his best to prevent the politicians of his day from doing—resorting, as a source of revenue, to the only traffic that has never been known to do anything more thoroughly than to defy God, debauch man, degrade society, demoralize decency, defile the public treasury and reduce the government to the moral level of a party to much of the crime it had to punish. And this is all that was ever prohibited or repealed. And had we, instead, have repealed the internal revenue laws to which it was amenable, we would have ended the reign of the bootleggers; and much of the crime now sweeping the land is the natural result of the virtual school of crime conducted by the laxity of governmental enforcement of Prohibition. Yet many otherwise sensible people fooled themselves into blaming the only sensible method of control. We are simply reaping what we sowed. The U. S. Commissioner of Prohibition told me, in the presence of one of our bishops, ten or more years ago, that his "greatest trouble was with our higher ups."

A bit of history will do much to clarify the whole story. Lincoln was assassinated. But a few men of faith and vision entered into his labors, but went a step farther. They organized the Prohibition Party to help them break the financial complicity of government traffic for revenue which Lincoln had failed to prevent. The party became strong enough to be severely blamed for holding the balance of power that put Cleveland into the

White House instead of Blaine. It was more than the bitter partizanship engendered by the, then recent, Civil War, could endure. So we soon heard mutterings of a coming Anti-Saloon League in OPPOSITION to Prohibition. Before its formal organization I explained its danger, before our Conference Temperance Anniversary, as early as 1888, in an address. It clearly implied by name and method the betrayal of the first principle of Prohibition, "The business itself is all right if it is only properly regulated—as we propose." It diverted attention from the real evil to the place where it was conducted, and was in fuller accord with public sentiment. So it checked the growth, not only of the Prohibition Party, but also of the Prohibition idea. The church then took up the question and declared "it can never be legalized without sin"—as true now as then. It also organized thousands of classes of children who were so taught, and added the word Prohibition to the name of our Board of Temperance, to emphasize the difference between them. Thus the conflict went on for years.

But lo, when Prohibition became more visible to the eye of faith, the church made affiliation with its ancient foe, which made no formal change, and has made none to this day, in its attitude. Yet bishops of the church, which said by word "It can never be legalized without sin," have for years served as the presidents and ministers, as trustees, of the League which said by clear implication, "Yes, it can, if . . ." and regardless of the admonitory query, "How can two walk together except they be agreed" in motive which is the special sphere of the church?

Then and thus was the change begun in the intellectual concept of Prohibition, which the Supreme Court ignored in its ruling; but which none of our temperance societies has had grace or gumption enough to take advantage of; seeming rather to studiously evade it as a red flag; though it expressed one of the noblest moral ideas of the age—but apparently too high for this age. Fortunately the church nourished the moral convictions that gave Prohibition before joining in starving those that took it away. The most hopeless feature of the age seems to be that we have so largely outgrown the need for God and His Book in public life. Meanwhile we have let the wets go on sacrilegiously quoting the Bible use of its home-made wines in justification of our blood-money scheme—which nobody ever thought of till long ages after it was given. And every official means of access to the public has been for years hermetically sealed against any

reference to this very soul of Prohibition, though it prohibited only this masterpiece of hell. With the best social, economic and scientific, but not moral, propaganda for temperance we ever had, we have for ten years or more had none at all for the real thing which by name we called Prohibition, supposing it prohibited the USE of intoxicants.

To begin our crusade again we need to learn the difference between temperance and Prohibition with which we began. Temperance is very old—a matter of personal virtue and deals with the Bible. Prohibition is very young—a matter of public revenue and deals with Congress. They both put the individual on the side of virtue against vice. But legalization puts the nation on the side of vice against virtue. Therefore Prohibition is only a question of decent government—neither partizan, sectarian, nor more than indirectly related to temperance. And on such a question, the wayfaring man, though a university president, corporation billionaire, bishop of the church, minister in the pulpit, or editor on the tripod, need not err. But most of them have erred for years on this "gigantic crime of crimes" by ignoring the moral wrong of the government in their work of propaganda for Prohibition. Of course all our temperance societies have used the word Prohibition, but for years without giving an idea of its meaning as projected by our grandparents, and ruled by the Supreme Court two years ago.

I signed the pledge over twenty years ago, but for twenty years was opposed to Prohibition because, like most folks now, I thought I knew what it was, but then found out I didn't. Then fifty years ago I was junior pastor of James Black at Lancaster. He was a very devout man and taught me what it was, in his law offices. He was President of The National Temperance Society, had been one of the organizers of the Prohibition Party and its first candidate for President. And what he taught me I heard confirmed repeatedly by Frances Willard. And she led a controversy in the W. C. T. U. on this very point that led to a split over forty years ago. But of this true view of prohibition we never hear a word in the present memorials of her blessed life. We have no more serious problem than the descent of otherwise good people to so low a moral level from which to consider great questions with which the public must deal. It is as though public character could be other than private character on exhibition, or as though one could do by political proxy what he would scorn to do personally. But does God think more, as we do, of sworn statements and official actions than of the

commonplaces of daily life? What then is HE likely to think of the national insult we offered to HIM by the tragedy of repeal? Yet what has there been in our propaganda for Prohibition to indicate that there is a God who cares a button what anybody does with it? Never mind what particular individuals may think, but what have our societies said, or done, and as to natural results, when did we see such prosperity as came with Prohibition, and such adversity as since the nation began to listen to the imperious demand of fabulous wealth for its repeal, and of its sideshow of society women for its ridiculous "reform"?

We are now hearing of the revulsion of feeling concerning repeal. This is how it appears in Washington. A year ago I was there the night before World Temperance Day and looked over an evening paper. It contained notices of the work of 124 churches. But there was no reference to the special day, nor to Prohibition, and to only three temperance services, which occupied not more than three inches of two large pages. This year I sent for a similar copy of the same paper to see whether another year's producing of our Board of Temperance had any effect. There were 244 notices of church work, but no reference to Prohibition nor to the special day, and only one temperance sermon and one temperance item among them. And this was in the nation's capital of about a million population; and its unparalleled facilities of temperance headquarters, paid officials, periodicals, speakers, besides other societies and volunteer workers in the cause. One cannot study these things, nor the moral drift of the nation, without being driven to the conviction that the biggest job of all is to save the church from itself; and that the most needful place to begin is with the leadership it has had. This must be radically changed for the better or our case is hopeless.

But is there any hope? Yes, of course there is. And it is "as bright as the promises of God." But remember, this is our danger point. It is NO BRIGHTER. We have a self-respecting God to deal with. We must restore HIS partnership in this work, and the recognition of HIS AUTHORITY. Our grandparents blazed our way. Every other way has been tried, and they all failed at the same point—control. The church must avoid all compromising short-cuts because they are all humbugs. Wherever moral principles are involved the church must "come out from among them" and be consistent with itself in fidelity to its divine commission. The church has received a divine monopoly of representing God in

dealing with morals. And as no other organization even professes to be in this business it has a very large field and needs no other. WE may fail. But "HE shall not fail, nor be discouraged, till HE hath set judgment in the earth, and isles shall wait for His law." Meanwhile I close as I began,

"Lord God of Hosts, be with us yet,
Lest we forget
Lest we forget."

A CORRESPONDENCE ON THE LIQUOR QUESTION

Jackson, Miss., March 12, 1936.

Dr. J. L. Decell,
Mrs. R. L. Ezell,
Dr. R. B. Gunter,
Dr. P. I. Lipsey,
Jackson, Miss.,

Dear Friends:

While I have been confined to my bed for the past ten days, I cannot imagine the Whiskey Bill to which you refer, getting anywhere in the state Senate. While there are members of that body who are sincere and firm in their convictions that the conditions which today exist in Mississippi must be changed, yet, there is no disposition to bring back the sale of legalized whiskey.

The fearful condition which prevails over the state, however, must be a warning to the leaders of all moral agencies that unless they really concentrate on this undertaking that the people of this state will sooner or later revolt and try some experiment in regaining of control. While I do not believe there is a chance of the whiskey bill giving you any serious concern at this particular session, I reiterate that the conditions which permit it, is a challenge to the moral agencies and one that cannot be ignored.

With best wishes, I am

Sincerely yours,

J. B. SNIDER,

Lieutenant Governor.

1102 Arlington Street,

Jackson, Miss., March 18, 1936

Lieutenant Governor J. B. Snider,
State Senate,
Jackson, Miss.

My dear Mr. Snider:

In behalf of the members of the Woman's Christian Temperance Union of Mississippi, I thank you for the assurance that there is no danger of our State Legislature legalizing hard liquors in 1936. I thank you also for the warning that unless conditions are improved there is grave danger of legalization in 1938.

(Continued on last page)

Mississippi and Louisiana

The editor acknowledges a gracious note from Rev. J. B. Cain of Yazoo City, and he expects to meet the assignment for the District Conference on Thursday, April 30.

The editor is with Rev. C. D. Atkinson in a meeting at Opelousas, La., this week. Church School Day was observed in the morning and the meeting began at the evening service of March 29.

Rev. J. D. Wroten, presiding elder of the Corinth, Miss., District, is appointing captains for groups of charges in his district for an effective pressing of the campaign for his Advocate subscription quota.

Rev. W. G. Cram was in the city last week, speaking at First Church on Friday evening, visiting the French Mission field on Saturday, and preaching at Rayne Memorial Church on Sunday morning.

Rev. Ira E. Williams says of his work at Morton, Miss.: "We are enjoying our fourth year with these fine people." With that statement he encloses a list of eight subscribers for the Advocate, five of which are new.

Rev. J. W. Ramsey requests that we give notice that he is moving from Porterville to 533 54th Ave., Meridian, Miss., which will be his permanent address. Pastors desiring his assistance for meetings can reach him at his new address.

Rev. J. B. Grambling, Epworth Church, New Orleans, closed a meeting last Sunday in which he was assisted by Mr. James V. Reid, lay evangelist from Fort Worth, Texas. At the time of this writing, we have not had a report on the results.

It is pay-day up at Centenary College. The examinations are on, the good will be happy and the bad will be calling at

the office or writing explanations home. Let's make it better next time. The best way to work on the "Prof" is to work on your lessons first.

We appreciate the courteous and brotherly comment of Rev. M. H. McCormack, Jr., on the editorial answer to a questioner. The article appeared in the Quitman County Democrat of March 26, and the Advocate was favored with a copy of that issue.

Algiers church, of which Rev. W. D. Kleinschmidt is pastor, is one of the newest additions to the list of Louisiana churches which have provided the New Methodist Hymnal for the congregation. The Algiers church is making a remarkable record this year.

The Mayo Citadel is the name of the new Salvation Army Home planned for Lake Charles, La. It is to be named in honor of Mr. A. M. Mayo of the First Methodist Church, and no man in that city is more worthy of that signal honor than is Brother Mayo.

Rev. R. A. Bozeman, Ferriday, La., and Rev. F. C. Collins, Ringgold, La., are to exchange pulpits in their revivals this year. Brother Collins is to begin with Brother Bozeman the fifth Sunday in March and Brother Bozeman will be with Brother Collins May 29.

Religious Emphasis Week was observed at Louisiana Tech, Ruston, beginning Sunday, March 23. Dr. W. E. Denham, of St. Louis, was the leader. The week's activities were sponsored by the various religious groups on the campus, Thursday being Methodist Day.

Rev. E. M. Allen, of Oak Ridge, Miss., charge says that things are moving along fine on his work. The people are loyal and responsive, and not least of their loyalties is that manifested for the Ad-

vocate. Brother Allen sends seven subscriptions with more to follow.

Rev. J. P. Bonnacarrere, pastor at Natalbany, La., paid the Advocate office a call last week, and he brought the evidence of his loyalty to the paper and the sunshine of his own hopefulness and determination. He reports favorably as to his work and its prospects.

Every preacher whom we have seen from the Baton Rouge District gives a good account of the work being done by Rev. J. H. Bowdon, the new presiding elder. He is energetically and consistently pressing every detail of the church program, and he is getting results.

Tupelo, Miss., Methodist Church, under the leadership of Dr. Henry Felgar Brooks, will bring a "Love Offering" on Easter Sunday which will not be counted on budget subscriptions—all of it will go to missions, superannuates, orphans and other benevolences of the church.

Dr. Adrian Serex, of Minden, La., took time to look in upon the editor as he passed through the city on his way to pay a visit to the Teche section of Louisiana. In addition to his pastoral responsibility at Minden, Dr. Serex is teaching a course in Philosophy at Centenary College.

Mrs. Pollard of Rayne Memorial Church and Mrs. Castles of Carrollton Avenue Church were New Orleans' representatives at the Council meeting in Dallas last week. The Missionary Societies of the city can expect a faithful and a comprehensive report of the work done.

Millsaps College, jointly with Whitworth and Grenada colleges, conducted a College Emphasis Week to include ten Mississippi towns. The dates were from March 30 to April 3, and Dr. W. M. Alexander of the General Board of Christian Education at Nashville was the principal speaker.

Rev. S. A. Brown, one of the most successful and loyal campaigners for the Advocate, underwrites his renewals for Inverness and Isola charge where he is the pastor. He expects to raise his quota. It was under his leadership that his part of the District reached its allotment in the campaign of last year.

Rev. R. A. Bozeman, of Ferriday, La., has just completed a very successful financial campaign in which approximately \$2,000 was raised on the church parsonage indebtedness. The balance has been taken over in the form of a loan by our General Board of Church Extension. The congregation is very happy.



Mrs. D. M. Scarborough, Shreveport, La., writes appreciatively of the Advocate and particularly of the contributions of Dr. Carley whose parishioner she was during the time that he served the Shreveport District. She has read the Advocate practically all her life and feels that it would be a real privation not to have it come to her home.

Rev. J. Noel Hinson, pastor at Black Hawk, Miss., circuit, which charge includes the home church of the editor, writes that he has served the charge throughout a bad winter without missing an appointment on account of the weather. He is a senior at Millsaps College, and the manner of his doing his work reflects great credit upon him.

Dr. B. L. Gore of Rayne Memorial Methodist Church is in great sorrow on account of the loss of his wife and brother by death on succeeding days. Mrs. Gore, who was a Miss Cromwell, was a good woman and faithful alike to her church and her family. Dr. Gore and his family of four boys will have the sympathy of many friends in their irreparable loss.

Rev. C. B. Powell, pastor at Boyce, La., calls our attention to the fact that we failed to give his charge credit for the progress being made in property improvements. The church building was painted, heat was installed and other improvements made. We confess our fault, but we have no ideas how it was overlooked. We will try to avoid such oversight again.

Rev. Henry Lee Scarborough, a local elder, died at his home near Mechanicsburg, Miss., on March 22, and was buried the following afternoon, Rev. F. J. Jones of Satartia conducting the services. Brother Scarborough was admitted into the Mississippi Conference in 1883, but after serving works for a period of six years he located. He was eighty-four years of age at the time of his death.

Friends of Mrs. Luther Sexton, widow of the late Dr. Luther Sexton, will regret to learn of her death which occurred at Touro Infirmary, New Orleans, Friday morning, March 27. Mrs. Sexton was one of the most loyal and devoted members of First Church, a faithful Christian and she will be greatly missed. Funeral services were held in New Orleans Friday evening, with interment at Hazlehurst, Miss., Saturday afternoon.

Dr. D. L. Cole, evangelist, whose home address is 411 Flores St., Los Angeles, Calif., was a visitor for a short time at the Advocate office Saturday. He was just from a series of five very successful meetings in Alabama and Florida, and was on his way to Graceville, Fla., where

he began a meeting last Sunday. He has an open date beginning the 3rd Sunday in May, which is his only open period. He is now beginning to make his schedule for the fall meetings. He would be glad to arrange with any pastor for the open date or for a fall campaign.

Dr. Lawrence L. Cowen, pastor of the Noel Memorial Methodist Church, Shreveport, will be assisted in the Holy Week and Good Friday Services by Rev. A. M. Serex of Minden, Rev. W. C. Scott, of Monroe, Rev. Guy M. Hicks of Ruston, and Dr. B. C. Taylor of Homer. A full pre-Easter cultivation program of visitational and personal evangelism is being

uses an average of 200 copies of the "Upper Room" each quarter.

CAMERON, LA.

Dear Dr. Duren: For the first time in the history of Cameron there has been preaching in a Protestant church. Although there has been an organization of the Methodist Church here for many years there has been no church building and the services have been held in the Courthouse. Last fall we enterprised the building of a Methodist Church, and, though there have been many difficulties, we have finally completed it. It is now the only church of any kind in the town, and its existence is a credit to the faith and perseverance of the people here.

Brother B. F. Rogers, our presiding elder, took a very keen interest in the project and deserves a great deal of credit for his assistance and counsel.

In a short while we will open a revival meeting in the new church with the assistance of Brother Martin Hebert, and we solicit the prayers of the people of Louisiana for its success.

Yours sincerely,

DONALD GEORGE.

MRS. R. C. MAYO CALLED HOME

A letter from Rev. W. L. Storment, presiding elder of the Sardis-Grenada District, North Mississippi Conference, containing the sad news of the death of Mrs. R. C. Mayo, wife of Rev. R. C. Mayo, pastor of the Longtown Circuit, which occurred on Saturday evening, March 28, reached our office just as we were about to close the forms for this week's paper. Besides her husband, she leaves several children, and a host of relatives and friends to mourn her going. The Advocate extends deepest sympathy to those who are most grieved at her passing.

J. W. RAMSEY AVAILABLE

Rev. John W. Ramsey, superannuate of the Mississippi Conference, who recently moved from Porterville, Miss., to 533 54th Avenue, Meridian, Miss., writes that he will be pleased to assist any of the brethren who may have need for him in revival meetings.

Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

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When writing for information please give your age. **THIS IS IMPORTANT!**

FOR FURTHER PARTICULARS WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions

M. E. Church, South

BOX 510

NASHVILLE

TENNESSEE

**PROTECTION
AGAINST OLD AGE**

carried out, catechism classes being conducted for all children over a two week period, to prepare them for church membership. Dr. Cowen has received eighty-three (83) new members since Conference and expects to receive a large class on Palm Sunday, and another on Easter. Easter Sunrise Prayer Service and Holy Communion will be a special feature of the work, and a beautiful Easter Cantata by the large chorus choir Sunday night will close the Easter Day services. A personal self-denial thank offering for Methodist Orphanage and General Benevolences, is a part of the full program of the Church. The Church

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

Keener Memorial Missionary Society of Baton Rouge was hostess recently to Zone No. 1 of the Baton Rouge District. First Church, Istrouma, Lottie, Lobdell, Zachary, Rosedale and Plaquemine Societies were well represented at this meeting. The program theme was "The Child," and the following inspirational talks were given:

"The Child in Our Midst," Miss Lillie Hartwell, Baton Rouge; "What Children Have a Right to Expect from a Woman's Missionary Society," Mrs. A. W. Montegudo; "Leading the Child to Love the Church," Mrs. J. A. Alford, Istrouma; "The Child and His Bible," Mrs. A. M. Hopper, First Church; "The Home An Opportunity for Peace Education," Mrs. W. D. Woodward, First Church.

A number of special musical numbers were rendered. Mrs. William Schule, of Plaquemine, is the capable leader of this zone.

* * *

The twenty-sixth annual session of the Woman's Missionary Council was held in First Methodist Church, Dallas, Texas, March 20-24, with Mrs. J. W. Perry, Council president, presiding. This session celebrated fifty years of home missions.

Outstanding features of the program were the worship periods, conducted by Dr. Charles W. Gilkey, Dean of the Chapel of Chicago University; Travel Talk, by Dr. G. W. Cram, Dr. A. W. Wasson and Miss Sallie Lou Mackinnon; A Twilight Musicales, Sunday evening Highland Park Methodist Church, Consecration Service of Missionary and Deaconess

Candidates, The Anniversary Dinner, Jubilee of Home Missions, 1886-1936; Baker Hotel; Scarritt College Dinner at Fenix Cafe, The Pledge Service by all Conferences, and the pageant, "Lift Up Thine Eyes," given at McFarlin Auditorium, Southern Methodist University, Address by Dr. Toyhiko Kagawa, Japan.

The writer of this column will try to bring a few highlights from each of these interesting features of the program in the next issue of the Advocate.

* * *

Missionary women from Louisiana who were noted at the Council meeting in Dallas were Mrs. George Sexton, Jr.; Mrs. W. M. Ledbetter, Mrs. H. B. Wren, Mrs. R. E. Smith, Mrs. Marlin Drake, Mrs. Single, Mrs. Mary Freeman and Deaconess Grace Gatewood, of Shreveport; Mrs. D. C. Metcalf, Mrs. A. R. Holloway, Miss Willie Mae Porter, of Monroe; Mrs. W. H. Martin, Plain Dealing; Mrs. L. A. Sims, Natchitoches; Mrs. B. C. Taylor, Homer; Deaconesses Lilly Hendrix and Ollie Willings, McDonell School, Houma; Deaconesses Margaret Young, Julia Sargent, Julia Southland, St. Mark's; Mrs. S. E. Castles and Mrs. J. B. Pollard, New Orleans.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

This is being written from Dallas, Tex., where the writer is attending the twenty-sixth Council session which is in session at the First Methodist Church. Missionaries from the many fields of the church, deaconesses, leaders in mission work at home and abroad and speakers of prominence are attending this session. Dr. Charles W. Gilkey, Bishop A. Frank Smith and Dr. Tayohiko Kagawa of Japan are among those who are participating in the program.

Dr. J. L. Cunningham, president of Scarritt College, Nashville, one of the best known educators in the field of missions and training work in our church, is here. Scarritt College is recognized as one of the best schools for training Christian workers in the western world.

From the Methodist Protestant Church, Miss Brittenham has brought greetings. A very lovely individual gesture was that of presenting sweet peas, in the name of the Methodist Episcopal Church.

Saturday night was fellowship night, when we gathered in the ball room of the Baker Hotel, to greet old friends and to celebrate the fiftieth birthday of Home Missions. The guests of honor were Dr. Hagana, Dr. Gilkey, Dr. Warren, Mrs. Brittenham and Mrs. J. C. Lewis. The test of our knowledge came when we were asked to list ten deaconesses and give their present location. "Early Days," from every angle of our present missionary program, were featured.

Marked by brief pageantry religious symbolism and impressive ritual the consecration of twelve young women to missionary work of the Methodist Episcopal Church, South, came as the spiritual climax to the first three days of our meeting.

The church was decorated with palms and lilies of white and gold, for the consecration, at which Bishop A. Frank Smith officiated. Miss Mathilde Killingsworth, Fayette, Mississippi, under appointment to China, is the only one of the candidates Mississippi Conferences will be especially interested in.

Miss Alice G. Waters, Murry, Ky., Veteran missionary of forty-one years in China was awarded recognition as Emeritus Missionary: "If I were young, and choosing a life-work, I would certainly choose the same work I chose forty-three years ago; and if it were not for your old rules I would still be in China."

The premiere of a pageant "Lift up thine eyes" was given at McFarlin Auditorium. The pageant was written by Dorothy Garrett especially for the occasion, and Mary McCord, head of the speech department of Southern Methodist University, directed its production; special stage settings of an impressionistic style were designed by David Russell, of the speech department of the University.

The intermissions were utilized for the presentation of the Ambassador A. Cappella Choir from the Booker T. Washington High School; they sang negro spirituals.

Monday was Home Mission Anniversary Day. Miss Dora Hoover, whom North Mississippians love because of her service as rural worker in the past, and Miss Myrta Davis, who is loved for her work at Teoheningo today, participated in the programs of the day.

Mrs. Talbert and Mrs. Neblett as North Mississippi Conference delegates are attending this Council. Mrs. W. H. Ratliff of Sherard, superintendent of young people, Mrs. Lockman, superintendent of mission and Bible, Mrs. Dan Conquest, superintendent of C. S. R., Mrs. D. H. Hall, treasurer, (all officers of North

WHEN IN NEW ORLEANS SHOP AT HOLMES

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DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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Mississippi), are attending this Council meeting. Mrs. J. V. Bennett of Durant is renewing old acquaintances among her Scarritt friends. Mrs. Alma Riley, whom we all know as "The Octagon Woman," spent the week-end at Council.

Much valuable information for home mission programs in both local auxiliary and zone groups will be available to you in the Council bulletin. Order now from Literature Headquarters, Nashville, Tenn.

THINGS TO EMPHASIZE IN THE CORINTH DISTRICT FROM APRIL 1 TO MAY 7-8

1. One-half of benevolences sent to Conference treasurer.
2. Church School Day observed in every church.
3. A subscription to New Orleans Christian Advocate (new or renewal), for every twenty-five members in the charge.
4. Seeing that each church school (if not already doing so), begin to take the fourth Sunday offering for the home and foreign missionary enterprise and send the entire offering to Rev. R. G. Lord, Grenada, Miss.
5. Survey each community and be able to report at district conference how many Methodist people are out of the church.
6. Organize W. M. S. in every church where you have none. Mrs. J. M. Brady, our district missionary secretary, will be glad to lend assistance.
7. Organize family altars. This is a fine preparation for your revivals.
8. Make plans for your training schools, vacation Bible schools, and revivals. . . . These plans to be carried out, in the main, after district conference.
9. Elect delegates to district conference. Make the list in triplicate. Send one to Rev. T. M. Bradley, one to me, and keep one. In your church conference, elect one for every 100 members or frac-

Syrup of Black-Draught Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

tion of two-thirds thereof, provided that each church shall have at least one delegate (see Conference Journal, page 26).

10. Attend preachers' meeting at Oxford, April 7, 10 a. m.

Please do not lose this **Emphasis sheet**. File it away and refer to it often. Work religiously at all the above items so that you may be able to make a good report to district conference on a blank that will be sent you the week before May 7-8th.

You will fill those blanks in covering the above items, and other matters, and hand in to a special committee on "Pastor's report" at the district conference which meets in Holly Springs, May 7-8, beginning at 9:30 a. m., on the 7th.

Fraternally yours,

J. D. WROTEN.

NOTICE: CORINTH DISTRICT

Notice is hereby given that the session of the Corinth District Conference will be held on May 7, 8, 1936, at Holly Springs, Miss.

J. D. WROTEN, Presiding Elder.

FIRST CHURCH COLUMBUS

Dear Dr. Duren: We have just closed a wonderful meeting at First Church where Bishop Hoyt M. Dobbs has been preaching for a week. The Bishop spoke twenty-one (21) times, and on Friday spoke five times, never for any reason declined any invitation social or otherwise, and gave to our community eight most wonderful days, during which the church, Methodism, and the city as a whole were tremendously impressed and deeply moved.

Large congregations greeted Bishop Dobbs at every service, while his genial, lovable nature and great sermons won the hearts, quickened the minds, and greatly blessed the souls of our people. Long will his visit be remembered as the most blessed experience Columbus ever enjoyed.

The Sunday Commercial Dispatch (Columbus), in speaking of the meeting, closing out after running a week, said:

"First Church auditorium is the largest in the city aside from the college, but during the week's preaching by Bishop Dobbs it has been comfortably filled at all services.

"Today, no doubt, the galleries will be employed, and great congregations take advantage of these last opportunities to hear the Bishop. Eloquent and profound, clear thinking and attractive, genial and lovable; he has captured the hearts and minds of the consecrated and devoted, of the cultured and refined, as well as the

tradition loving people of our beautiful and friendly city.

"Columbus is grateful for these eight important days, and appreciates deeply the stay of Bishop Dobbs with us. Since he has been here preaching three times a day (and he preached five times Friday), committees have crossed the state to see him on important matters, long distance calls have come over the telephone, and mail has stacked up awaiting his answer, and though with us in every service and on numerous social occasions for a whole week, it has not been possible for him to be apart from his church-wide responsibilities, and these have crowded upon him in such proportions as to make us wonder at his capacity for hard and continuous work and at his endurance through it all.

"Columbus and Columbus Methodism will not soon forget these wonderful eight days, and the visit of Bishop Dobbs will linger in the minds and hearts as one of the highest spots in the religious life and activities of the city."

On Tuesday after the close of the meeting there appeared in the (Columbus) Commercial Dispatch the following editorial, which we deeply appreciate:

"This week of revival service concluded at the First Methodist Church and conducted by Bishop Dobbs, was a religious event of far-reaching influence.

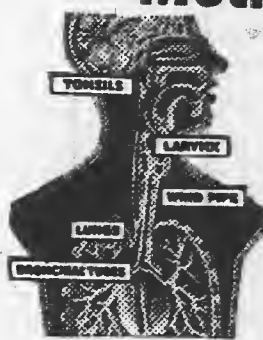
"It wasn't an emotional revival. Nothing sensational. But it moved slowly and profoundly, like deep waters.

"The imprint of its influence will last through the years."

Most sincerely,

E. NASH BROYLES.

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● When you catch cold, thousands of moisture glands in the throat and windpipe dry or clog. Sticky phlegm irritates your throat . . . and makes you cough.

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Pertussin, by the "moist-throat" method, checks coughs safely.

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Christian Education

CHURCH SCHOOL LESSON, APRIL 5.

By Rev. J. R. Countiss, D. D.

JESUS INVITES ALL PEOPLE

Luke 14.

On a certain Sabbath Jesus accepted an invitation to dine with a prominent Pharisee, though the invitation was probably meant for opportunity to do him discredit rather than honor. Neither host nor guests would approve of his healing the sick man on the Sabbath, nor would they be pleased with his table talk about taking the lower places at the banquet, nor yet about inviting the hungry poor who could not return the compliment with a bigger and better feast. Even his present disciples follow him afar off in such practices.

One of the guests unctuously remarked upon the blessedness of those privileged to participate in the messianic feast which they supposed would usher in the kingdom of God, confident that this whole company would be present, Jesus, perhaps excepted! Then followed the parable of the Great Supper wherein the host is God; the invited guests, all mankind. That nothing might conflict, the invitation was sent out in ample time for other engagements to be met or cancelled; for the land to be inspected and the oxen to be tested. The final announcement of the completion of preparations and of readiness for the guests was met with unanimous excuses, as if those

invited had conspired to snub and insult the master of the feast.

Even in a rationalistic age, few claim reason for rejecting Jesus though multitudes invent excuses. Most alibis are lies. None can deny that Jesus is the greatest spiritual leader of all time, nor that the spiritual should have pre-eminence over the material or the secular. Yet most excuses are both temporal and trivial. It is urged that "the ox is in the ditch," though nothing is said about who put him in or how long he has been permitted to wallow in the mire, neglected by his owner. Many hear the cry of the flesh above the moan of the soul, and the acquisition of property takes precedence over acquaintance with Christ. The loyal Christian may find himself at a disadvantage in a greedy and selfish competitive economic order, but he would make a poor bargain to barter his soul or even social and cultural privileges for financial gain.

This parable was also a prophecy, not only for the Pharisees, but for all the haughty, highly privileged groups of all time. Many such flatter themselves that they are the people and that wisdom and goodness can survive only while they rule society. History and Scripture give emphatic contradiction. Presumption may not be an unpardonable sin, but it produces a moral blindness that utterly fails to discover the light of the Sun of Righteousness. It is eating the heart out of Western civilization today, while the verdict of the Eternal rolls down the ages—"None of these men which were bidden shall taste of my supper." Meantime, from streets and lanes, from highways and hedges, from the dark and neglected corners of the earth hungry men come crowding to the feast. Those presumptuous "best people," who feel that the Lord cannot run his business without them may have a sad awakening when the door is shut. Opportunity slighted is opportunity lost.

NOTICE

The General Board of Christian Education will meet in annual session on Wednesday and Thursday, April 29 and 30, 1936. The sessions will be held in the chapel of the Methodist Publishing House, 810 Broadway, Nashville, Tenn. The Executive committee will meet on Tuesday, April 28, 7:30 p. m.

LAKE JUNALUSKA

In a letter just received from Mr. James Atkins, we are assured that the work of the summer at Lake Junaluska will go forward as usual. Mr. Atkins will be the superintendent of the assembly and church schools and conferences will be held according to the schedule already announced.

We look forward to a great season at both Lake Junaluska and Mt. Sequoyah. I trust that the attendance will be the best that these institutions have known. The programs offered will be in keeping with the high record of previous years.

M. T. QUILLIAN.

General Secretary General Board of Christian Education.

Phone, MAIn 2838

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DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do



Mrs. Barbara Spears anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

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BLACK HAWK CIRCUIT

The second quarterly conference of the Greenwood District, Black Hawk Circuit, was held at Coila Methodist Church on Sunday, March 22, beginning at 10:30 a. m. The presiding elder, Rev. A. T. McIlwain, was present and after song service by the junior and senior choirs, Mr. McIlwain preached a fine sermon on the subject: "American History and Revivals."

At the twelve o'clock hour lunch was spread and the large crowd was invited to eat, which most attending the morning services did.

The main treat during the afternoon session was a talk by Dr. Henry M. Bullock, Department of Religion, Millsaps College, Jackson, Miss. Dr. Bullock's subject was, "The Opportunities of the Small Rural Church." After this inspirational address, the business session was held by Brother McIlwain. Collections up to the present from all the churches on the charge, Black Hawk, Enon, Marvin, Coila, and Smith Chapel are good and point toward payments in full. It was decided by the Conference to adopt the full church program for the year.

Outstanding among the visitors of the day was the Rev. Euby Marshall of the Tennessee Conference.

The Rev. J. N. Hinson, regular preacher

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of the Black Hawk charge was present throughout the day and gave an instructive written report of the work of the last quarter.

B. F. Clement, of Black Hawk, was chosen secretary of the business session.
W. GEO. CAMPBELL, Reporter.

FASTING

Fasting was practiced in ancient times. The rulers would call a fast when troubles brooded over their nation. When Queen Esther's people were confronted with a death warrant she commanded them to touch neither food nor drink for three days.

Fasting is one of the rules of Methodism, yet it seems to be passing into oblivion. Modern church members confess they do not understand its meaning. Why should this duty that Jesus himself practiced be neglected? He was fasting when He gave the Living Water to the Samaritan women. For His disciples insisted that He eat. He said unto them: "I have meat to eat that ye know not of. My meat is to do the will of Him that sent me."

He was also fasting when He healed the demoniac boy. Afterwards the disciples came to Him privately and wanted to know why they could not cast out the evil spirit. Jesus replied: "This kind can come forth by nothing but by prayer and fasting." St. Mark 9:18-20.

Cornelius, a devout man, was fasting when the angel appeared to him and told him his prayer was answered. The Pharisees fasted twice a week and they could not understand why the disciples of Jesus did not fast. Jesus told them that while they had the bridegroom with them they could not fast, but the days will come when the bridegroom will be taken away from them, "and then shall they fast in those days." St. Mark 2:18. This fast should bring remorse to those who are neglecting to obey this command.

Our sainted fathers strictly observed fast days while enjoying "the old time religion." This means of grace should not be neglected for when fasting is done to chasten our souls, and for God's glory it always brings a blessing. Our Saviour seems nearer and His Word better understood while fasting.

A SUBSCRIBER.

SAFETY SIGNALS

The morning paper reports death and injury of innocent, sober people on the highway at the hands of drunken drivers.

One drinking man, according to the police report, was hurtling his machine at seventy miles an hour, the other, with liquor circling his brain at five hundred miles a minute, was only travelling at seventy-five miles an hour. At these rates an automobile is no longer a vehicle, but a projectile far beyond the control of stopping power, within a reasonable space. "What fools we mortals be." Maybe, "I told you so" argument is of little weight. Yet some of us argued, plead and prayed for the maintenance of prohibition, knowing full well that drinking liquor must be prevented by the arm of the law, even by Constitutional enactment, else the dire tragedies would inevitably ensue. Yes, Mr. Fellow Citizens, who voted against restriction of this hideous traffic, which, day by day, is paying its terrible toll of human life and injury. You were wrong, fearfully wrong, even inhumane, and you prated about democracy and individual liberty. The best I can say for you is you did not listen to common sense and failed to observe what was going on around you. You were just about as blind as the blind tigers that were peddling drink to kill people, before the amendment which prohibited this ghastly traffic was abolished. "What are we going to do about it?" you ask.

In the striking homely figure of speech given me some years ago by the Rev. J. L. P. Shepherd of this Conference. Let's all who love God and humanity. "Rar back on your Jew claws and howl." The hunting hound was surely heard when he did this and attracted attention of the entire kennel.

Yes, talk, speak from pulpit and bar, from the home and in the social circles, until we can irrevocably banish this assassin from our streets and highways. Let us have prohibition again, ten times stronger than even before. Spell it with a capital, underline and score it. Prohibition now and forever.

S. J. DAVIES, D. D.

Quickest Way To Relieve Headache And Soothe Nerves

High strung nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STANBACK, the speedy, soothing "Balanced Prescription" that leaves no unpleasant after-effect. Try STANBACK. It's different, better for you. At all drug stores. Trial size 10c. Economy size 25c.

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Mrs. Marian Hitchison Clements has given the following directions for spiritual growth:

1. Find a quiet place for meditation and prayer.
2. Relax completely and fix your mind upon the blessings of God. As you are thus relaxed, listen to the promptings of the Spirit. Let go of self. Try to see Christ.
3. Make use of devotional aids. The Bible, a hymn book are recommended.
4. Read the Bible passage thoughtfully, slowly. It is always better to understand thoroughly a brief passage than it is to read too long a passage and not understand it.
5. Each day some major challenge confronts you. Try to anticipate it. Be sure to see the wider meaning of it. Consider how Jesus would have faced the problem.

6. Search your own experience and habit responses in order to meet the issues. Try to think constructively and to look for the good in the solution.

7. Outline clearly what you plan to do, what you purpose for the day. A memory verse for the day will be beneficial.

8. Close your eyes, shut out everything external, and pray in faith, believing that God is hearing and answering your prayer."

The suggestions are indeed helpful. And their value will be multiplied if followed daily. If practiced habitually early in the morning, it would bring new power into life. We cannot expect to have God with us during the day if we do not get in touch with Him in the morning. The saints have had too much to do to get along without it. They must give time to prayer because they have so much to do. And certainly there are fewer distractions in the early hours while a person is fresh.

It is helpful also at night to think back over the events of the day in the spirit of prayer. The mental mood of the moments before retiring have their effect on the attitudes of the following morning.

When a man has a profound faith in a personal God, when he realizes the tremendous need of spiritual values on earth, when he realizes his own inadequacy in understanding those values, when he had dedicated his life to spiritual progress, the problems of life will drive him to prayer. And in so doing, he will gain a sense of power and insight that literally floods the soul.

Man has capacity to hold communion with God. As the eye sees and the heart loves, so the spirit that is in man communes with the Great Spirit.

Man's power of hearing depends upon his relationship to God. When Christ heard His Father speak, the people said it "thundered." When Paul heard the voice of Christ on the Damascus road, those with him heard it not. (Acts 22:9.)

Spiritual things are spiritually discerned.

LOUISIANA YOUNG PEOPLE

By Billy Gannaway

Well, I am back again, and with practically no excuse for my absence. Of course, you understand that all big business men (ahem) have to take a yearly

vacation, so if I can get away with it, I am going to try to pass this off as my vacation.

But since I am back, I'll begin by telling you that it is time to start thinking about the assembly this summer. In case you don't already know, I'll tell you that it is to be held on the 15-19 of June, and the theme, "In My Name Build," is one that can really mean something to us. We expect a large group this year and have made plans accordingly. We will have as fine a staff of instructors as can be found anywhere. Those who went to Memphis will be thrilled to know that among those to be present is Mr. Paul Quillion of Oklahoma City. Other outstanding leaders of our own state will be present.

Everything considered, we expect an assembly this year that will go down in the history.

I will tell you more about the assembly each week from now until June 15. I'll also tell you of the new daily schedule, the courses offered the interest groups, and many other features that you will like to know about.

The first thing you must do in your local churches is to start selecting a delegate or delegates, and begin to raise the money to send them. I will tell you something next week concerning these matters. If you have any suggestions as to raising money, please write to me about it.

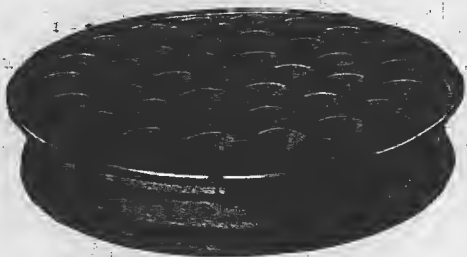
I received a card from Mary Searles on the 10th telling me about the fine work being done in both the "Hoyt M. Dobbs" and the "Christ First Always" unions. I am glad to hear about their new program. The "Service Union" has also been doing good work.

See you at the assembly.

Is Your Communion Ware in Keeping with the Dignity of the Occasion?

The use of individual communion ware not only is more sanitary but it increases the attendance at the Communion Service.

Thomas "Ideal" Non-Collecting Tray



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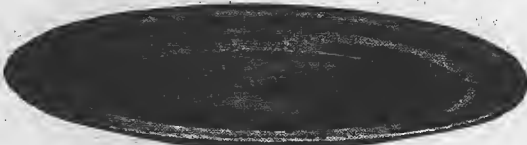
"Ideal" Aluminum Tray with 36 plain glasses\$6.50
Additional glasses-per dozen.....\$1.00

Cover to fit "Thomas" trays. A beautiful cover that lends distinction to the service.

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In Memoriam

RESOLUTIONS ADOPTED AT SECOND QUARTERLY CON- FERENCE, FIFTH STREET METHODIST CHURCH, MERIDIAN DISTRICT, MISSISSIPPI CON- FERENCE

Whereas, in the death of our beloved Brother J. R. Carnathan we have lost a most excellent member of Fifth Street Church. A man of unquestioned loyalty to all that is fine and noble; a man whose winsome personality, unruffled attitude toward the uncertainties of human frailties about him, and an ever ready friend to all in need of sympathy and the kindly touch.

Brother Carnathan, who has served our church in many important offices, always loyal and true to the duties of all of them, will be missed more than can be expressed in cold language, but his memory will warm the hearts of all who knew him.

Be it resolved that we sorrow deeply in his death and express to his good wife and other relatives our heart-felt sympathy; that a copy of these resolutions be furnished Mrs. Carnathan, a copy spread upon the minutes of this meeting and a copy furnished the New Orleans Christian Advocate.

(Signed)

J. H. WEEMS,
J. L. Carter,
J. B. Holland,
Committee.

RESOLUTIONS ADOPTED AT SECOND QUARTERLY CON- FERENCE, FIFTH STREET METHODIST CHURCH, MERIDIAN DISTRICT, MISSISSIPPI CON- FERENCE

Whereas, by act of Divine providence our worthy Brother W. D. Culbreath has been taken to his reward; and

Whereas, Brother Culbreath has been a most loyal and helpful member of Fifth Street Methodist Church for many years, always meeting his obligations in spiritual relationships as well as material, and being an inspiration to all who knew his fidelity. We most sincerely extend to his bereaved wife our heartfelt sympathy, and acknowledge our irreparable loss in his death.

Resolved, That a copy of these resolutions be furnished Mrs. Culbreath, a copy sent to the New Orleans Christian Advocate and a copy spread upon the minutes of this meeting.

(Signed)

J. H. WEEMS,
J. L. CARTER,
J. B. HOLLAND,
Committee.

BISHOP JONES

We don't believe many churchmen of our acquaintance ever earned a better title to the respect and affection of their people than R. E. Jones, sixteen years bishop of the Methodist Episcopal Church in New Orleans. He well deserved the marks of esteem and regret they bestowed on him last week in anticipation of his transfer to another field.

Bishop Jones was more than a loyal leader of his own people. His talents and temperament have made him a most useful citizen in the broadest sense. He has sound education, solid information, a rich streak of humor, great tact, restraint, and toleration. These qualities have informed his pastoral work and episcopal management, and have infused his preaching at times with an eloquence not as common nowadays as it used to be.

We don't know of any member of the colored race who has worked harder or more intelligently for its advancement. He has appreciated the Negro's difficulties and limitations more accurately than many of his fellows have, and has labored more fruitfully than most to overcome both. Without compromising his duty to his people he has lent his gifts with fine results to improving their

relations in every way he could with their white neighbors in this part of the South.

We are correspondingly sorry to see him leave because we believe he has the vitality for many years of great usefulness. But we feel that he will measure fully up to any large responsibilities that his Church may place on him.

A first-class white man would not have shown more diplomacy, business talent, and general devotion, than Bishop Jones did in the difficult job of establishing the admirable Negro social settlement at Gulfside, nor would any lay down that work with the more uniform esteem of his Mississippi neighbors of both races. Dean Bond has testified that "without Bishop Jones I doubt that Dillard University as it now stands would have been possible."

Those two are only his more conspicuous achievements. They are not larger in the right sense than the sentiments of responsibility, brotherhood, fellowship, and hope, that his sympathy has established among the people of the churches under his care. He has fought a good fight in New Orleans and has not been defeated. We know that he and his family will do as well in whatever field their lot be cast.



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A CORRESPONDENCE OF THE LIQUOR QUESTION

(Continued from page 7)

We quite agree with you that something must be done to improve present conditions in regard to liquor, but we feel that that something is education to the danger of beverages containing a narcotic as powerful as alcohol—not legalization of its sale.

May we ask that you and all other intelligent and patriotic members of the legislature give careful study during the next two years to the alcohol problem and drinking conditions in other states? Find out whether legalization has reduced or increased drinking and whether revenue paid into the state equals the cost to the state of drink-caused poverty, delinquency, insanity, accidents, crime.

Since liquor advertising has been making such a tremendous appeal to the women of our nation, Keeley Institutes have had in the last year a 14 per cent increase of women patients; 77 per cent of them "housewives," who should be "home-makers." What increase will be shown next year and the next and the next is a terrifying conjecture to the women who put husbands and children first.

In Judge Sledge's radio address in your behalf last summer he said of you, "He believes that what is morally wrong cannot be politically right." Therefore, we believe, Mr. Snider, that when you have made a thorough study of conditions, your support will be given to alcohol education and strict law enforcement rather than to legalization of alcoholic beverages.

Can it be morally right for a state to take its citizens' money for a poison and then send him to prison or to the hangman's noose for the crime he committed while under the influence of that poison?

What moral right is there in taxing men to sell that which costs private citizens and public charity such tremendous amounts of suffering and of money? Does not the state owe it to its citizens to give them guidance and protection?

Yours sincerely,

MRS. R. L. EZELLE,
President Mississippi W. C. T. U.

MISSIONARY BRIEFLETS

Rev. and Mrs. Alexander J. Reid have recently been sent from Wembo Nyama station in the Congo Mission to take charge of the new district of Lodja. This is virgin territory never before occupied by any missionary work. Within four months after the coming of the mission-

aries, a temporary home had been built and occupied, 2,000 feet of lumber had been sawed, a temporary carpenter shop had been constructed, as well as a long brick storage shed and a shed for burning brick. Some 60,000 bricks have been burned and a road had been opened across the plain and through the forest nearly a kilometer long. The new road leads from the main auto road to the new missionary home.

* * *

Rev. W. B. Burke, of Sungkiang, China, has for a number of years been in charge of a Chinese orphanage, located near Sungkiang and owned and supported by the Chinese people themselves. Mr. Burke, a Methodist missionary, was put in general charge of the orphanage and its funds at the request of the Chinese themselves. They know in the missionary's honesty and are willing to put their money into his hands, knowing it will be spent as directed by them. Several of the former inmates of the orphanage, now grown up and in business, are making contributions through Mr. Burke for the support of this work.

* * *

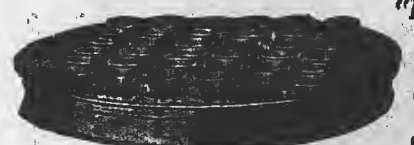
Lydia Patterson Institute, Methodism's

home mission school for Mexicans, located at El Paso, Texas, is the only institution of the Church that offers correspondence courses for undergraduates of the Spanish-speaking conferences, or is authorized to offer such courses. These correspondence courses for Spanish-speaking preachers are carried on as a part of the duties of the dean of Theology, Rev. Ben O. Hill.

* * *

Textile Industrial Institute, Methodism's home mission school for the underprivileged people of the mill districts, has trebled its student body since 1922. For the past three years that body has averaged approximately 300 choice young men and women, drawn from ten Southern states. The Institute has been unable to admit all who have applied since 1932. Rev. R. B. Burgess is president of the school.

INDIVIDUAL COMMUNION SERVICE

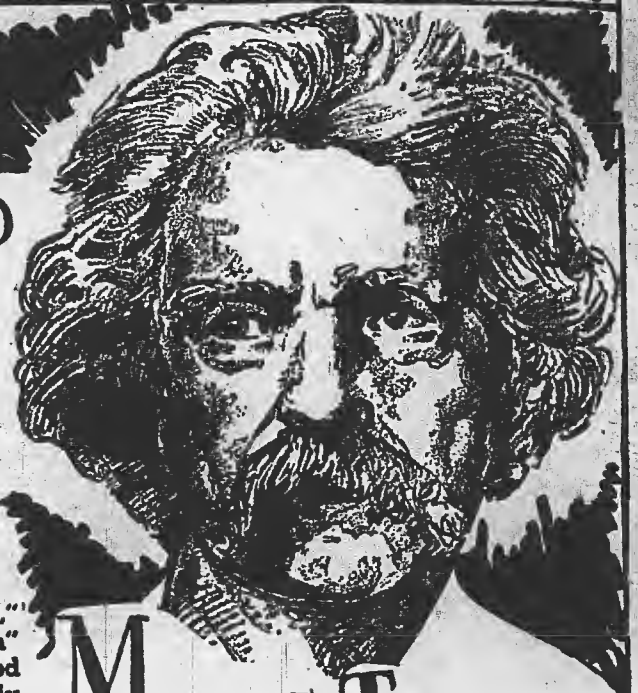


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MARK TWAIN (SAMUEL L. CLEMENS)

Famous as a humorist and always laughing, yet there is a bitter strain in his humor, and he did not enjoy life. A lady once kissed his hand and said, "God must love you!" "I hope so!" he answered, and added later, "I guess she hasn't heard of our strained relationship!"

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Whole No. 4177.

Waynesboro Methodist Church

The first church built in Waynesboro, Miss., was in 1858. Colonel John C. Patton, a layman of some means, recognizing the need of a place for religious worship, was instrumental in having this building erected.

It was a two-story frame building, the upper story being used for a Masonic hall, and the lower as a place of religious worship. The Protestant Methodists were the first to use the church and among their preachers were Claiborne McDonald and Phillip Napier, both of whom afterward united with the Methodist Episcopal Church, South.

The Methodist Episcopal Church, South, was organized in Waynesboro in 1860. Waynesboro was then on the Clark circuit with Joshua T. Heard as pastor, who, with James A. Heard, carried the work on through 1866. During the years 1867 to 70, Brothers Wimbush and Hezakiah DuBose, two very devout and efficient local preachers, filled the pulpit when occasion demanded. Brother Hezakiah DuBose had not the gift of language and oratory which his distinguished son, Bishop DuBose, possesses, but he was a faithful servant of God and the influence of his righteous life has come down to us through the years.

In 1871 Waynesboro was placed in the Wayne circuit with James Shanks as pastor, who served through 1873. In 1874 Waynesboro and State Line formed a work, the following preachers serving: J. W. McLaurin, H. R. Singleton, D. G. W. Ellis, L. R. Featherston, W. B. Hines, F. M. Williams, J. W. Harmon, W. E. Ballard, E. F. Edgar, J. V. Penn. During Brother Penn's pas-

torate, 1892-93, a new church was built (which is part of the present building), and dedicated in 1893 by Rev. T. L. Mellen, presiding elder. Following Brother Penn, were J. F. Marshall, W. H. Huntley, H. E. Partridge, A. T. Bell, J. T. Nicholson and C. F. Emory.

In 1903 Waynesboro was made a station. Pastors were as follows: W. L. Linfield, John D. Ellis, W. G. Forsythe, J. L. Decell, C. M. Chapman, H. W. Featherston, H. A. Wood.

W. A. Hayes served for five years and during his pastorate the present building was erected.

Following Brother Hayes were C. C. Evans, C. M. Crossley, W. B. Alsworth, C. C. Clark, and the present pastor, A. M. Broadfoot.

Bishop H. M. DuBose will dedicate this church on Easter Sunday morning, at 10 o'clock. All former pastors are invited to attend.





Wallet of the Week



GODFREY de BOUILLION, the hero of the first Crusade, undertook the government of Jerusalem, but declined to wear the name or the ensigns of royalty in a city where his Saviour had been crowned with thorns. His post was as of glory, and his humility in declining to accept outward evidences of his distinction and authority is something upon which we might think with profit, not only at the Lenten season, but at all times and in all life's relationships.

* * *

THE LIQUOR ADVERTISING RECEIPTS of newspapers during the first year after repeal, according to an investigation said to have been made by the **Methodist Protestant Recorder**, amounted to no less than \$10,000,000. The newspapers which helped to create the hysteria which brought Repeal are in processes of collecting their thirty pieces of silver. What matters the debauchery of civilization, the crucifixion of virtue, or the pauperization of society, so long as one's own palm may be greased? "The jingle of the guinea helps the hurt that honor feels."

* * *

THE ANNUAL LENTEN PERIOD of the calendar of certain churches is a period of preparation for Easter. It was recognized as early as the fourth century, but it had not become a fixed fast as was the case later. The period of forty days, fixed much later than the fourth century, corresponds with the forty days which our Lord spent in the wilderness. The pilgrims, opposed to every appearance of Conformity, refused to observe the Lenten period. In modern times the feature of fasting has been largely deleted, but the period is observed as a season of intense spiritual humiliation and meditation.

* * *

PROTESTANT GIVING featured in a recent bulletin of the Federal Council of Churches, reveals facts for which most of us will not be prepared. The tabulations cover the years 1928-1935 and the two items, gifts for all purposes and gifts for congregational expenses. The tabulation shows only a nominal improvement in the financial affairs of Protestant churches over the lowest figure of the depression, and practically the entire gain was registered in gifts for congregational expenses. The per capita giving of Protestantism is only three cents better than the low mark which was reached in 1934, and is forty-three per cent less than the peak reached in 1928.

CHRISTIANITY'S INTRODUCTION into Japan was effected in 1549, and in the hundred years which followed, 200,000 Japanese became Christians. But after 1648, a desolating period of persecution followed civil war. Effort was made to exterminate Christianity, many were burned and crucified and some were thrown into the sea. In 1865 when a new spirit of tolerance prevailed and Christianity was again permitted, it was discovered that the forms of Christian worship had been observed in certain families throughout the entire period of two hundred and twenty-five years.

* * *

THE ANTI-SALOON LEAGUE of California is credited with the proposal that the damages done by drunken drivers be assessed as a penalty against the liquor business. The suggestion is that those whose business creates the trouble should be required to provide a fund to take care of the victims. If there is any force in the argument for suppressing war by taking the profit out of war-making, the same logic should apply to the business that daily strews the land with casualties of a warfare whose heroes are unsung and for whose unknown soldier the world has scant respect.

* * *

THE NAVAJO INDIANS of Arizona, Utah and New Mexico, have consistently resisted even the forms of Christianity, according to a statement made by the Rev. Frederick B. Howden, Protestant Episcopal Bishop of New Mexico. It is claimed that there are 45,000 Indians within the borders of the United States who still worship their tribal gods, and the vast majority of them belong to the Navajos. Practically all the other tribes in the country have become nominally Christian, in the many instances they have developed some worthy Christian leaders.

* * *

THE PEOPLE OF ROUMANIA, a majority of whom belong to the Greek Orthodox Church, have developed a movement of spiritual revival called "the Army of the Lord." In this movement are numbered 100,000 adherents of the Greek Church. They practice reading the Bible and singing Gospel hymns. It has been often said that the overthrow of religion in Russia was due to the corruptions of the Greek Orthodox Church. It is difficult to understand how such a movement can get forward in a church of such elaborate and priestly ceremonials, but when 100,000 men and women go to their Bibles with songs of faith upon their lips something will surely be brought to pass.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

THE RESURRECTION

The contrast of the atmosphere in the passages of Scripture which record the incidents of the Crucifixion with those which give the account of the Resurrection has been called a "miracle of literature and of history"—a contrast between "midnight and morning." Such it is, for over against the treachery and the agony of Gethsemane and the cross, is the radiant hope and the thrill of the discovery of the abandoned tomb in the garden. That change of atmosphere was not effected by the literary genius of the evangelist-recorder, but was due to the events with which the heart and hope of the world are bound up. All the gloom of Calvary was reflected in the melancholy confession which Cleopas and his friend made to their unrecognized companion, who joined them on the road to Emmaus, "We trusted that it had been he which should have redeemed Israel." Alas, the pall of disappointment and defeat had settled upon their hearts and it was night in their souls, for Jesus was dead. The women who came with spices to anoint the body of Jesus show how completely the Messianic hope had fled from their hearts. It was their thought and purpose to give a last expression of their love and sorrow. But, lo, the most unexpected of all their dreams came true when the sight of an empty tomb startled their dead faith into life. The dawn that came rushing over the hills of Moab was forgotten, it was a mere commonplace of which no record was made. They thought only of the living One who had slipped past the Roman guard and of the seal of the sepulcher which was broken forever. "It was not possible for him to be holden of death," and from the lips of the heavenly sentinel the assurance was given, "Behold he is alive forevermore." With that simple announcement, another day was added to the calendar of Christian faith and hope, and a new path was charted for pilgrim feet. Sorrow became wonder and troubled thoughts broke into an anthem of eternal praise.

The record of the Resurrection has not a single line for the gratification of speculative thinking, nor a word for the satisfaction of a morbid curiosity.

The evangelists knew that it would be sufficient to record the creative fact, and they left the authentication of the record of the living Christ to the keeping of a living Church. Accordingly, St. Paul writes to the Colossians, "If ye then be risen with Christ, seek those things which are above where Christ sitteth at the right hand of God." Critics and skeptics will always be able to attack the fragmentary record which deals with the momentous events occurring between the Crucifixion eve and the dawn of the Easter morning. Like the magicians of Egypt, they will simulate the powers divine and they will summon for the support of an infidel cause the lore of the past; but against the heart-change, and the complete reversal of all attitudes of life and standards of conduct, the most astute critic can have little to offer. It is a fact which even the demon spirits of two thousand years have not been able to destroy, nor has it been seriously discredited. The sudden joy of that little company of mourners, who went with Joseph of Arimathaea to deposit the body of Jesus in the new-made tomb, has become the ecstatic experience and possession of the race. The reality which changed ambitious disciples, the doubter and the dissembler into defiant challengers of the very authority which procured the death of the Crucified, has been and is now the strength of the church which marches with unflagging zeal to the conquest of the world for Christ. Down the ages a living church continues to shout the glad tidings of that first Easter morning, and to it, multiplying millions respond with their fortunes, their affections and their lives. The breathless women who hasted forth with the symbols of their human devotion were changed into the heralds of a new dispensation and into the harbingers of an immortal hope.

On this glad Easter Day, our hearts thrill again to the message of those astonished souls, "The Lord is risen," while ransomed souls around the world echo back, "The Lord is risen indeed." The fact of the Resurrection is a firmly fixed article of Christian faith, it is a golden thread in the history of the

Christian Church and the glad message of the first Easter morning will hold the gates of heaven ajar until the Angel of Judgment shall ring down the curtain upon the history of mankind.

THE BACKGROUND OF WORSHIP

It is common for Christians to charge the Hebrew with a ceremonialism in worship from which the spirit and the fervor have gone; but any person who makes a serious study of Christian worship will wonder if there is sufficient spiritual apprehension, of what it involves, to guarantee a larger return from our less formal approach to God. The ceremonial customs of the Jews were preceded by a period of special preparation, a sanctifying of themselves, for the formalities which were to follow. There was a period of aloneness with God which gave force and meaning to the rite that was observed. To the Christian worshipper, his devotions may appear to be mechanical, almost a mummification of patriarchal faith and experience, but it has provided a moral control for the race which has withstood the demoralizing effects of dispersions and has resisted the overwhelming predominance of Christian faith and practice. The self-imposed segregation of the Jewish people is not altogether racial, it is rooted in a religious exclusiveness which runs back to the days of Abraham. But let us come to grips with our own problem. What have we to put in the place of a devotion to a great religious past? Do we really make any personal preparation for worship and do we go to church with the sublime expectation of meeting God? The moments which precede the service in the sanctuary are too often occupied with idle chit-chat, and the fewest number of people give any sign of even a moment of prayer as they enter the pew. At the conclusion, the exaltation of the soul on account of its having been lifted into the presence of God is dissipated in a period of salutations and social intercourse which follows. We preachers are not without blame at that point. We become exercised lest some stranger may say that our church is reserved and formal, and we insist upon the very thing which kills the spirit and the warmth for which he came. Surely we need to cultivate more the passion for God and to magnify to a greater degree the presence of God at our altars.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

NO MONEY NEEDED

We sincerely hope that no reader of these lines (if a reader there should be) will jump to the con-

clusion that the caption has any connection with the writer's personal economic condition. We indulge this hope merely because it is always distressing to see any ratiocinative process end in a fallacy. The caption is only by way of beginning.

Instead of what may be the situation of some fortunate individual, we are thinking of a grand plan to "end the depression"—a plan that we propose in competition with those that depend upon a plentiful supply of money for their success.

The fatal defect in the plans thus far proposed is that no way is provided to secure the enormous sums of money necessary to put them into operation—except some form of taxation; and most people are just about as weary of taxes as they are of the depression. The plan we have in mind calls for no money at all; and if taxes beyond the fondest dream of any Congress yet assembled should ultimately be assessed, the plan will take care of them, too.

The plan, to state it simply—and it is the very essence of simplicity—is to pay all obligations of any kind whatsoever—personal, corporate, municipal, national, even international—with checks on the Universal Credit Bank of Utopia. For the sake of convenience, we would designate this bank as the UCBOU. (So far as we know, this alphabetical combination has not yet been used to designate any other agency, act, or administration.)

The working of the plan is as simple as the plan itself. For example; I buy a suit of clothes from a merchant, the price of which is, let us say, \$19.85; I give him a UCBOU check for that amount and take the suit. The merchant owes the wholesale house \$15,000; he gives a UCBOU check for that amount, and the bill is settled. And so on, down the line. The Government would pay all its employees, from the President to the elevator tenders, with UCBOU checks. Taxes would be paid in the same way. All salaries, wages, commissions, fees would be paid with these checks.

The plan and its application are certainly simple enough. The objections that might be urged against it are easily answered. For example: Question—"What would we do for change?" Answer—"No change would be needed—each check would be for the exact amount required."

So our caption is justified—"No Money Needed." All debts would be paid, everybody would have plenty of everything, including UCBOU checks, the wheels of industry would go around—and around and around—and the depression would be a thing of the past.

There is only one trouble with the plan—it won't work.



News and Views



HEADLINES

By Rev. D. B. Raulins. D.D.

Now when it comes to a question of boys or azaleas there should be no debate. We have quit debating the question as to whether a straight line is the shortest distance between two points. Geometry says that it is axiomatic.

"A boy and an azalea differ in decorative value, but each should have a place in the scheme of things," is the way the editor of the local paper begins his editorial under the headline, "Boys or Azaleas."

It all came up like this. Uncle Sam, in his heroic and praiseworthy attempt to find work for all, decided to spend some of his borrowed money in beautifying neutral grounds in New Orleans by putting out azaleas. Now it so happens that the aforesaid neutral grounds have for some decades served as playgrounds for the boys of the nearby communities. Here they have played football and other games, no one objecting. But what are they going to do when they turn out for spring practice and find an azalea bed parked on the home-plate? It is rumored with the support of some tangible evidence that some of the azaleas suffered rough handling. Hence, "Boys or Azaleas."

Well, I am for the boys, having spent a few hard years trying to be one, and, fortunately, in a neighborhood where I could throw a rock without bursting a window and let out an Indian whoop without disturbing the community. I am for the boys, Mickey McGuire himself included and all the fellows on both sides of the tracks. The "Little Scorpions' Club" has its place in our civilization and deserves consideration and protection. If Uncle Sam insists on his azalea trails he must provide some sand lots and parks for the boys. They are going to be citizens and he will need them.

Jesus put it this way, didn't He? He could not use flowers when he faced five thousand hungry men. But a boy and his lunch saved the day. Did he not ask, "How much then is a man better than a sheep?" Apparently he had no sermon that was not subject to interruption by human need. Back there in the congregation is a man with a withered hand. The "Order of Worship" is suspended till the man is healed. A palsied

man is let down in the midst from a hole in the roof. The important discourse is halted till the man is cured.

The whole world today in its painful turmoil and its dizzy dance is pivoting around this point, the value of human beings, the place and sacredness of personality in the scheme of things. "Even the creation waits with eager longing for the sons of God to be revealed." Take creation as instantaneous or evolutionary it points steadily and unmistakably to man as its climax and crown.

Politics has been placed above the common weal many times. Business and industry many times have exploited man and made him subordinate to selfish ends. Education and religion have not always put man where God designed him to be. But for the world to go on adjustments must be made at this point.

But back to the boys and the azaleas. I believe in azaleas. Boys need azaleas and the world that they represent. It can help in the making of boys. So let us make room for both for the sake of the boys. Let us prove to the boys that the flowers and birds are their friends and not enemies.

We likewise need business, industry and government. But they are for man and not man for them. They are designed to protect, promote, enlarge and give expression to his life.

Boys or azaleas? Both, but boys first.

EASTER IN THE THOUGHT OF THE APOSTLES

By Bishop James Cannon, Jr.

It is now nearly nineteen, hundred years since the crucifixion and the death of the Lord Jesus Christ, about 30 A. D. We live today with nearly nineteen hundred Easter mornings behind us. But there was a day when the Master, who had walked and talked with his disciples for three years, could no longer be seen or heard.

They had seen him arrested; they had seen him tried and spat upon in Calaphas' palace; they had seen him in Pilate's judgment hall with scourged and bleeding back, mocked with a thorny crown and a purple robe; they had seen him nailed to the cross and crucified; they had heard his cry of anguished desolation and had seen him die; they had

taken his lifeless body down from the cross and had buried it in Joseph's tomb; they had spent Friday night and all day Saturday and Saturday night, knowing that his body was in the grave; they were puzzled, they were downcast, they were discouraged, they were sad at heart, and the hope of seeing him again and of hearing his loved voice had died. They could never forget his wondrous teachings, his amazing miracles, and above all, the beauty, the majesty, the glory of his personality. "Trailing clouds of glory" he had come from God into their meager, narrow, selfish lives, and had transformed them more and more into real disciples.

But now to what purpose had it all been? Death had entered into the arena and in a short, sharp, bitter battle had brought to the dust the glorious Being whom they had known, had loved, had worshiped, and their bright hopes had been eclipsed in the blackness of the tomb. Certainly so it seemed to them. It was indeed the darkest hour before the dawn. Few of us can enter into the hopeless grief, the grievous hopelessness which enveloped the followers of Jesus like a black and angry cloud on that awful Saturday night before the first Easter morning. Yes, the first Easter morning! They had no background of nineteen hundred Easter mornings. They had only the image of the Lord whom they loved and had lost, and their hearts were filled with a solemn, awful agony as they faced the future with him.

The First Easter Morning

And then the first Easter morning broke over the hills round about Jerusalem, and in the garden at Joseph's tomb there was indeed a light such as had never been seen before on sea or land. It was the light of the eternal city, the holy Jerusalem, the city of God, which illuminated the face of the angel who proclaimed to the women that Christ had risen and had brought life and immortality to all those who came to God by faith in Jesus Christ.

How central must Easter be in the thought and teaching of life and the apostles. Without Easter, they were discouraged, distressed, indeed helpless men, with nothing to teach but the words and the sayings of the dead—aye, a despised, crucified Jew. With the rising of the first Easter sun, they are trans-

formed into men with a message of faith, of hope, of love—a message of the teaching and life of their risen, victorious Lord.

Easter Central in the Master's Teaching

The Master himself set forth and emphasized the central relation of his resurrection to the life and growth of his Church, for he declared that his disciples were witnesses of these things. In his last talk with his disciples, just before his ascension, he said unto them: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and ye are witnesses of these things." The indisputable, the convincing, the crowning proof of the divine nature of our Lord is his life after death! In that final interview with the beloved apostle John on the Isle of Patmos Jesus bases his claim to comfort, to strengthen, and to lead his disciples upon the one great fact which he proclaimed in that majestic, inspiring utterance of the Revelation: "Fear not; I am the first and the last; I am the Living one, and I became dead and behold I am alive forevermore, Amen; and have the keys of hell and death."

Jesus is Lord because as the Lord of life he "became dead." He entered fully into that awful experience of death, he passed through that experience unhurt and cried with triumph: "Behold, I am alive forevermore; Amen." (A glad and glorious message to timid and fearful souls!) Jesus declared as the proof of the eternal nature of his victory that he had "the keys of death," so that he could unlock the gates and lead every loyal believing soul through the experience of death.

Jesus told the unbelieving Jews that "the thief cometh not, but to steal, and to kill, and to destroy; I am come that they might have life and that they might have it more abundantly." He declared to Martha, the troubled sister of the dead Lazarus: "I am the resurrection and the life; he that believeth in me shall never die." The unbelieving Jews declared that he had a devil and was crazy. Easter is his eternal answer to every enemy, to every critic, to every doubter. It changed the discouraged, doubting, fleeing disciples into strong, courageous, triumphant witnesses to the teaching of the life, the death, and the glorious resurrection and ascension of their divine Master and God.

Easter Central in Thought of the Apostles

Whatever may be the attitude of some present-day teaching, there is no possible question as to the place of Easter, of the Lord's resurrection, in the thought and

in the preaching of the apostles. It was the qualification of an apostle that he must be a witness of his resurrection; and St. Paul, in his hymn of victory after death (I Cor. 15), declares in his preface as the substance of the gospel he preached: "For I delivered unto you first of all that which also I received; how that Christ died for our sins, according to the Scripture, and that he was buried, and that he rose again the third day, according to the Scripture; and that he was seen of Peter, then of the twelve; . . . and last of all he was seen of me also; as of one born out of due time."

Peter's First Sermon

The first sermon preached after the baptism of the Spirit on the day of Pentecost had as its proof and its climax the statement of Peter: "This Jesus hath God raised up, whereof we are all witnesses." The sermon preached after the healing of the lame men at the beautiful gate of the temple thrills with the same keynote; "And killed the Prince of Life, whom God raised from the dead, whereof we are witnesses." And there was no doubt that the emphasis of their preaching was clear, for they were arrested and put in prison because they preached through Jesus, the resurrection of the dead. In the first sermon to the Gentiles preached by Peter in the house of Cornelius the Holy Ghost honored the preaching, which had as its core: "Whom they slew and hanged on a tree, him God raised up the third day, and showed him openly; not to all the people, but to witnesses chosen before of God, even unto us."

Easter Central in the Thought of Paul

The preaching of Paul, the great apostle to the Gentiles, is based squarely upon the Easter fact—the resurrection. He declared in First Corinthians: "If Christ be not risen, then is our preaching vain; your faith is also vain; ye are yet in your sins." At Athens, on Mars' Hill, surrounded by Stoic and Epicurean, he declared: "He hath raised him from the dead." Before Festus and King Agrippa he cried: "Why should it be thought a thing incredible that God should raise the dead?" Indeed, the warp and woof of every epistle has as its unifying thread the great, the vital teaching of the power of Jesus Christ to conquer death and the consequent shout of triumph; "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

The attitude of the apostles toward life, toward death, toward the future as declared in their sermons in these epistles can be understood only by their absolute

confidence in the resurrection of Jesus. They had seen him before death; they had seen him enter into the experience of death; they had seen and talked with him after death; they knew that he had conquered death and that he had promised that they should conquer also. And so he faced life and faced death and realized that death is not the end of life, but that life sweeps on through death into a broader, higher life, free from all limitation put upon it by time and bodily senses. Only as we grasp their attitude toward death can we understand and appreciate some of the spirit which controls and inspires them in their life.

All Life is One

All of them look upon life as a pilgrimage. The Easter fact has made all life to be one. Life before the experience of death and life after the experience of death becomes simply parts of the one great life of which the Christian has become a partaker after he has been born again and has become a loving child of God. There is no haste to leave this present world, but there is a clear conviction that this world is to be used "as not abusing it, for the fashion of this world passeth away." St. Paul knows that "if the earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." He positively claims that "our citizenship is in heaven (now), from thence we look for the Saviour, who will change our vile (corruptible) body that it may be fashioned like unto his glorious body." (This body Paul had seen.) So it is not surprising that with such assurance Paul declared that "to depart and be with Christ is far better," or that the Epistle to the Hebrews declares: "Now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city, which city is declared to be a city whose architect and builder is God."

Easter Central for Us

Can we appropriate for ourselves the Easter fact, the resurrection of Jesus Christ, with all that it will mean to our own souls? The temptation is great and almost over-powering oftentimes to allow the good things God gives us in this present world to shut out of view the better things. Our present day relationships are often very precious and very tender, and sometimes they become a snare to faith and prevent our best development. We are too often narrow and short-sighted and live only for the present.

ent. But God knows no such break in life. He does not divide it into sections and compartments. All life is one to him. Circumstances change. We live here today and there tomorrow. But life goes on through all the change, and personality persists, and God is dealing always with personality, not necessarily to round it up here and now on earth; the time is too short. God does not think of natural death as the end of life. It is "the last enemy." The battle with death must be fought out sooner or later, and death is for God's children, with the Easter fact in their souls, the entrance into "the better country." In his plans for us God cannot allow the restricted viewpoint of earthly friends to change those plans. God is not cruel. He is not thoughtless, but God knows that there is a better country, and he knows when the time has come to go.

Is It Better?

Is it a better country? Like Hezekiah, we turn our faces to the wall and cry: "Is anything better than this world, better than mother and father, better than wife and husband, better than that great, strong, vigorous, abounding, useful life, which is suddenly cut off from the midst, leaving us all shocked and bewildered?"

Better? Better? Here we must fight out our battles and win a never-ending victory or go down in everlasting defeat. We must trust God for everything, or we really cannot trust him for anything. We must find and hold on to God. We must "trust in the Lord forever" or trust him not at all. We may lose all else, and, holding on to him, life is still full of great eternal purpose. But if we lose God, life is merciless and chaotic, and we are waifs of vanity tossed to and fro upon a stormy, boundless ocean. He hath the keys of hell and of death, and he can open for us the mysteries of the eternal ages and the gates of joy and glory. If life is to be peaceful, powerful, triumphant, it must be dominated by the assurance that Christ has gone to prepare a place for us in his Father's house of many mansions.

Durham, N. C.

OUR IMMORTALITY

By William C. Allen

Echoes from all around the world tell us that peoples everywhere are longing for a better day. Humanity is oppressed with grievous burdens and carking cares. Much of the insecurity that now harasses the children of men is the result of violations of Christ's spirit and teachings in so-called Christian lands. Nations and

racess which have attained high social development, unkempt inhabitants of the half-civilized continents, cry for deliverance. Too often they do not know where to go for aid.

"To whom will we flee for help?" cried the poet-prophet, Isaiah, in a moment of dismay. He voiced the thought of many. When past civilizations have gone down under the pitiless horrors of war men have longed for help, but no help came. When wealth has been succeeded by poverty, they recurrently have tolled for new successes, frequently without avail. When disease has fastened its tortures upon them their fears have led them to the gateway of despair. When the joys of human affection have been sundered they have exclaimed, "Where is my God?" Or, "Is there a God?" When—as servants of Jehovah—they have craved a transcendent faith that would spiritually carry them to the portals of the celestial city, they have found the earth to be like brazen bars. Their cup of suffering has been worse than bitter, the dregs have proved more pungent than words can tell. Too often their lives have not been rooted in the enduring things, their aspirations have not been of the choir invisible.

There have been those we love to think of as the sons and daughters of the Highest. As nations have crumbled they, with eyes of faith, have seen that the Eternal still reigns. When riches have been taken from them they have discovered within themselves spiritual resources which men could not rob them of. When the closest ties of relationships have been dissolved they have declared that the permissions of the Infinite Will were best. Fleshly torments have reminded them that just over the borderland, separating them from the unseen world, there is a City, not made with hands, eternal in the heavens. Nor have they forsaken God when endowed with many of the unquestioned privileges of life. They have been blessed of Jehovah, happy believers in His unfailing oversight, participants in the expectancy of Christ.

It is small wonder that men and women meditate upon the unseen world. What will be the termination of transient loves and passions, earthly gains and losses, earthly purity and virtue, earthly quietudes and conflicts, earthly revelries and sins? Is it strange the child of God loves to think of the glorious Kingdom to which he is an heir? But—many ask—how will our King come? Will it be in a humble way, equivalent to that in which Mary first beheld the little Jesus as she rested in the stable at Bethlehem? Will he appear wrapped in the cerements of

the tomb, as on the morning of the resurrection? Will his advent be from the firmament, into which he ascended the evening he bade farewell to his disciples, and went up to God? Will he—the Prince of Peace—return arrayed in the might of the Infinite armed with a flashing sword? Will he descend to earth on the wings of the wind, while the sons of God shout for joy? Will archangels and the angelic hosts escort their King in triumph to a once sin-sodden and repudiating world? Shall we dare to dogmatize about these questions? May we not safely leave finality with God?

There is one way in which our Lord is sure to come; it is with the strivings of His Spirit within our hearts. Conscience sometimes may be at fault; conscience may spring from human conceptions as to motives and conduct; but the divine Spirit never makes mistakes, he is the underlying and secret witness against evil deep-down in our thoughts and understandings. He is an actuality, he is not a fantasy or dream. He is Light. He comes into our intellects and affections when we take the time to wait for him in silence or in prayer. There is no blemish in his teachings, they are just and pure. He comforts us in seasons of depression, he guides us into the pathway of happiness and peace. The New Testament is luminous with references to this holy visitant—he is a co-partner of the work of Jesus on the cross. He is a precursor of immortality. Let us welcome him into the inner sanctuary of our affections, let him complete within us his perfect will.

Life has innumerable attractions for most of us—the Christian's heritage is the best of all. He discards the coarser pleasures, anything that separates him from his Master, anything that wounds his own soul. Art, science, literature, the charms of nature, friendships, pure affections, business responsibilities and social enjoyments he accepts as the unmerited possibilities and gifts of God. He lives in the world, but his citizenship is in heaven. He recalls that the separation of the brave or timid soul from the body of the flesh will find him ready to withstand death's fatal thrust. His faith soars on eagle's wings, he knows that all is well.

Centuries before the Christian era Homer sang, "The generations are like leaves." How true! Our beginning—our youth—is tender and beautiful, our prime is rich in promise, we are blown about by fickle winds we cannot control; then—probably after an outburst of autumnal beauty—we wither and decay. The poet-diplomat, Bayard Taylor, wrote, "Our lives are but the twinkle of a star in

(Continued on last page)

Mississippi and Louisiana

According to the editor of *Dawn*, Bethlehem has 8,000 Christians, 4,000 Moslems and no Jews.

Rev. C. A. Northington is preparing to launch his Advocate campaign at Pickens and Goodman, Miss.

The North Mississippi Conference Training School will be held at Grenada College the week of June 8-13.

The annual meeting of the Editorial Council of the Religious Press will be held on April 15 and 16, at Washington, D. C.

The fourteenth national biennial convention of the Y. W. C. A. will be held in Colorado Springs, Colo., April 29 to May 5.

Miss Barnett Spratt met with the Children's Division workers of the Methodist Churches of Shreveport on Wednesday, April 1.

A beautifully lithographed Easter folder announces the Holy Week services of the Trout-Good Pine charge, Rev. W. D. Milton, pastor.

The work at Lena, Miss., is moving along smoothly according to a report from the pastor, Rev. E. W. Ulmer, which accompanied a remittance for Advocate subscriptions.

The extensive developments in west Louisiana indicate a day of great prosperity for that section. The section around Opelousas is included in the more recent developments.

The meeting of the Board of Trustees, Methodist Episcopal Church, South, will be held at the Publishing House, 810 Broadway, Nashville, Tenn., on Monday, May 4, at 10 a. m.

According to an announcement by Dr. C. C. Selecman, president, the commencement preacher for this year, at S. M. U.,

is to be Bishop F. D. Leete, of the Methodist Episcopal Church.

The pre-Easter services of the Hammond, La., Methodist Church, Rev. Albert S. Lutz, pastor, are being conducted by Rev. J. Henry Bowdon, presiding elder of the Baton Rouge District.

Dr. Pierce Cline, president of Centenary College, addressed a joint meeting of the adult Bible classes of the Trinity Methodist Church, Ruston, La., where Rev. Guy M. Hicks is pastor.

Louisiana State University gave a broadcast over a state-wide hook-up Sunday afternoon, according to an announcement sent out by Rev. Joe Brown Love, of the Wesley Foundation at the University.

"We are making plans for our revival, with Dr. William H. Wallace, which begins April 20," writes Rev. W. L. Doss, Jr., Lake Charles, La. On Sunday, April 19, Bishop Dobbs will preach at the Lake Charles church.

Rev. Roland W. Faulk, pastor at Oakdale, La., has issued a beautiful Easter folder for his church. The folder gives the Palm Sunday, Holy Week, and Easter program. It also carries an Easter message from the pastor.

For the first time since 1931, according to the Christian Advocate, New York, the receipts of the Methodist Book Concern exceeded their expenditures. We rejoice with our sister Church and look to the future with courage.

The Advocate office was favored with a short visit by Dr. George S. Sexton, presiding elder of the Shreveport District, on Tuesday of last week. The editor regrets his absence from the city when Dr. Sexton called.

Easter is Orphanage Day. Let us remember our two great institutions at

Jackson, Miss., and Ruston, La., by making a liberal offering for the continued care of these hundreds of children for whom we are responsible.

Rev. E. C. Dufresne, our pastor at Rochelle, La., writes that the work is moving along nicely. The new church at Tullos has been completed, a Sunday school organized and the prospects for the future are very bright. Fine!

The Protestant churches of New Orleans, under the direction of the New Orleans Protestant Ministerial Union, will unite in a special sunrise service at 6:30 Easter Sunday morning under the historic oaks in beautiful Audubon Park.

Rev. T. E. Gregory, pastor at Kosciusko, Miss., writes that it is likely that the next session of the North Mississippi Conference will be held there. The last session of the Conference to meet there was presided over by Bishop Galloway.

Rev. V. D. Morris, pastor at Columbia, La., is conducting special pre-Easter services at that place, and he is being assisted by Mr. J. D. Caldwell as song leader. Children from the church school were received into the church on Palm Sunday.

Rev. W. R. Lyons will be assisted by Rev. W. H. Royal and Rev. Carl Laeg in a meeting at Pearl River, beginning Wednesday after Easter. Brother Lyons sends an Advocate subscription for our good friends, Mr. and Mrs. R. H. Wood, Tallsheek, La.

In next week's Advocate we will publish a paper which was delivered at the regular monthly meeting of the City Epworth League Union of Meridian, Miss., by Miss Hattie Rae Lewis. The meeting was held at the Hawkins Memorial Church.

Millsaps College has announced the offer of twenty scholarships, worth \$75.00 each, to be awarded to as many high school graduates upon a non-competitive basis. Eligibility requirement being that the applicant rank in the upper ten per cent of his class.

We were glad to have a line from Rev. J. L. Nabors, Jr., of Longview, Miss. Brother Nabors is a native of Carroll County, Miss., the home County of the editor, and, as a matter of fact, he went to school to the editor. That should not be held against him.

Rev. R. G. Lord, executive secretary of the Board of Christian Education, North Mississippi Conference, is planning special meetings for every charge in the Conference. The discussions will be under the direction of the presiding elders and local leaders.

The Advocate extends congratulations



and best wishes to Mr. Leon Bain and Miss Margaret Dobbs, whose wedding was solemnized in the First Methodist Church, Shreveport, La., on Thursday, April 2. The bride is the daughter of Bishop and Mrs. Hoyt M. Dobbs.

Mrs. A. Fount Calloway who was the teacher of the Woman's Bible Class in the Oxford, Miss., Methodist Church for eighteen years, is now conducting a Bible school for underprivileged folk about three miles from Oxford. She has been a subscriber to the Advocate since 1892.

Mrs. F. W. Scott, Grand Cane, La., says that she grew up on the Advocate, and this year she is particularly happy because it is a birthday gift from her mother. We trust that the paper may bring happy memories of a very pleasant day each week throughout the year.

Rev. B. F. Rogers, presiding elder of the Lake Charles, La., District, was ill with flu recently. Quite an epidemic of flu has existed in that section recently. One hundred and eighty pupils were reported as absent from the elementary school of Opelousas last week on that account.

Rev. Martin Hebert recently conducted a religious census of the town of West Monroe, La., and the results were followed up with a letter to Methodist prospects and an invitation to share in the revival service which began on March 29 and are to continue through Easter Sunday.

A campaign for the purpose of raising \$1,000,000.00 for Southern Methodist University will be launched in the city of Dallas, Texas, about the middle of April. Vice-president C. Q. Smith, who is at the head of the drive, states that the outlook for the success of the campaign is most encouraging.

Rev. G. W. Dameron held a "Father and Son" banquet in his church at Crowley, La., on Thursday evening of last week. There were about sixty present and Rev. J. Richard Spann was the chief speaker. Rev. J. H. Bowdon, presiding elder of the Baton Rouge District was present, also.

Brother F. J. Jones, our Satartia, Miss., pastor, seems happy in his work at that place. A ring of joy was noted in a recent letter which contained a subscription and the necessary cash to cover. We quote: "Trust that you and yours are feeling fine this beautiful morning." And why shouldn't we.

Dr. W. L. Doss, of Lake Charles, La., sends a list of subscriptions for the Advocate and with it a report of the illness of his presiding elder, Rev. B. F. Rogers. We are glad to know, however, that

Brother Rogers is able to be out again. He was at Lake Arthur for an engagement one day last week.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, writes us that all former pastors of Waynesboro church are invited to attend the dedication service at 10 o'clock Easter Sunday morning. Bishop H. M. DuBose will be the preacher for the occasion and will conduct the dedication ceremony.

Practically every Methodist church in Louisiana and Mississippi is in the midst of special pre-Easter services as this number of the Advocate comes off the press, and we pray for a genuine revival throughout the entire Christian world as we commemorate the Crucifixion, Death and Resurrection of our Lord and Savior Jesus Christ.

The series of special pre-Easter services, conducted by Dr. Theodore Copeland, at Bunkie, La., came to a close on last Sunday evening in a union meeting of all Protestant churches. According to The Bunkie Record, the community has received great moral and religious rejuvenation as a result of Dr. Copeland's visit. Rev. L. W. Cain is pastor.

Roger Babson, the statistician, states that he once sent his customers a leaflet, "The Essentials of Business Success." He simply printed the Ten Commandments and Christ's new law of love. From one correspondent he received the enthusiastic reply: "I have never seen such a fine statement of essentials. Where did you get it?"—Wesleyan Christian Advocate.

The consecration service for deaconesses and missionaries at the recent Woman's Missionary Council held in Dallas, Texas, March 18-24, was conducted by Bishop A. Frank Smith. Dr. Charles W. Gilkey, chaplain of the University of Chicago, conducted the devotional services and preached on Sunday morning, and Dr. Toyohiko Kagawa, Japanese Christian, spoke on Saturday morning.

According to an exchange, the Methodist Episcopal Church conducts a monthly broadcast to world missionary fields. These broadcasts are transmitted through Radio Station KDKA, Pittsburgh, and its short wave associate station, W8XK. Messages are broadcast free to missionaries on the foreign field and to outlying home mission fields. These special messages are handled through Dr. R. E. Diffendorfer, 150 Fifth Avenue, New York. The broadcasts are made at 11:15 p. m. the first Sunday of each month.

Dr. Robert W. and Major A. F. Vaughan, members of the Louisiana Conference, are in sorrow on account of the

passing of their mother, Mrs. Gertrude Winnifred Vaughan. Sister Vaughan, who was 88 years of age, had been ill for many years. Her death occurred at the home of Rev. Robert W. Vaughan in Ruston, on March 31, 1936, and the funeral service and interment in Homer on Wednesday afternoon following. She lived long and well and she bequeaths to the world two worthy minister-sons.

The pre-Easter services at Wesson, Miss., conducted by the pastor, Rev. H. L. Daniels, are proving most interesting and helpful to the community. The week preceding the services was devoted to nightly prayer meetings, with Mr. Sam Armstrong, Jr., in charge of the services for men, and Mrs. Curtis Youngblood presiding at the afternoon ladies' meetings. Contributing largely to the success of the meeting was the transportation committee, in charge of Mr. George Granberry. The series of services will come to a close Easter night.

Louisiana Methodists, especially members of the Woman's Missionary Society, are urged to continue their support in gathering coupons from Octagon Soap Products and Luzianne Coffee for the Memorial Mercy Home, New Orleans. Elsewhere in this issue we are reprinting a clipping from the Holston Orphanage Bulletin, which indicates the importance Mrs. J. W. Perry, Council President of the W. M. S., places on this seemingly unimportant part of our work. Mississippians are also requested to continue their efforts along this line for the Orphanage at Jackson, Miss.

Potts Camp Church, North Mississippi Conference, Rev. E. P. Craddock, pastor, has recently installed beautiful new circular oak pews in the auditorium. In addition to the new pews, the church has purchased the new Methodist Hymnal, and a loyal member presented the church with Brussel carpet runners for the aisle and a rug to match for the pulpit. "Everything is now ready," writes this fortunate pastor, "for my old friend, Dr. Theodore Copeland, to begin (we pray) a great meeting on the 19th of April. Our parsonage," he continues, "has all the modern conveniences, newly papered and painted, and a lovely flower garden to set things off. Wife and I are happy in the work of the Master." And he closes with a threat to raise his Advocate subscription quota in due time.

Resinol Quiets the maddening itch, soothes irritated skin. Aids healing stubborn cases. Effective in yet mild enough for tenderest skin. **Itching**

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

(Note—After attending Council, in Dallas, your editor visited in Louisiana, so our Council "High-lights" are a bit late. Mrs. Pollard and Mrs. Moore have given outlines of the meeting, so we will give some of the things which impressed us most.)

The First Church, Dallas, where the Council meetings were held, covers half a block, and the auditorium seats 2,700. Many times, during Council, even standing room was taken, and when Kagawa spoke over six hundred were turned away.

Hearing reports of our work, makes us proud to be a member of the W. M. S. We have 257,981 members, and during 1935 our offering to Council was nearly \$800,000. We realize, too, that the little EACH ONE does makes this possible. Coming in personal contact with our home and foreign workers, catching a panoramic view of our work, we realize its extent and worth.

The message which Dr. W. G. Cram, Dr. A. W. Wasson and Miss Sallie Lou McKinnon brought from the foreign fields was "Send us more young men and young women with smiling faces who live in their lives what they say with their lips." In both foreign and home departments rural work is being stressed. One of the finest messages of the Council was brought by Miss Mary Mines, of Louisiana State University, on "The Essentials in Community Building."

Dr. Chas. W. Gilkey, dean of the Chapel of Chicago University, who conducted the worship periods, said: "Our real God is the one which governs our daily life; that the shadow of the golden image has fallen across all of our life in America." He quoted Ghandi, "No matter what the people of America and Britain say in their churches, their money is their God." Sunday Dr. Gilkey's message was: "The Light of the World." He used two passages of Scripture, Jesus said: "I am

the light of the world," "Ye are the light of the world." The comparison is obvious.

It was a rare privilege to hear Dr. Toyhiko Kagawa, who is considered today's outstanding Christian. He painted a picture of the swarming millions in Japan, where there is "no room for cows, only babies." In one section there are 30,000,000 people and only 170 preaching places. The largest fisheries in the world and only two preaching places, for fishermen. He says the message of the Bible, from Genesis to Revelations is "God, creator and preserver; Christ, redeemer and friend."

The consecration service is always the high point of the meeting, for unless our work inspires workers to go into the fields, we are failing. Just as parents are more interested when their children are graduating, a conference feels a keener responsibility when one of its daughters is in the class to be consecrated, we felt proud of our Mississippi Conference daughter, Miss Mathilde Killingsworth, from Fayette, under appointment to China. Bishop John A. Moore and Bishop A. Frank Smith conducted the service.

Monday was home mission anniversary day—a day of rejoicing for past accomplishments and planning for the future. Conferences made their pledges for 1936, and many gifts were laid upon the altar.

Notable among the life members made at this time, was the one by the Dallas District, of Mrs. Grace Noll Crowell, whose poems have brought enjoyment, inspiration and consolation to so many people.

The home mission jubilee play "Lift Up Thine Eyes" was given at McFarlin Auditorium, at S. M. U. The World Outlook dinner given on Sunday by Dr. Rawlings at the Baker Hotel, was enjoyed by your editor.

About an hour was spent in a most enthusiastic discussion. A chart was exhibited showing the standing of the Conferences on their goals. It was a little disturbing to find that for the Church as a whole, according to the count made on March 1st, we not only had not made our goal, but were not even holding our own as compared with the high peak of last year's campaign, but nothing could dampen the ardor of these workers. This count was made, they said, when the weather was at its worst, and of course they had not reached their goals. Fur-

ther, the Nashville office reported by telegraph that since the first of March subscriptions had been rapidly gaining over the same period last year. To overcome the handicap of bad weather, everybody enthusiastically favored the extension of the campaign period one month.

The Mississippi Conference is holding its own, but we lack almost 200 subscriptions to make our goal.

The only change in Council officers was the election of Miss Noreen Dunn to succeed Miss Constance Rumbaugh, secretary of Children's Work. Miss Rumbaugh resigned.

Among those attending Council from the Mississippi Conference were: Mrs. T. B. Cottrell, president, Quitman; Mrs. Will Bradley, vice-president, Vicksburg; Miss Ella Wayne Ormond, Conference secretary, Meridian; Mrs. Homer Frizell, secretary of Y. W., Vaughan; Mrs. Stanley, superintendent of publicity and World Outlook, Meridian; Mrs. D. L. St. John, secretary Meridian District, Meridian; Mrs. J. L. Power, secretary Seashore District, Gulfport; Miss Annie Trawick, head resident Meridian Wesley House; Miss Sallie Ellis, head resident Moore Community House, Biloxi; Mrs. F. C. Hayden, Vaughan; Mrs. Wiley Ferguson, Biloxi.

AN APPEAL

Dear Brothers and Sisters: Our Brother, Mr. T. W. Taylor, Liberty, Miss., Route 2, is old and sick. He is past 80 years old and has been sick for almost a year. With hospital and medicine bills checking up on him, he is very much in need of some help—just anything will be appreciated. He has always helped others in any way he could. Now, I know he needs help. He has been a good Christian man for at least sixty years.

Thanking you for any thing you may do, I remain

MRS. R. L. BROWN,
(A friend and neighbor).
Gloster, Miss., Route 5.

SEASHORE DISTRICT YOUNG PEOPLE

By B. F. Simmons

The Young People's Division of the Seashore District met in the Wiggins Methodist Church, March 27, at 11 o'clock a. m.

The meeting was called to order by Miss Lewis. "I am thine, O Lord" was used as the opening song. The organization of the group for the day was perfected. Bennie Frank Simmons of the Brooklyn Division was elected secretary and appointed reporter.

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The recreational committee was appointed as follows: Miss Mary Goff, Chairman; Mrs. G. J. Trotter and Miss Hattie Rae Lewis.

The devotional service was conducted by Rev. W. H. Lewis of Lucedale, Miss. Prayer was offered by Rev. D. E. Vickers of the Brooklyn-Bond charge. An explanation of the home and foreign mission enterprises was given by Miss Lewis.

Three goals were adopted by a rising vote, they were as following:

1. Each church make a mission offering before the assembly meeting in June.
2. Each church send a delegate to the assembly.
3. Each division make a definite pledge at the assembly.

"Facing Life With Christ," was the subject for the afternoon program which was very interestingly conducted by Mr. Fulger. After the minutes were read and approved, Charles Rogers told of the "Trip to Memphis and the make-up of Conference." The highlights of conference were given by Rev. Mr. Shay. Miss Byrd told about the address given by the Japanese Kagawa, using "What Christ means to us," as the subject. Mr. Fulger discussed "What are you going to do about it." After which he closed the program with prayer.

There were seven churches represented, members from the churches are as follows: Wiggins, 20; Maxie, 1; Brooklyn, 4; Lucedale, 14; Edwards, 1; Mentorium, 1; Perkinston, 1.

Lunch was served picnic style at the church.

LOUISIANA YOUNG PEOPLE

By Billy Gannaway

The latest style in North Louisiana is, as you may already know, to have the "flu." So rather than be out of style, I just took it when no one was looking. Now I am in bed promising myself never to catch it again. And my advice to you would be to avoid having it at all costs.

My thoughts turn toward the Assembly every time I begin to write you. In writing you last week I promised to give you several ideas for raising delegate money, but I have been so busy thinking about ways to get well that I have forgotten the money raising. I have one way in mind—it was used by the young people of First Church, Monroe, and by several other churches. Sponsor some religious picture, such as the Passion Play, or the Life of Christ. In some communities you might arrange to work it in connection with your local theatre. Next week I promise to have some other ideas to advance. And if you have been

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successful in schemes for raising delegate money, send your plan to me and I'll pass it on to our young people in my weekly letter.

I received a nice card from Miss Evelyn Gorton of Mangham, Monroe District, telling of the fine meeting which the Lambuth Union had at Wisner, with sixty present. Their next meeting will be held at Gilbert. Miss Juanita Funderburk, associate district director, helps to keep this union humming.

The Service Union had a very enthusiastic meeting at Collinston with representatives of Centenary College, Shreveport, as guest speakers. One hundred and sixty young people were present. Collinston young people are noted for their royal entertainment of Service Union. They invited this large crowd to the school house where they served a salad course in tempting fashion.

Unions all over the Conference are doing interesting things but you fail to tell your publicity superintendent about it. Write me the news and I'll pass it on.

If you will look back I think you will recall that every article I wrote you in the weeks before Christmas was concluded with "I'll see you in Memphis." That statement was more or less irony because all that time I felt sure I was not going, but a certain dear friend of mine kept saying that I was. Through

this friend's faith and the kindness of our district pastor, arrangements were made for me to go the day the train left. In that way I was able to attend that great Conference that meant so much to me. In signing these few letters preceding the assembly I am wondering, again, if I'll get there—this same friend says I will!

"See you at Centenary."

VICKSBURG DISTRICT CONFERENCE

Dear Brethren: I am advised by the presiding elder that our District Conference will open on Thursday morning, April 30, at 9:30. We will expect most of you at that hour. However, we shall be glad to provide entertainment for those from the southern part of the district on Wednesday night, provided you will inform us of your intention to come at that time. You can help us greatly in all of the churches in the district if you can advise us a few days before time for the conference of the number who will actually come from your charge and how many will spend Thursday night here.

We are looking forward to your coming and trust that we may have a great district conference. J. B. CAIN.
Yazoo City, Miss.

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1. Pamphlet, 12 pages, "Historic Sites of Mississippi Methodism," by Hawkins and Cain. In guide-booklet style, postpaid, 10c each, or two for 15c.
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Address Rev. H. G. Hawkins, Crystal Springs, Miss.

Christian Education

CHURCH SCHOOL LESSON, APRIL 12.

By Rev. J. R. Countiss, D. D.

JESUS TRIUMPHS OVER DEATH

(Easter Lesson) Luke 24.

The resurrection of Jesus has been called the best attested fact in history. Differences in the story given by the four evangelists refute any charge of collusion, while agreements substantiate all relevant data. Had the writers of the Gospels fabricated their records they would hardly have failed to present themselves as persons of superior wisdom and understanding rather than as dull of understanding, needing often to be exhorted and rebuked. The Kingdom was inaugurated not so much by their aid as in spite of their lack of understanding and co-operation. Jesus had to meet his crises alone. They protested his entry of Jerusalem. They objected to all suggestion of a suffering Messiah. They slept while he trod the winepress of Gethsemane. They forsook him and fled at his arrest. A few were near enough to the cross to hear him speak, but none appears to have offered a word of sympathy or comfort. They doubted his resurrection, even as we would have done, in

spite of his efforts to prepare them for his defeat and his triumph.

The evangelists agree that women came early to the tomb on the first day of the week to complete the requirements of decent burial of the body of Jesus; that they found not the dead body they expected, but an empty tomb; that radiant messengers announced the resurrection; that they were amazed and incredulous. They had seen Jesus done to death, cruelly nailed and wantonly pierced. They had accompanied those who laid his body in the sepulchre and had witnessed the placing of the stone that sealed its door. The physical facts of that fearful yesterday they could not question. The scene they now beheld left their hearts as empty as the tomb. They were grieved to find their mission of love was in vain, but the weeping of the night was replaced by the joy of the morning.

The disciples found the words of Jesus fulfilled in his deeds. He was arisen, indeed! Death had issued in life. Death behind, life ahead, life forevermore! Gethsemane, Calvary, Easter! Three eventful hours wrought a greater change in the disciples than three years of patient ministry and teaching. They passed at once from a hesitant, questioning, timid, partial allegiance to a loyalty enthusiastic, confident, courageous, complete. They no longer shunned sacrifice nor shrank from suffering. Death had lost its sting and the grave its victory. Their hoped-for temporal kingdom had become an empire immortal. Their Messiah of flesh and blood was henceforth an eternal Presence. In the light of that morning Simon became a rock, and the aggressive "son of thunder" was transformed into the apostle of love. Neither fiction nor hallucination ever produced such a marvelous moral change. The disciples dared death to testify that Jesus was alive. The keystone was fitted into the arch; the gospel was complete. Type and symbol were now luminous. Law and prophecy blended into gospel. The way of Christ became the Christian way, the way of service, the way of sacrifice. The resurrection removed the shame of the cross and the center of gravity shifted to these two basic facts. The lowly Nazarene became the Lord of life; the Son of Mary became the Son of Man, and his provincial followers set themselves with fervent missionary zeal to tell the world of his love and sacrifice, their perpetual inspiration the living Christ.

MEMORIAL AT AUBURN, MISS., DEDICATED

By S. E. Carruth

On March 30th, with an impressive program, a memorial was dedicated at Auburn, Miss., commemorating the convening of the third Mississippi Annual Conference at Adams church, Nov. 16, 1815.

Dr. Charles W. Crisler, presiding elder of the Brookhaven District, was chairman of the occasion. The scripture lesson was read by Rev. L. T. Nelson, pastor of the Adams charge.

The presentation address was made by Dr. J. Lloyd Decell, pastor of Galloway Memorial Church, Jackson. Formal unveiling was by Mrs. Maggie Flowers Ewing, Wesson, substituting for her sister, Mrs. Mary Flowers Hendrix, Jackson. Words of acceptance of monument in behalf of Adams church and community were spoken by S. E. Carruth, great-grandson of co-founders of the church in 1812. Dedicatory prayer was offered by Dr. H. G. Hawkins, president of the Mississippi Conference Historical Society, pastor at Crystal Springs.

In grateful recognition of divine blessings to and through his ancestry who contributed to the pioneer successes of the vast Amite circuit, of which Adams church was a unit, Dr. Decell asked the privilege of paying cost of marker. But Mrs. Mary Flowers Hendrix was granted the pleasure of sharing the expenditure in the name of her father, Dr. Henry Flowers, grandson of the co-founder, Henry Flowers.

The dedication date coincided with the observance of College Emphasis Week, which occasioned the appreciated attendance of pastors and laity from neighboring charges and the presence of other distinguished guests.

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SARDIS-GRENADA DISTRICT NOTES

By Rev. M. H. McCormack, Jr.,
District Reporter

Scarcely of copy from the Sardis-Grenada District is no indication that we are lacking in items of interest or deeds of valor. As a matter of fact the fourth year of its existence finds this plucky little ecclesiastical entity is forging ahead in a most admirable manner. Yes, we are really doing things. There is something contagious about the bounding energy and enthusiasm of our capable and beloved presiding elder, Dr. Walter L. Stormont. He is even doing double-time on the second round of his last year—holding a Sunday service in each charge, and returning later for a week-day business session of the quarterly conference. Many are the regrets that the law of the church makes it necessary for him to leave us this fall.

Eighty-four years—over fifty of which were spent in the active itinerant ministry (with great emphasis on each of the last three words)—have exacted little apparent toll of Mr. Shipman, who continues to enjoy vigorous health, and is seen by the writer each morning hard at work in the family garden. (If this sentence is ambiguous, it was Mr. Shipman who was "hard at work in the family garden.") Brother Shipman is in many respects a great man. By the force of his character and ability he rose from the humblest circuit in the Conference to fill many places of outstanding leadership. "When I came into the Conference," he loves to tell, "they didn't have a place small enough for me, so they took the smallest circuit they had, cut in in two, and gave me the little end."

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He served most of his active ministry in an era of penurious ministerial support; yet, sent he three sons, a daughter, and a nephew through the best schools of the South, and never owed any man anything "except to love him." His children are now fine examples of Christian manhood and womanhood. One of his sons is a nationally recognized figure in the surgical world, and one of the outstanding eye specialists in the East. The other two hold prominent positions in their home state. His only daughter,

fine mind is a treasure-house of choice reminiscences, and his stories of the early days of the Conference are both entertaining and instructive. One of his favorites is of the old farmer who perpetually complained of poor crop years, and when finally an ideal season brought an abundant crop, he complained of the good crop as being "mighty straining on the land."

Another farmer friend of his is described as repining the fact that, "I have hogs for this year, shoats for next year, and pigs for the next, but the good Lord, only, knows what I will do the next."

The new pastors of the district are having fine reports. Being only four miles from Marks, the writer is constantly hearing fine things about the work of Brother W. W. Milligan, the new pastor there. He is about as popular among the good people of the Quitman County metropolis as safety will permit.

Brother H. R. McKee, recently admitted to the "high-steeple" class, is another county site pastor. His first few months in the Batesville station are indicative of another good year's work, which is the usual thing for him, wherever he is.

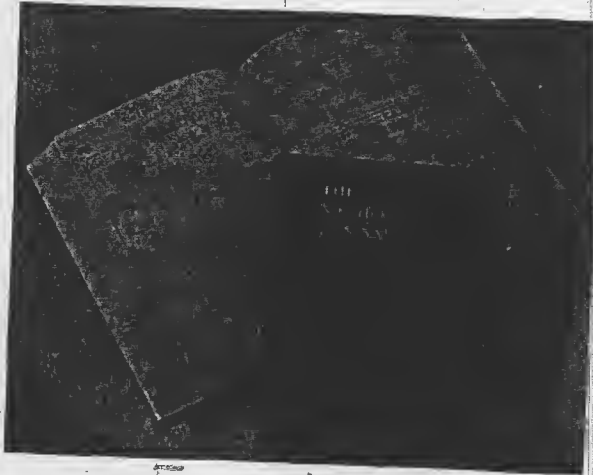
We, of the new additions, are certainly enjoying the fellowship of the "aborigines." There was never a finer soul than the genial president of our pastor's association, Brother W. N. Dodds of Hernando. Then there are those two brilliant youngsters, Grisham and Tucker, whose wives incidentally, are sisters. They are among the Conference's most promising young men. Any district that has such men as Brothers Newman, Lord, Felts, Sharp, McCorkle, and others that we have, cannot but be a good district. Really, we have as warm-hearted, brotherly, kind, and helpful group of men in our pastorates and in our laity as you will find anywhere.

We are most happy to report that both Brother Rogers and Brother Felts are greatly improved in health. Brother Rogers has resumed his pulpit, and Brother Felts is expected to in the near future.

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ter, Mrs. G. P. Cooper, with whom he makes his home in Lambert, is a talented and consecrated leader in the social and religious circles of our community and Conference. If there ever was such a thing as a saintly preacher living to see and enjoy fruits of his ministry, it is such in his case.

He is a joy and inspiration to the pastors who have been privileged to serve this charge during his residence here. His tender interest and wise counsel, his noble faith and fervent prayers are sources of encouragement and strength to them. He is in the highest sense of the words the pastor's friend and helper. One finds in him a most interesting and entertaining conversationalist. His

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

John 11:1-9. Mary of Bethany anointed Jesus.

Jesus was anointed twice. The first incident occurred at the height of his popularity in the house of Simon, a Pharisee in Capernaum (Luke 7:36-38). Evidently the Pharisee had been debating whether Jesus be a prophet, (verse 39). The sinful woman who had been forgiven "brought an alabaster box of ointment, and stood behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment." Jesus followed this with the parable of the unforgiving steward.

The second anointing was in the house of Simon, the healed leper of Bethany. Simon was a very common name. Eleven are mentioned in the Old Testament and nine in the New Testament. Simon and Lazarus evidently desired to honor their common benefactor and provided a feast. It occurred at eventide on the close of the Jewish Sabbath before the final pass-over at which Jesus would be offered as the "Lamb slain before the foundation of the world."

1. The gift analyzed. The gift was very precious. It was worth about three hundred denarii, (verse 5). A denarius was a workman's wages for a day. Three hundred denarii would be about a year's wages for a workman because fifty-two Sabbaths and other festivals would bring

no income. Evidently Mary was a woman of considerable means. The gift of spikenard, jellied perfume, also indicates this. But she took "a pound of ointment of spikenard, very costly, and anointed the feet of Jesus."

It was courageous tribute in the face of the Sanhedrin's commandment. Verse 57 of the preceding chapter shows us the "chief priests and Pharisees had given a commandment that if any man knew where he were, he should shew it, that they might take him."

It was an act of gratitude and loving devotion. Jesus had raised Lazarus from the dead. Lazarus was present. From the words of Jesus, she realized He would not long be with them. She also knew the fury of His foes. She possessed an alabaster box of precious unguent. This gift would cheer Jesus. She gave her best.

2. The gift criticised. "Why should not this ointment be sold for three hundred pence and given to the poor?" (Verse 5). Who criticised? "Judas Iscariot, which should betray him? Why did Judas criticize? "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." (Verse 6.)

Sometimes demagogues loudly prate of "their love for the dear peepul" while they are willing to partake of graft at the expense of the poor. The origin of most of the criticism of maintaining the Church of Jesus Christ and of missions arises not from love of the poor, but from a desire to escape every burden. "The poor ye have always with you." It is a vain dream to think that we can bring into one common fund the health, the intelligence, the industry, and the skill of men. And it is also true that devotion to Christ will never diminish the care of the indigent and the relief of the poor. Every new supply of spikenard meant bread for others. And the love of Christ expresses itself in many deeds of philanthropy.

Our best belongs to Jesus. When David looked at the fine tents of the people, he could not be satisfied with a cheap tabernacle for the worship of Jehovah. The temple of worship deserves our best that it may call to the worship of God. The cause of Christ deserves our best because He gave His all for us.

3. The gift eulogized. The commendation of Jesus is worth more than all the criticism that the world can offer. "She hath done what she could." Can Christ

say that about us? It is better to have the "Well done" of Jesus than all the world's approval. And what would the world's favors amount to if the approval of Christ is lost? "What would it profit to gain the whole world and lose your own soul?"

Our gifts for Christ are the best investments that we can make.

4. The gift memorialized. This beautiful deed "shall be told as a memorial." And so it is even to this day.

Occasionally some contend that only things make the world better; that dreams accomplish nothing. But Mary had more of the mind of Christ than any other. She anticipated the cross. She anointed Jesus for His burial. In the midst of the avowed hostility of His enemies; the betrayal within the circle of the disciples; there blossoms a deed which reveals the ripeness of love and shows the permanent place which Jesus has won in the hearts of true disciples. We see disclosed a devotion of faith that cannot be surpassed; an attachment which is absolute.

Jesus knew more about beautiful deeds than anyone else. He did more lovely deeds than anyone else. His commendation is to be highly prized. And we are here reminded of His giving. The cross may be "foolishness" to the Greeks and the worldly wise, but it is "the power of God unto the salvation of everyone that believeth." God has given us an "unspeakable gift" that is priceless.

Only the cross-bearers leave much impress on the world.



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Our Orphanage has greatly benefitted by the revenue derived from the Octagon Soap coupons. It is an easy way to make a substantial contribution with the expenditure of only a little thought and care in saving the coupons. The success depends on the number who engage in it. This is a reminder and a request to the friends of our Orphanage to save their coupons and to ask others to join in the plan. All working together make the premiums mount up and we need every bit that can be gotten from this simple plan.

MRS. J. W. PERRY.

(The foregoing is a clipping from the March 22nd issue of the Holston Orphanage Bulletin, Greenville, Tenn. Coupons from Luzianne Coffee are also acceptable in Louisiana.)

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RESOLUTION

Whereas, our beloved and highly esteemed Mrs. Lillie Miller departed this life on Saturday, March 21, 1936, after a lingering illness; therefore be it

Resolved, That we, the members of the Woman's Missionary Society of the M. E. Church, South, at Franklinton, La., tender our sincerest sympathy to her daughter and family; that we realize the great and irreparable loss that her going will cause to her friends who were legion and loved ones; that we do humbly bow in submission to God's divine will; that we send a copy of these resolutions to her daughter and also to the New Orleans Christian Advocate.

MRS. JOHN M. LOVE,
MRS. MAGEE W. OTT,
Committee.

REV. D. H. CROWSON

Rev. D. H. Crowson was born 63 years ago. At 5 o'clock Saturday morning, March 28, 1936, he peacefully fell asleep. He had not been well for months but kept going until about two weeks ago he went to bed and had a case of "flu." He was not thought to be seriously ill until Monday, March 23. Even the symptoms seemed to be arrested before the end came. Forty-three years ago Brother Crowson was happily married to Miss Jennie Murphy, who survives him. To this union was born two sons and six daughters: Q. T. Crowson, Linden, Ala., Mrs. Dove Riley, Pontotoc, Miss., O. D. Crowson, Water Valley, Miss., Mrs. Bernice McLeroy, Potts Camp, Miss., Mrs. J. W. Gaston, Clarksdale, Miss., Mrs. Granville Edmondson, Vardman, Miss., Mrs. Bob Landrum, Clarksdale, Miss., and Mrs. Tommy Ford, of Calhoun City, Miss. He has three sisters: Mrs. Gordon, Marks, Miss.; Mrs. Jernigan, Randolph, Miss., and Mrs. Yarborough, Tupelo, Miss. His brother, Rev. B. E. Crowson, lives at Randolph, Miss.

Brother Crowson was forced by ill health to take the superannuate relation some years ago and he became a permanent citizen of Calhoun City, Miss. He joined the North Mississippi Annual Conference twenty-eight years ago and filled a number of appointments with great acceptability.

On Sunday, March 29, at 10 o'clock, a great throng gathered in the Methodist Church to bear testimony to the appreciation of his genuine worth. Rev. R. B. Patterson, pastor of the Baptist Church, Rev. R. E. Wasson, Rev. B. O. Clark and the writer conducted the funeral services. Two of his favorite songs were sung and brief tributes were paid him. He served his God by serving his generation well. No attempt is made here to analyze his

character but what is written is simply the tribute of a friend.

1. He was a fine Christian. He loved his Lord with an undying devotion, and every aspiration of his soul was given to Him. Everybody loved him.

2. He was a splendid citizen. He served Calhoun City as its Mayor for a time and he was so just and fair that it is said he was the best Mayor the city ever had. He loved his country and was a true patriot.

3. His home life was beautiful. When I saw these fine daughters and noble sons standing around his bed and trying to comfort their mother, I felt that such a home life was indeed worth while.

4. He was a loyal friend, a neighbor without treachery and a man without guile. His soul has gone from us, but his influence will linger with us for years to come.

T. W. LEWIS.

Calhoun City, Miss.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.



Mrs. Barbara Spears

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Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.

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VEGETABLE COMPOUND

OUR IMMORTALITY

(Continued from page 7)

God's eternal day." Again, how true! But the potent mission of the Son of God enables the believer to look beyond the glory of the stars. The Creator, who has granted mysterious vitality to the lowly blade of grass beneath our feet, who has made the mighty splendor of the illimitable universe, deigns to look with Fatherly compassion on the human flesh and spirit, condescends to provide deathless existence for his faithful people of every clime and creed. The resurrection of our Lord—fully attested to by admittedly credible witnesses of his day—is the confirming and eternal assurance of our immortality, the consummation of our hope in Christ. "Thanks be to God for His unspeakable gift!"

Denver, Colo.

CHANGES IN APPOINTMENTS

According to announcement received from Bishop Dobbs, Rev. S. M. Butts has been released from his charge at Belmont, Miss., and takes up evangelistic work; Rev. M. H. Twitchell is changed from Abbeville to Belmont; Rev. T. G. Lowry changed from Burnsville to Abbeville; and Rev. R. M. McCord, a local preacher, is appointed to supply Burnsville. This arrangement has been made with the approval and consent of parties concerned.

HATTIESBURG DISTRICT CONFERENCE AT RICHTON, MISS.

The opening sermon of the Hattiesburg District Conference will be preached Monday evening, 7:30, April 20, by Rev. E. A. King, our pastor at Bay Springs, and immediately afterwards we will hold the second session of the quarterly conference of the Richton charge.

Tuesday morning at 9 o'clock, the conference will meet for organization and regular business.

W. B. ALSWORTH,
Presiding Elder Hattiesburg District.

COULD THIS BE DONE TODAY?

In the minutes of a quarterly conference held January 10, 1910, in Trinity Methodist Church during the pastorate of the Reverend A. G. Shankle, the following business was noted:

"The following committee was appointed to talk to such male members of the church as are not living as they

should, names to be given by Rev. Mr. Shankle to the committee; said committee being W. A. J. Lewis, Dr. R. Roberts, Rev. Mr. St John."

"A similar committee composed of Mrs. H. E. Pitts, Mrs. M. J. Johnson and Mrs. W. D. Ridge was appointed to visit and talk to those ladies of the church who are not living as they should."

These names will bring fond memories to the older members of our church; and the idea itself is interesting to think upon—how do you think it would work today? Would the names be so many that the task would be endless? Who would be the willing committee? And furthermore—how long before the church would be split inside out! We may need something like this, but your pastor is afraid to try it! Suppose we make of ourselves a committee of one to examine our own lives and see if we are indeed "living right."—Bulletin, Trinity Methodist Church, Ruston, La.

MISSIONARY BRIEFLETS

A recent careful survey of the graduates that have gone out from Textile

HEROES OF AMERICAN HISTORY



THE MIDNIGHT RIDER WHO ROUSED A NATION! PAUL REVERE

Paul Revere was a gold-and-silver-smith, a trade which he learned in his father's shop. A fine copper engraver, he was the pioneer of copper manufacturing in America. An officer of the militia, Revere was a brave patriot and took part in the Boston Tea Party. He induced the Colonists to seize English stores and to capture Fort William and Mary—one of the first battles of the Revolutionary War!



Revere was a member of the band of 30 patriots who formed a patrol to watch the movements of the British forces. Long-fellow, in his well-known poem, has commemorated the famous ride of Paul Revere at midnight on April 18th, 1775, to rouse the farmers and warn them of the approach of the British forces.

© Grosset & Dunlap.—WNU Service.

Institute shows that one member of the first graduating class is now occupying the Governor's chair in South Carolina, one pulpit out of every eight in the Upper South Carolina Conference is being filled by Textile Institute graduates; and forty per cent of the graduates have returned to industrial communities as home makers, nurses, teachers, and overseers. Rev. R. B. Burgess, president of the Methodist home mission school, says: "We have made the amazing discovery that out of 259 alumni only one was unemployed or had ever been involved in any crime."

How To Quickly Check A Cold

After every undue exposure, and at the moment you feel a cold coming on, STANBACK. This "Balanced Preparation" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple throat. At all drug stores. Trial size 10c. Economy size 25c.

NEW ORLEANS

Christian Advocate

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THE PLOUGHMAN

By Ella H. Eckel

The wind runs at his heels
And the sharp steel shears the sod.
The long furrows steam
In the sun. Sweet is the smell of loam
In his nostrils. He squares his
Shoulders to the sky and watches two crows
Sentinel the field with their
"Caw! Caw!"

Through dark-leaved foliage he sees
The light of a bud
And thinks of birth and marvels
At cloud and wind.
He waits for the rain that will
Water the clods at his feet to growth.
He laughs exultantly to the sun
And wipes the sweat from his brow.

Furrow to furrow; fold to fold—
A brown field waits on the sky.

Down a lilac lane
The ploughman walks
And the sharp, sweet night descends.

—The New Outlook.



Wallet of the Week



DOCTOR MAUDE ROYDEN, the famous English woman preacher, is devoting some time to Embassies of Goodwill and Fellowship. She leaves England on April 8, to undertake such a work in Holland. Her purpose is not to promote understanding between governments, but to develop a better understanding between the people. It is needless to say that such is a much more radical and helpful type of ministry. Probably no one in England is better qualified for a work of that nature than is Dr. Maude Royden.

* * *

WASHINGTON CATHEDRAL, on a Sunday evening recently, opened its pulpit to Dr. Douglas S. Freeman, a Baptist layman who is editor of the **Richmond News Leader**. The speaker made a strong plea for a united Christianity wholly devoted to the economic and social implications of the Gospel of Christ. He named fascism, socialism, and Christianity as the three potent ideas of international life; and he declared that Christianity must furnish a dynamic for international unity, or it will be forced to give place either to fascism or socialism.

* * *

MR. HENRY FORD, the automobile manufacturer and capitalist, is quoted as saying that the only way out of the economic distress of the world is to produce, through the aid of science, the largest possible amount of goods with the least possible amount of human labor, and to mark each lowering of the cost of production by an increase in wages and a decrease in selling price. He holds that this method would bring about a constantly rising wage scale, a wider range of employment, and would create sufficient wealth in usable things to supply all needs.

* * *

REV. C. M. TATE, A MISSIONARY to the Indians of British Columbia, was one of the most colorful and remarkable figures of modern missions. He was an English butcher-boy who came to America when he was eighteen years of age and became a miner in the Cariboo gold fields of British Columbia. Enroute to the gold fields he attended a Methodist camp-meeting and was much impressed with the religious fervor of the worshippers. Shortly after beginning work in the gold mines, he was thrown out of work by a strike. He then turned to missionary work among the Indians, was ordained at the first Conference in that section in 1887, gave forty-six years to mission work and died in the service when he was eighty years of age.

A COTTON PICKING MACHINE, according to reports, has been invented by two brothers in Tennessee. It is said that the machine is capable of displacing two million laborers who are now required to harvest the cotton crop. It is stated that the inventors permit its use only on the condition that a substantial part of the profits shall be applied to insurance to safeguard the displaced workers. A machine with such a capacity for the displacement of laborers could become a very serious menace to the social order.

* * *

FASCISTS AND COMMUNISTS of Spain are reported to have had serious rioting recently. According to reports, a mob of Socialists and Communists set fire to a number of buildings on the outskirts of Madrid, and the Fascists attempted to assassinate Senor Largo Caballero. Primo de Rivera, the Fascist leader, and the entire executive committee of the party have been placed under arrest. A somewhat similar attitude to Nazi activities has been taken by the Polish Government, and many Nazis have been arrested on conspiracy charges.

* * *

THE DANISH GOVERNMENT, according to press reports, is planning and will soon begin the construction of two of the largest bridges in the world. One will join the islands of Leeland and Funer, and the other will connect Copenhagen, Denmark, with Malmo, Sweden. An air of optimism is said to prevail in the steel centers of England on account of these two projected structures. Probably no other period in modern history has developed such activity in bridge building, water-power development and irrigation projects.

* * *

THE METHODIST BOOK CONCERN, according to the report made to the annual meeting a short time ago, has just closed the first year in which the business has shown a profit since 1931. It reports a gain of \$74,271, as compared with a net deficit of \$146,874 in 1934. The book stores show a marked upturn in sales, but the returns from church-school literature were not so encouraging. It is pointed out that, in the period from 1931 to 1935, Methodist church schools have lost a quarter of a million pupils. Another encouraging fact is that the family of **Christian Advocates**, three in number, show a small credit balance as against a consistent loss in other years.

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C. MILTON CHALMERS, Manager.

EDITORIAL

STRIKING A JUST BALANCE

The temper of our times offers a field for a helpful study of the values in human attitudes. The sensitiveness, which has developed on both sides of a social contest of world-wide proportions, is registered in attitudes of intolerance and social determination which tend toward the use of force for the maintenance of a particular idea or position. The maintenance of some particular position might seem to be very desirable under some circumstances, but neither the problems nor the social schemes of any generation can claim to exhaust the whole truth in its application to society. We should never lose sight of the fact that every advocacy reflects both an atmosphere and a theory or a judgment on social facts. Human as it always is, that atmosphere is never without positive value. It exhibits the conditions in which social problems have their origin and, by the same token, it incorporates every value of community life. When, therefore, effort is made to outlaw an idea, attack is made upon something which has a common origin and the validity of whose doctrines has been determined in a crucible of social relations. It is bad policy and an unjust form of advocacy, we think, to outlaw either the propagandists or their terminology. The truth is, all such methods are efforts to manipulate popular prejudice, and they are neither informative nor constructive. The authorities of the synagogue did exactly that to Jesus when they undertook to ridicule the economic and social standing of Jesus and his disciples. They lost both the contest and the religious prestige which they had held since the days of Abraham. On the other hand, the fortunes of the dispirited disciples were certainly set forward by Joseph of Arimathaea, the rich counsellor who begged the body of Christ, although his faith had not been openly avowed. Certainly the intellectual prestige which St. Paul brought to the Christian cause is not to be lightly spoken of. Jesus sought always to discover values and to incorporate them in his plans for building the kingdom. So we find the tax gatherer and the Roman soldier among the immortals, and the social reaction against the

once sinful woman subtracted nothing from Jesus' appreciation of her devotion.

CLOSING THE RANKS

The New Outlook, Canada, makes strong editorial plea for a reintegration of the long dismembered Protestantism. No periodical is in a better position to speak with authority on that subject than is the New Outlook. It is the organ of the United Church of Canada and it has had a number of years in which to observe at first hand the practical working of such an experiment. For a number of years past, there has been manifest a tendency toward the re-establishment of Protestant unity throughout the world. Next year two important Conferences of Protestant groups will meet in Europe. The Conference of Faith and Order will devote itself mainly to efforts to discover a basis for the reunion of Christendom. The Conference of Life and Work will study methods for counteracting the disturbing and the disintegrating effect of a godless secularism now prevalent in all lands. The desire for uniting the Protestant forces has been growing constantly in recent years, and these study Conferences have discovered more and more the common interest and purpose of Protestant groups. Certainly the indiscriminate attacks being made upon faith, Hebrew, Roman, and Protestant, should give definite emphasis to the need for a united front, if we are to maintain the battle for righteousness and truth, against the social and political movements now in progress in many lands. It has been well and pointedly observed that the catalogue of Christian denominations is at once the shame of faith and the confusion of the heathen world. The new problems which confront the Christian forces cannot be solved by a mere organic union of the churches, we must integrate and solidify the faith and passion of those who earnestly desire the enthronement or righteousness in the living of men and women everywhere. The achievement of that end will tax every resource of mind and heart in every Protestant group on earth, and it is a task which should command the devotion of every Christian heart.

POLITICAL PROPHETS

A certain high caste preacher is reported as saying that we have too many priests and too few prophets. That statement was amplified by the observation that, in a world like ours, we have a moral obligation to interest ourselves in economic, governmental and moral issues. Such talk is ordinarily a preparatory gesture—a prelude to the lighting of strange fire in the ecclesiastical censer. We have just one thing to say about such self-applied preferential labels: We prefer a prophet schooled in the lore of heaven and a politician who does not feel it necessary to offer his merchandise with a prophetic bill of sale. We are not going into the political market for our religion, revealed or applied, and we refuse to be stampeded by politics with ministerial airs. The politician may feel that a brilliant pulpiteer may help to bolster a bad cause, but the church will hardly agree that an astute political henchman constitutes a superior order of prophet. From the rugged herdsman of Tekoa to the accomplished and seraphic Isaiah, the prophets were men of God, not the mercenaries of an administration. They were men of wholesome moral and political independence, and not men seated in the market-place waiting to be hired. They denounced social wrongs, but not as the advocates of princes. We see no reason to be awed by political hired men whose wares require either a priestly or a prophetic imprimatur.

THE TUPELO DISASTER

The fearful storm which laid in waste and desolation the beautiful and progressive little city, Tupelo, Miss., was one of the worst catastrophes which has occurred in the history of that section. In addition to a terrific loss of life, the aggregate property destruction will run into millions of dollars in demolished homes. We wired for a statement so that we might give the readers of the Advocate a real and true picture of the situation. We also wrote a friend, Mr. J. H. Ledyard, for an account. Dr. Brooks acknowledged the wire, but was too much occupied with the horrors of the situation to furnish a statement of the facts. We have not had a reply from Mr. Ledyard as yet. We had one letter which gave us no details except as to one family, and the haste of the writing was not very reassuring. Having been for four years the pastor of the church at that place, we naturally feel very great anxiety as to what has happened, as do the people throughout the entire country. If at a later time before going to press we get more definite information, we will include it in this issue. Meantime we share with many friends the deepest anxiety and the fullest sympathy for all the people who have suffered in that terrible disaster.

EDITOR GALLOWAY

There seems to be a growing demand for the evangelistic office in the church. We have men engaged in that work now, but technically they are something else. The law is "winked at" in order to secure their services. There is no danger in legalizing the office. It will not be encumbered or crowded. Its only tenure is success.—New Orleans Christian Advocate, Feb. 11, 1886.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

THE SELF-MADE MAN

In certain hifalutin circles—academic and otherwise—the expression, "a self-made man," often arouses a sense of pity if not of scorn. The idea seems to be that the workman was highly unskilled, and that the product of his labors is proof of his inefficiency. The usual comment is that if he had had more help, he could have turned out a better job. The term is regarded as a good apology, but a poor boast.

There is no defense for an egotistical ass; but a self-made man is entitled to respect, commendation, and honor.

Truth to tell, all worthwhile men are self-made. Noble ancestry, wealth, high social position, influential friends, education, favorable environment do not make a man. The son of a king may be a scapegrace—many a one has been; the inheritor of millions may be a public menace; the leader of the elite may be a social parasite; the possessor of friends by the score may use their friendship to protect him in his rascality; a man may have as many college and university degrees as Carter had oats—and be a burden to society; placed in a position to be a hero, a man may be a coward.

A man is, after all, "the architect of his own fate." He may have all that might seem to be desirable—and make a failure; and he may have none of the things that seem to be worth so much—and make a success. A man makes himself.

A self-made man has taken all the materials available and put them together to make him what he is. Education never has made a man—and never will make one; but many a man has taken education and used it as a means to make himself what he wanted to be. If he will not use it, he might as well not have it. If he realizes his need of it, he will get it.

If I won't make a man of myself, nobody else will.



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

Now that is right serious. Quite unprecedented. Yes, you are right. But why raise such a stir about it? Of course it is just a lot of ridiculous nonsense. And it is rather annoying to some of us. But I am just a bit afraid of these accusations that they are being sponsored by crack-brained adults and Russian Reds and Communists. I believe that strategy will tend to spread the malady. We might try stink bombs, but odors carry far. Why take it so seriously. Just be quiet about it. Let us not irritate it.

Pardon me. I forgot to announce the headline: "Future Veterans Are Ridiculous, Say Ex-Soldiers." I was just trying to pacify an ex-soldier and steer him out of another fight. He was quite "wrought up" about the capers of these famous "Veterans of Future Wars."

College life at Princeton University became a little dull and drab. No pepper, no excitement. So the boys, to put a little spice into the lifeless and vacuous chaos, organized the first post of the "Veterans of Future Wars." Nothing is said about the charter but some of the "things for which they stand" are mentioned.

These students, you see, seem to have discovered in their idle hours of aimless research that they are to be the soldiers of the future war. They will be called upon to do the fighting and leave themselves scattered in unrecognizable bits over the "field of honor." "Go to," say they. "Let us exercise a little foresight in this matter. While the ROTC and the CMTC are getting ready let us make some plans."

Those eligible for membership come under this classification: Anyone "who is fit to carry a gun, fire a cannon, pilot a bombing plane, or who otherwise is generally fit to offer himself as cannon fodder." They are canvassing plans for making the government to pay each such prospective veteran at once a cash bonus of \$1,000 dated in 1965 and bearing interest from that date back to 1935, all of which is due now. Justifying this demand they insist that the bonus paid now will be of much more value to them than it will be following the war. Furthermore they claim that the release of that quantity of money at this time will go far

toward starting the wheels of prosperity and putting a final end to the depression.

Now the "Unknown Post" of these veterans, established at Tulane University, has encountered criticism at the hands of the representatives of both the American Legion and Veterans of Foreign Wars. (You see they have already captured the initials of the latter organization.) One of these critics bursts forth with, "Nonsense; this student organization is just a lot of ballyhoo. Such a club is without precedent."

Both of these charges may be true, but the latter need not be construed as a reflection upon the "Veterans of Future Wars." Is it not time for a generation of students and prospective soldiers to break away from some precedents and establish some of their own?

Militarists and ex-soldiers are not usually marked by an overly-developed sense of humor regarding some matters. They violate "Rule Six." They take themselves too seriously. Be careful therefore how you speak of the follies of militarism. Somebody may wish orders issued for court-martial and a shooting at sunrise.

Fifteen rahs for the Veterans of Future Wars. Arm them with the weapons of sarcasm, irony and ridicule. Let them loose against war. And they may save the world from its present major curse. In a few generations then we may be able to take the millions now being appropriated for war and clean up the slums, establish schools and hospitals, and put an end to cancer, tuberculosis and ignorance. And with what is left we shall be able to establish along all national borders monuments and memorials to peace and the "good neighbor policy."

THE DIVORCE QUESTION—A LAWYER'S VIEW

By W. Felder Cook

My dear Friend: I have your interesting letter of the 26th instant in response to letter of the 24th instant, relating to your recent editorial with reference to the bill then pending before the Mississippi Legislature, the purport of which was to give Chancery Courts in Mississippi jurisdiction of divorce cases upon proof of three weeks residence in

Mississippi. I heartily concur in your conclusion that such a statute would be "an invitation to those outside of the state to make the Mississippi coast a Mecca for those who are dissatisfied with their married relations, right or wrong." In addition, such a law would invite wholesale perjury for the reason that it is unlikely that good faith residence would be intended by such persons. Furthermore, the implication of such a statute would have a tendency to indicate laxity on the part of the state in the matter of the marital relationship. To the credit of Mississippi and the states of the Union generally, the attitude has been that of the encouragement of the permanency and continuity of the marital relation. The states have looked with disfavor upon divorces. No decrees of divorce are obtainable except upon one or more of the statutory grounds in the several states respectively.

These grounds vary somewhat in different states, but, on the whole, are very similar and, in my humble judgment, sound. As for instance, in Mississippi some of the grounds are as follows: Adultery; impotency; being sentenced to the penitentiary; wilful, continued and obstinate desertion for the space of two years; habitual drunkenness; habitual and excessive use of narcotics; habitually cruel and inhuman treatment; insanity or idiocy at the time of the marriage; marriage to some other person at the time of the pretended marriage; relationship within the degrees of kindred prohibited by law. I note that these grounds and those in Louisiana and Colorado are very nearly the same.

As indicated by you, the marriage and divorce problem is one of the most serious social problems with which we have to deal.

Personally, it seems to me that some of the great Churches are in error in declining to recognize the grounds for divorce fixed by the civil law. This results in embarrassment to the ministry in handling difficult situations; and often in alienating from some of the Churches worthy individuals who need the Church and whom the Church needs.

The Judiciary recognizes no difference in the grounds for divorce, every ground being of equal force and validity. Some of the Churches, on the other hand, forbid their ministers to perform marriage ceremonies for divorced persons, though

themselves innocent, except where the divorce is granted only upon one specific ground. Whatever may be the differences of opinion which worthy people may entertain in this regard, the fact remains that this prohibition to the ministry does not prevent legal marriages and probably does not act as a deterrent of marriages. Even if it did act as a deterrent, there are those who earnestly believe that this result would not be conducive to social happiness.

As you suggest, not infrequently the real ground for divorce is not reflected by the Court record. The evidence adduced, however, often takes a wider range than the formal pleadings imply, and not infrequently, the more odious grounds of divorce are established before the trial Judge and are really commingled with several other grounds.

Reading your letter carefully, I believe our only possible difference of opinion is that you would tighten up the state laws on the subject of divorce, while I believe that the present grounds for divorce are sound, provided all judges require proof in divorce cases of the same degree of credence as is required in other cases. Further, I would be more insistent upon every reasonable precaution being taken against hasty marriages. For instance, it occurs to me to be quite inconsistent for the Church to deny the full benefits of the Church to respectable citizens wholly innocent of any wrong whatsoever, while its ministers not infrequently place the blessings of the Church upon minors who are sometimes swept emotionally into an attempted civil contract in which his or her entire life is made a hostage to fortune, good or evil.

Another inconsistency in the attitude of the Church in this matter is that it fails to make any distinction between the innocent and the guilty. There seems to be a sort of assumption that one's judgment in the matter of matrimony must be infallible and that a contract relating thereto is written in the life blood of both parties in such manner that no matter how shockingly one may violate the contractual obligations, the other must live up to them, with the one favored exception. As an illustration, under the prohibition of some of the Churches against its ministers' performing marriage ceremonies for divorcees, the wife of a convicted murderer of a kidnapped baby would be denied the offices of the Church in a second attempted union. Other instances as horribly shocking to a sense of justice could be multiplied by the cataloguing of many of the abominable vices of the race of which the offending spouse might be guilty.

Hence, the soundness of the general provision of divorce statutes relating to habitually cruel and inhuman treatment. Each case must stand upon its own merits and society must depend upon the integrity and high standards of its Judiciary to administer justice in divorce cases, as in other cases. If the Church recognizes, as it does, the supremacy of law in other matters, why should it single out the problem of divorce as one in which its judgment is infallible?

I thoroughly concur in the conclusion that some of the Churches can well afford to relieve the ministers of some embarrassment in the form of its law and the interpretation of it. We must meet the facts of life as we find them. No law or sentiment can be enforced which does not carry with it justice and equity. No law or procedure of Church or State will receive approbation and enforcement if it is palpably contrary to a reasonable sense of justice. You cannot enforce a law which will deliberately punish the innocent for the wrongs and vices of the guilty.

I recognize that in all divorce actions, unlike ordinary civil actions, there are three parties: Husband, wife, state, and sometimes a fourth party—children. This necessitates a more careful consideration by the Court in the handling of divorce cases. It does not however, and should not, deprive the presiding Judge of both the power and the duty to consider the personal happiness, welfare and rights of the individual litigants themselves.

Churchmen and Statesmen must face the facts of life. In the face of the experiences of the race, common sense accepts as truth that the human heart is not to be denied craved conjugal compatible companionship. Legislation of state, or dogma of Church, can no more establish or sanctify a standard of human conduct repugnant to a natural sense of justice, than it can destroy or create a fact or change the truth of history.

With cordial good wishes and much respect, I am

Sincerely, your friend,

W. FELDER COOK.

OUR ALL FOR THE KINGDOM

By Miss Hattie Rae Lewis

(Read the story of the Rich, Young Ruler in Mark 10:17-22)

In thinking of the young man about whom we read in our Scripture, we find that he had many good points and was an interesting character.

First, he had youth which was a great blessing—youth holds the future in its hand and can carve its destiny. It is a

great thing to be a young man or woman in this wide-thinking, swift moving day.

Second, he had wealth which was also a blessing. Wealth lies at the root of civilization. It releases us from slavery and lifts us up to a higher, freer life. Rightly gained, it is an honor to a man, for it speaks of his industry and thrift, his foresight and productive ability; and especially of the service he has rendered to others. No one can honestly get rich without helping to make others rich also. Great as is the power of wealth for evil, greater still is its power for good. Honest wealth is an honorable crown.

Third, he had education. This is a still higher blessing. The ignorant man is not yet fully born. He has not come into possession of himself. A developed mind in its dignity, its power, and its pleasures is one of the noblest possessions of life.

Fourth, he had a good position. This is a high attainment in itself.

Fifth, he had an unspotted character. Character is the diamond that scratches every stone. It is the highest jewel a man can wear, and it is the one possession that cannot be taken away from him. Let him be stripped of everything else, yet if his character remains untouched, he is still rich and strong.

So summing them up we see that this young man had youth, wealth, education, position, and character. These points take in about all the good this life affords. It would seem that when a man has these things there is nothing more he could desire. This man's foot was on the top rung of the ladder. He had made his march. No doubt, he was applauded and envied as one who had made a brilliant success. No doubt, he was thought of as being one who was completely satisfied and joyously happy—yet, he was not satisfied. There was a secret yearning and deep trouble in his heart, and he came crying to Jesus for something better. So it is with us. In our blindness we think the things of this life would completely satisfy us. One thinks if he only had the health of youth, another, if he only had plenty of money—they each would be satisfied and ask no more. But men act under a delusion and often the more they get the more they want—and the more restless and dissatisfied they become. These things do not reach the deepest need of the soul. They only feed its lower nature. They do not satisfy the religious needs of man for they leave God out.

To try to find this satisfaction our young man came to Jesus pleading: "Teacher, what good thing may I do that I may have eternal life?" Just how did Jesus receive him? Did he open the

door to the kingdom and let him in just as he was? No, he was not admitted for he was not fit for the kingdom of God—doesn't this show us that God is no respecter of persons? Had Jesus been a founder of an earthly kingdom how gladly he would have received such a wealthy and splendid convert. But, much as he loved the young ruler, he no more remitted his supreme demand for him than he would have done for the publicans and sinners.

But why should he have been admitted into the kingdom? His youth did not entitle him, for we are told all are born in sin, and the comparative innocence of youth needs cleansing as well as the sinfulness of old age. His wealth could not put him in for although it is the golden key which will unlock many a door of earth, it cannot open the door of heaven. His education did not fit him for there are educated devils as well as educated fools. His position could not put him in for no human crown can influence the righteous king. Even his spotless character was not enough. Morality, by which we mean a correct outward life, is necessary to eternal life, and without it no one can see God. It is a result of Christian salvation and not its cause. It is good in many ways but it will not bridge the chasm between sin and holiness.

Jesus told him the commandments he must keep and the man said, "All these have I kept, what lack I yet?" To this Jesus gave the soul-searching answer: "One thing thou lackest—go and sell all you have and give to the poor, then take up the cross and follow me." What a searchlight this threw into the young man's heart. Jesus looked through his riches, honors, moralities which men saw only, down into the central spirit of his life, and saw his heart had a selfish core. All of his good qualities and possessions were centered in his own interests. He was living for himself. To break him of this wrong motive and the root of his life, Jesus commanded him to sell all and give to the poor. This is not necessary in your case, but it may be in ours. Until God is put at the center of our heart and life we cannot be set right. To shift this self-centered life of ours to its true center Jesus is still saying to us, "Come, follow me." The meaning of some great loss or sorrow in our life may be that we must give up all so that we may give ourselves to God in Christ. The one thing that admits to the kingdom is faith in Christ. A faith that takes up the cross of penitence, obedience, and sacrifice, and follows Christ in thought, word and deed. It is not our good things, however many and beautiful they may be, that save us,

THE TRAIL OF THE CIRCUIT RIDER



Monday, April 20, has been fixed as the publication date of *The Trail of the Circuit Rider*. The binders have agreed to ship the books on April 15, and on the publication date the delivery of copies

will begin. The price will be \$3, and the mechanical execution of the book is in keeping with its importance. Order copies from W. L. Duren, 512 Camp Street, New Orleans, La.

but only the grace of our Lord Jesus Christ.

Then we come to the last part of our story, and how sad it is! "But when the young man heard that saying he went away sorrowful; for he was one who had great possessions." His wealth was woven so deeply into the web of his life and the world had thrown such a spell over him that he would not break away and he turned his face away from the kingdom and we hear of him no more.

May we not turn away, but may we rededicate and reconsecrate our lives anew to the cause of Christ determined to live "All for Him!"

Meridian, Miss.

FROM BOSSIER CITY

Dear Dr. Duren: Just a word to let you know that we are still on the job. We have been moving along very well since Conference. The first thing we have done was to build an annex to our church. We needed room for our Church School. So we made our plans and bought lumber. Then our men came in and donated their labor and built it. They worked two days on it, and then each

evening they came after supper and worked till about ten o'clock and finished it. We now have room for all our departments. This has been a great help to us. We are proud of it.

Then our good ladies took over a note that the church had been owing for a long time. This note was for \$145.00. They went to work, and in about one week they paid it off. They certainly worked. They put on a campaign of advertising for the H. C. Coale Milling Co., through a local concern and received \$80.00 for that. Then they received gifts from other sources that enabled them to pay off the note. Happy! Why to be sure!

All our work is moving on very well. We are planning our Easter program and hope to have a great service and a liberal offering for the Orphanage.

In the Church school we are now running on the departmental plan for the first time in the history of Bossier Methodism. The people are happy over our accomplishments since Conference. We give God all the glory and humbly kneel at His feet in submission to His will.

We plan for a successful year up to Conference.

L. W. SMART.

Mississippi and Louisiana

According to an announcement by Bishop U. V. W. Darlington, the College of Bishops will meet in Nashville, Tenn., May 1-3, 1936.

Rev. Alonzo Early will begin a series of evangelistic services at Elizabeth, La., on April 26. He will be assisted by Miss Daisy Davies of Atlanta, Ga.

Rev. R. G. Moore, Leland, Miss., issued a beautiful folder announcing his service for Easter morning and another for the cantata given at the evening hour.

Mrs. W. E. Moreland, Powhatan, La., brings the Advocate under renewed obligation for her loyalty and appreciation of the work which we are trying to do.

The Mississippi Conference Young People's Assembly will meet in Brookhaven, Miss., June 1-6, according to announcement of Rev. Irl H. Sells, executive-extension secretary.

Dr. W. P. King, editor of the Christian Advocate, Nashville, occupied the pulpit on a recent Sunday morning at First Methodist Church, Corinth, Miss., where Dr. E. H. Cunningham is pastor.

Rev. L. L. Matheny, Wesson, Miss., has our thanks for recent subscription remittance and assurances that every effort will be put forth to bring the charge's subscription quota in full in due time.

During the week we were at Minden, La., we were accorded the courtesy of a call from Brothers Taylor, Hicks, Andrews, Shearer, and Hoffpauir. To all these, we make due acknowledgment.

The editor acknowledges with appreciation a note from Mrs. L. B. Hunter, Waterproof, La., a friend both of the editor and the Advocate. She says that she has read the Advocate practically all her life.

The editor appreciates a message of good wishes from Brother A. D. Fowler,

Mer Rouge, La. We have many pleasant recollections of the year's association with that little church and the clean and beautiful town.

Rev. B. C. Taylor, of Homer, La., keeps abreast of the times both in the effectiveness of his church publicity and in the alertness of his administration. His Easter program does great credit to him and to his people.

The Cole Lectures for 1936 will be delivered in Neely Chapel of Vanderbilt University, April 17-23. The subject is "Some Problems of Life" and the speaker Dr. Rufus M. Jones, Professor of Philosophy in Haverford College.

The Advocate acknowledges the receipt of a beautiful Easter folder in which Rev. J. W. Faulk, of Leesville, La., announces his services for that occasion. On the back cover page appears a message on the "Victorious Christ."

Rev. R. R. Branton, Natchitoches, La., informs us that Brother R. W. Winstead, a layman of his church is in a New Orleans hospital. We shall try to get to see him at once, and our delay has been caused by absence from the city.

Miss Fannie C. Moore, DeKalk, Miss., sends us some clippings for publication in the Advocate, which we appreciate. One of the clippings was published some time ago, but we will make room for the other at the earliest moment possible.

A Commonwealth Fund scholarship to the Tulane School of Medicine has been granted to a Millsaps College senior, Gilcin Meadors, of Clarksdale, Miss., according to an announcement from Dr. C. C. Bass, head of the Tulane Medical school.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, has issued a detailed program of his Conference which will be held at Richton, Miss.,

April 21-22. It contains both the agenda and the roll of the Conference by charges.

We acknowledge with thanks receipt of a large list of renewals and new subscriptions from Rev. A. M. Broadfoot, pastor at Waynesboro, Miss. Bishop H. M. DuBose dedicated the Waynesboro Methodist Church on Easter Sunday morning.

Mrs. W. B. Murrah, widow of Bishop Murrah, recently visited in the home of Mr. and Mrs. H. H. Bain in Shreveport, La. Mr. Bain is an active member of the First Methodist Church of that city and is a Past Grand Master of Masons in Louisiana.

The annual Pastors' School will be held at Seashore Methodist Assembly Grounds, Biloxi, Miss., June 15-20. All pastors are urged to keep those dates open so that their people may attend the sessions. The list of speakers will be announced later.

Rev. J. P. Bonnacarrere, our pastor at Natalbany, La., is desirous of purchasing a Stereopticon Machine with both power and battery connections together with religious films. Communicate direct with him if you know where he may be able to purchase same.

We regret that the announcement of the Woman's Missionary Conference for Louisiana reached the Advocate too late for publication last week. The Special Delivery letter was not delivered until Wednesday morning when half of the issue was already in the mail.

Mrs. J. S. Pigott, of Zachary, La., for many years a subscriber to the Advocate, says that after she has read the paper through she passes it on to more than ten of her friends and neighbors to read. We appreciate her renewal remittance as well as her interest in the paper.

According to Rev. W. H. Saunders, pastor, the people of Purvis, Miss., have every reason to be proud of their native born presiding elder, Rev. W. B. Alsworth, who delivered a stirring message to his boyhood friends and neighbors on Wednesday evening of last week.

Welcome words these: "We are sending our full quota of Advocate subscriptions. The people on the Sherman charge are delightful people to serve. We wish more of our people would read the Advocate." Rev. A. W. Bailey is the aggressive pastor of this Corinth District charge.

In order to accomodate the membership and large number of visitors who worshiped at the First Methodist Church, Shreveport, Dr. Dana Dawson conducted identical services Easter Sunday morn-



ing at 9:30 and 11 a. m. The subject of the sermon was "The World's Greatest Triumph."

Our good friend, Rev. S. J. Davies of Shreveport, calls us to book for the placing of his article recently. We acknowledge the fault, but we did all we could to avoid it. It was not placed as it was until we could not change it without rearranging the forms of a large part of the issue.

The annual meeting of the General Board of Christian Education will be held on Wednesday and Thursday, April 29, 30, 1936. The executive Committee of the board will meet on Tuesday, April 28, at 7:30 p. m. All session will be held in the chapel of the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

According to the pastor, Rev. C. B. White, new life has been added to the congregation at Hodge, La., since the remodeling of the church auditorium and the addition of seven Sunday school classrooms. Attendance at the pre-Easter services last week were reported as good in spite of the sudden drop in temperature during the meetings.

Mrs. M. C. Bell, Cary, Miss., has been reading the Advocate continuously for over forty years. In renewing her subscription for 1936 she writes that she intends to continue her subscription as long as she lives, and that she enjoys the paper more and more as the years go by. We rejoice that the Advocate has so large a part in her life.

Mrs. M. O'Connell, of McDonoughville and New Orleans, La., is at Touro Infirmary recovering from an operation on her eyes, and has requested the Advocate to thank her many friends who have been so kind and attentive to her, and especially the members of the McDonoughville Sunday school for the beautiful flowers that have brightened her room and heart.

The Woman's Missionary Conference, Louisiana, is in session at Alexandria, as this number of the Advocate comes from the press. We regret that the program of the Conference, sent to us by Mrs. George S. Sexton, Jr., president, reached our office too late to be included in last week's Advocate. We hope to have a full account of the Conference for publication in due time.

Mrs. R. H. Wynn, widow of the late Rev. R. H. Wynn of the Louisiana Conference, now living in Texas, recently visited friends at Ruston, La.

The Cedar Lake Church, on the Coalville charge, Rev. A. W. O'Bryant, pastor, is the first church on the charge to pay

its Conference acceptance in full for the year. This charge is in the Seashore District, Mississippi Conference.

Rev. S. B. Watkins has been busy getting acquainted and planning the program for the year on his new appointment, Hermanville, Miss. He writes that the membership has been very considerable and that he is hopeful of a successful year. We appreciate his words of commendation of the Advocate, and look forward with anticipation to the list of subscriptions he threatens to send us.

Mrs. J. H. Barnes, Ruston, La., whose mother was translated last June, writes

Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. **THIS IS IMPORTANT!**

FOR FURTHER PARTICULARS WRITE

J. F. RAWLS, Treasurer

General Work, Board of Missions

M. E. Church, South

BOX 510

NASHVILLE

TENNESSEE

PROTECTION AGAINST OLD AGE

a beautiful letter regarding the ministry of the Advocate to her mother, and she is herself continuing the paper in memory of the life and because of the appreciation which that mother, Mrs. Cassity, had for the Advocate. We sincerely trust that the paper may be a source of comfort and inspiration to the one who thus makes beautiful acknowledgment of devotion to the memory of her sainted mother.

A subscriber to the Advocate wishes us to write or secure an article on the common practice of preaching sinners into heaven in funeral addresses. We do not like to write on such a theme, but the

very mention of the fault should be a rebuke to the practice. The funeral sermon can make no change in the spiritual state of the deceased and it will not change the opinion of those who knew him. Unnecessary eulogy is in bad taste, and especially so when it is not justified in the opinion of the public.

Mrs. C. M. Martin, superintendent of the nursery department of the East End Methodist Church School, Meridian, Miss., and widow of the late Rev. C. M. Martin of the Mississippi Conference, was honored recently on the anniversary of her birthday by the members of the East End Methodist Church. Flowers, many useful gifts and a birthday cake containing one candle were presented to the honoree. Mrs. Martin is a loyal friend of the Advocate and each year secures one of the largest lists of subscriptions from the entire State. We congratulate her and wish for her many more happy years of service for the Master.

In his Washington Observations, Dr. Harry Early Woolever, editor of the National Methodist Press, under the caption, "No Loans for Churches," writes in part: "The United States Government in its present confused state seems to be prepared to lend money without apparent limit to all institutions, organizations, and groups except the church group. It has advanced not just multiplied millions, but over fifteen billions of dollars to banks, lodges, industries (including liquor and rum distilleries and wine manufacturers) . . . but it has not loaned one cent for religious institutions engaged in training youth into strong men and women of Christian character, institutions such as the churches and the colleges founded by the religious organizations of this country."

SARDIS-GRENADA DISTRICT CONFERENCE

The Sardis-Grenada District Conference will be held at Senatobia on May 7 and 8. The opening session, Thursday morning, 9:30 a. m., May 7. The first day of the conference will be given to the reports of the pastors of the district. The second day to the reports of committees and Layman's Work of the district and the election of delegates to the Annual Conference.

The lay delegates of the district will aid our good people of Senatobia very much in their entertainment of the conference if they will be on hand the second day of the conference.

Let our pastors send a list of their delegates to Brother A. C. McCorkle, Senatobia, Miss., and a list to the presiding elder.

WALTER L. STORMENT, P. E.

Methodist Women

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Over and over again was the appeal for the cultivation of our Young People heard at Dallas. "Give them responsibility, share your tasks with them, recognize their ability," came in different forms from many speakers. This appeal comes from the superintendent of Young Women's Circles of the North Mississippi Conference. It is a timely appeal for our Young Women's Circles are not very numerous.

CONSERVATION OF OUR YOUNG WOMEN

The young women of our communities should have missionary cultivation through the adult Woman's Missionary Society. Young business women who are unable to attend the regular meetings of the adult society; and young mothers who are not ready for work in the adult group, and because of common interests with other young women, will find satisfactory this separate grouping for a cultivation period. This separate circle should have a constantly shifting personnel as older members are absorbed into the adult group as rapidly as possible and new young women are brought into the young women's circle. Where there are not enough to form a separate circle, bring them directly into the adult group for cultivation and give them interesting and worthy tasks to do.

These young women need the help that can come to them through our church organizations. Life, today, is not easy to live. With so many distractions, so many interests bidding for our time, we are apt to find our lives purposeless, frayed out and our time cluttered with useless activities. We need lives God-centered, and an increasing realization of the fatherhood of God and the brotherhood of man. A noted physician said we of the church had been trying in amateur ways, none too successful, a new psychology when all the time the

world needs the thing we have, or should have, the devotional techniques of prayer and meditation.

Young people respect and desire high standards—an easy goal does not challenge them—let us bring them this challenge of fine Christian standards that may be incorporated in their own lives and homes. Homes are still the most important factors in our civilization, the home itself is a spiritual entity, built of things of the spirit. Today our homes are facing economic, social and intellectual changes, and young people who are trying to establish homes now need the spiritual stability and resources to be found only in Christian living.

Recently, President Eversull of Huron College said liquor interests have set aside \$10,000,000.00 to popularize drinking among our young people and he asks if we older folks can sit idly by while this is taking place. This is only one of the dangers that threaten our youth of today.

Then we, the older church women, need these young women—we need their vision, their ability, their strength and their point of view. We need them also to fill our ranks as we pass on.

If one young woman is in our midst unchurched our task is not done. So let us survey our community and bring these young women into the Missionary Society for the upbuilding and ongoing of God's kingdom.

If you are studying for Council credit use "Toward a Christian America" by Morse. If not, you may use the simpler book written by Noreen Dun for use during the celebration of home missions golden jubilee of Southern Methodist women. It is called, "Women and Home Missions." Suggestions have been made in the appendix of this booklet as to points at which the various chapters will be fit into the study book, "Toward a Christian America," by Morse.

ARTESIA WOMEN MEET

The Woman's Missionary Society of Artesia, Miss., met at the home of Mrs. D. B. Gladney, on Monday, April 6.

The meeting was called to order by the president, Mrs. C. A. Pilkinton. Following a short business session the devotional was led by Mrs. Ruby Savage, after which Mrs. C. E. Hendley delivered an

inspirational address on "A People's House." The meeting was closed with a prayer by Mrs. Crouch.

REPORTER.

MISSISSIPPI CONFERENCE

Saucier W. M. S. and Zone Meeting

The Methodist women of the Saucier church are planning this year to reach the "Efficiency Aim" of our Conference.

We have had all of our regular meetings and a "Silver Tea" for the benefit of the parsonage, all of which were well attended.

Mrs. M. H. Rouse is superintendent of Mission and Bible study and plans her lessons well. She uses the regular course in the Adult Student for Bible, and is now presenting "Toward Christian America" to the class for Mission study.

Mrs. W. L. Lewis is superintendent of Christian Social Relations and has had two meetings with her committee to plan the Social Service and Rural development work for our town and surrounding country.

Mrs. E. E. O'Neal is secretary of the Children's Work and, with the help of Mrs. Vaughan, is giving the juniors a course on Mexico. The other officers are doing their work well and we feel grateful to each and every one.

It was our privilege to have the zone meeting here at our church February 27. There were representatives from Gulfport, Biloxi Memorial, Epworth, Long Beach, Pass Christian, Bay St. Louis, Handsboro, Ocean Springs, and Wiggins. Our own auxiliary was well represented.

The subject of the program for the day was "Forward." The devotional was given by our pastor, Rev. H. W. F. Vaughan, on the subject "Do Likewise."

The main talks for the day were: "Spiritual Cultivation and Its Value," by Mrs. I. C. Jones of Gulfport; "Christian Social Relations," by Mrs. Caraway, also of Gulfport; "The Study of Missions," by Mrs. J. W. Thompson of Long Beach; and "Our Work in General," by Mrs. L. J. Power, our district secretary.

Songs used were: "Forward Through the Ages" and "We're Marching to Zion." We were favored with piano and cornet music by Mrs. W. K. Ramsey and Rev. Vaughan. Also special numbers in song by Mrs. Ramsey and a group of the senior and intermediate girls.

Reports were given of the work being done at our two Wesley Houses in Biloxi.

Noon lunch was served by the women of our church. Everyone present seemed to enjoy the day and feel benefited by the program.

The next zone meeting will be in Long Beach.

MRS. B. E. MEIGS, Zone President

WHEN IN NEW ORLEANS SHOP AT HOLMES

New Orleans Oldest and Best
Department Store

CANAL STREET . . . N. O., LA.

EASTER AT CAPITOL STREET CHURCH, JACKSON

Great congregations gathered at Capitol Street Church, of Jackson, Miss., to commemorate the resurrection of Jesus on Easter Sunday. Infants were dedicated in baptism; a class was received on profession of faith, bringing the total number of accessions on profession of faith this year to seventy-nine, and the total number of all accessions this year to one hundred and thirty-six.

A great offering was made for the benevolences. Capitol Street Church accepted askings of \$3,806 for Conference and General Work and the askings of \$105 for District Work. These amounts are now in hand.

The Knights Teplar of the city worshiped at Capitol Street Church Easter Sunday night. The sermon was by the pastor.

B. M. HUNT, P. C.

CONCERNING THE MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

For a number of years we have been confronted with the problem of room for all those who come to our annual assembly at Whitworth. Because of the seriousness of the problem we have seriously considered the necessity of pre-registration and a limited delegation and at one time this year had practically decided on that plan. We have finally decided to continue our former plan without placing a limit on the delegations from districts and churches.

However, we call upon all of our pastors and workers in the various local young people's divisions to help us this year by selecting the very finest young people in their local churches and by putting the emphasis on quality of character and leadership. There are no rewards or prizes offered for large delegations and we trust that more churches than ever will be represented.

Some changes will be made in the program. Courses offered will be the same

as those offered in local churches (short courses) and only accredited instructors will be used. Miss Allein Moon will represent the general staff at Nashville.

It has been found necessary to increase the registration fee in order to finance the assembly, whose only source of income is from registration fees. Fifty cents of the two dollar registration fee will provide books, pencil, tablet, for the student.

The Assembly will be held at Whitworth College, June 1-6.

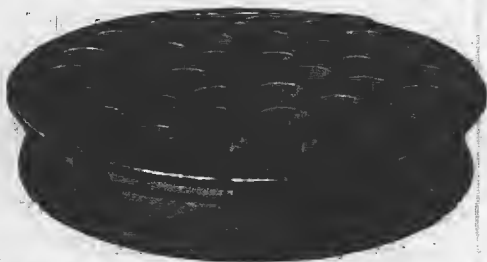
J. B. CAIN, Director,

Conference Young People's Work.

Is Your Communion Ware in Keeping with the Dignity of the Occasion?

The use of individual communion ware not only is more sanitary but it increases the attendance at the Communion Service.

Thomas "Ideal" Non-Collecting Tray



Has all the distinctive "Thomas" qualities, including the interlocking feature. Well made throughout. Furnished in aluminum (best finish).

"Ideal" Aluminum Tray with 36 plain glasses \$6.50
Additional glasses-per dozen \$1.00

Cover to fit "Thomas" trays. A beautiful cover that lends distinction to the service.

When ordering state whether cross or knob handle is desired.

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BIBLE CONFERENCE FOR NORTH MISSISSIPPI

We are to have a Bible Conference in each district of the North Mississippi Conference this year. These conferences will begin the 26th of this month and run for three weeks. The conference for the Corinth District will be held at Iuka. This conference will begin the 26th of this month and run for four days. The next conference will be at Okolona in the Aberdeen District. Then, we come over to Batesville in the Sardis-Grenada District and from there to Shelby in the Greenville District. The conference for

the Greenwood District will be held at Carrollton and the last conference will be at West Point in the Columbus District.

Two of these Bible Conferences will be held in connection with district conferences. The two districts where we are trying this new plan are the Greenwood and Greenville Districts. We have the whole-hearted support of the two presiding elders in the two districts where this new plan is being tried and we believe that it will work out for the good of the district conference and also for the Bible Conference. We appreciate the loyal support that we are receiving from all the presiding elders of the Conference in this important work.

Dr. McPherson of S. M. U. is to be our Bible lecturer this year and he comes to us very highly recommended. His lectures will deal with such topics as the Bible and Peace, the Bible and Race Relationships and other topics in which laymen and ministers are vitally interested. We are getting the services of Dr. McPherson free. S. M. U. is giving us the services of Dr. McPherson for three weeks. This is a liberal contribution that this great institution is making to our Conference. We appreciate their liberality and their interest in the work we are trying to do. This is a fine way to bring the local church and the church college closer together.

We sincerely hope that large numbers of people will attend these Bible conferences and that many of our local churches will be represented. You will be rendering a real service if you will help us advertise these Bible conferences. To be able to hear these Bible lectures is a privilege that you will not want to miss.

W. L. ROBINSON.

Conference Director of Adult Work.
Moorhead, Miss.

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We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

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BILIOUSNESS

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CONSTIPATION

Christian Education

CHURCH SCHOOL LESSON APRIL 19

By Rev. J. R. Countiss, D. D.

FATHERHOOD, SONSHIP, AND BROTHERHOOD

(Luke 15.)

The parables of the lost coin, the lost sheep, and the lost son were probably uttered by Jesus in reply to criticisms of his interest in and association with people despised and rejected by the religionists of the period. They give vivid and vigorous expression of his estimate of human values, as well as of the relation of God to his lost and wayward children. As illustrative stories, they become universal history with application to every time and place. The younger son in the parable appears to have responded to impulses that beat in the heart of every youth. He craved independence, wanted to see the world, desired to have a good time. Ambitious and self-confident, he took his portion of the parental estate and left home with the boast: "Watch my smoke!" He returned with the confession: "Behold my ashes!" In such cases all except the young men themselves seem to know what will be

the outcome of the excursion into the "far country." Those who set out to "show the world" what they can do often come to the sorry estate of feeding swine, glad of the most menial service that will bring a crust of bread, and heartily despised by the "friends" who cheerfully participated in spending the ancestral fortune. Whether or not sin ends in rags and wretchedness, it always results in poverty of soul and wreckage of character.

No matter how pitiable the condition of the sinner, Jesus would have us know that an all-forgiving Father watches and waits for the prodigal's return. None but Jesus has adequately portrayed his suffering concern for his wayward children, nor the heavenly rejoicing that witnesses their return. God is not an austere monarch dwelling in luxurious contentment while his subjects suffer, even though their misery be the result of their own rebellion and misdeeds, but an affectionate Father, profoundly interested in the welfare and happiness of all his children.

The elder brother presents a sorry spectacle, selfish, sordid, unsocial, unforgiving. He probably congratulated himself that there was to be no further sharing with his unworthy brother. There is no indication that he ever wished to take even a kid from the herd to make merry with his friends. Though he remained under the father's roof, he lived a thousand miles away, and had none of the father's concern for a lost brother, none of his generous affection, none of his forgiving spirit. It is probable that his presence and characteristic surliness and selfishness may have delayed the return of the wanderer. There are churches today to which ragged converts would find no welcome, however genuine their repentance or deep their piety. The prodigals understand, and stay away.

There is another elder brother not mentioned in the parable. A true Son of the Father, he shares his concern over the prodigal world and goes into far countries to seek and to save the lost. Bitter criticism was heaped upon him because he went even to swine-pens to tell of the Father's love and show a brother's yearning and sympathy. Prodigals who had doubted their welcome to the Father's house were reassured when they beheld his love and interest incarnated in their Elder Brother. If God is like Jesus—and He is—all the prodigals of earth should hasten back to the Father's house.

LAKE JUNALUSKA METH- ODIST ASSEMBLY

In June, 1932, in the depths of depression, on the petition of certain creditors, the Court appointed a Receiver for the Assembly. This fortunate action resulted in conservation of the property and continuation of the summer programs without molestation for four years.

The holders of the first mortgage of \$94,000.00 waited for better times and, in due course, had the property sold on February 3, 1936. There being on other bidders, the property was bid in by their Trustee.

Very wisely, the Receiver, Mr. James Atkins, Jr., intervened in the interest of all parties and procured an agreement of postponement to August 15, 1936, which was confirmed by Court order on March 30, 1936. This sale and payment of the first mortgage will legally clear the Assembly of all debts whatsoever.

Our long waiting has ended. The time for action has come. The dead line, August 15, suits us. We have time enough but none too much. Next August we are going to burn the mortgage and "put it in the Constitution" that no more debt shall ever be created against the Assembly!

How are we going to do it? By well planned united effort by all of us. The Bishops are volunteering to help. So are elders, pastors, Church officials, men, women, and young people!

When do we begin and how? Your Church officials, the executive committee, and board of trustees are working out the answer now, and in due time the plan will be announced.

Let each of us resolve now, to pray, work, and give, to make possible a great celebration at the Lake next August, to be climaxed by dedicating this marvelous spot to the service of the Church and the glory of God forever.

E. A. COLE, President,
Lake Junaluska Methodist Assembly.

SCARRITT COLLEGE FOR CHRISTIAN WORKERS

SUMMER QUARTER, 1936

First Term: June 9-July 15

Second Term: July 16-August 21

Scarritt College is designed for the training of lay workers for social and religious service.

Open to men and women on equal terms. Affiliated with George Peabody College for Teachers.

Students may take work leading to B. and M. A. degrees, registering for either or both of the terms.

During the 1936 Summer Quarter, standard courses will be offered in Church History, Sociology, and Religious Education.

For further information, apply to Dr. J. L. Cuninggim, President, Scarritt College, Nashville, Tennessee.

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WHY SO MANY CHURCHES INSURE
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Let us show you how to reduce the cost of your insurance and how to pay this reduced premium in installments.

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Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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ALCOHOL EDUCATION WEEK

APRIL 26-May 3.

Alcohol Education Week is being observed throughout the Methodist Episcopal Church, South, this year for the first time. The reason of it because of an urgent need for and an awakening among our church on the present situation, and the need for something to be done about it. This week is being promoted by the Conference and General Boards of Christian Education of the Church. This responsibility was specifically given to them by the General Conference of 1934.

We believe there is an opportunity for the church to take a progressive leadership in informing our people in an educational way of the dangers involved, and the possibilities within our reach of doing something about it. Too long have we sat idly by, with folded hands, and said or done nothing about it. There is something we can do, and this week affords us a splendid opportunity to begin to do something about it.

What? Let the pastors preach a strong sermon on the evils of beverage alcohol. Let those charged with the responsibility, present worship services in both the morning and evening sessions of the Church school around this as a general theme. Let there be held through the week forums in which this question will be discussed. Let the pastor or other leaders call the attention of the church to the material in the church press regarding this subject, and suggest uses to make of it. In short, let us use every means at our disposal to make the church conscious of the fact that we are interested in this subject, and intend to do something about it, and we are beginning now.

For material that can be used see: Pamphlet 9-B "Alcohol Education Week in the Local Church," which follows:

WHY?

Because

1. Repeal of prohibition laws reveals necessity of education in evil effects of alcohol on human body and in society.

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409-410 New Masonic Temple

Headache Relief!

Crazed nerves, headache, neuralgia, aching joints, muscles and periodic pains due to inorganic causes yield quicker to STAN-BACK, the wonderful "Balanced Prescription" that leaves no unpleasant after-effect. At all drug stores. Trial size 10c. Economy size 25c.

2. There is widespread ignorance of the effects of alcohol.

3. The brilliant, subtle, highly financed propaganda of those who make and sell alcoholic beverages must be met by an educational program on the part of the churches and the public schools.

4. The Church schools must assist in the development of the inner life of individuals so that they will have the strength of character and will to overcome temptation and inducement to drink.

5. The Church must be aroused to the importance of the educational approach to this problem.

FOR WHAT PURPOSE?

1. To bring forcibly to the attention of our people everywhere the seriousness of the alcohol problem.

2. To emphasize the importance of education in the evils of alcohol.

3. To acquaint Church school officers and teachers everywhere with the available sources of help in a program of alcohol education.

4. To reach the rank and file of the membership of the Church with the message on alcohol.

5. To take advantage of this week to emphasize the evils of alcohol in all the colleges and universities of the Church.

HOW?

1. Preach a sermon (the pastor or some visiting speaker) on April 26 or May 3 or at some other convenient time near these dates.

2. Conduct a worship service in the department of the Church school above the junior on April 26 or May 3, on some theme related to the alcohol problem. (For suggestions on program see the Church School Magazine and the Epworth Highroad.)

3. Conduct a worship service in the Epworth League meeting of the young people's department on the same subject on one or both of these days.

4. Put on the play by young people's groups or adult groups in the Church school. (For suggestions see Booklet 8-B, Alcohol Education in the Local Church.)

5. Organize special groups in the young people's and adult departments to study the alcohol problem, using Palmer's What Alcohol Is and What It Does. (For suggestions see Booklet 8-B, Alcohol Education in the Local Church, free, from the Department of the Local Church, 810 Broadway, Nashville, Tenn.)

6. Plan for the officers and teachers to attend a training class or training school where the training course on alcohol is offered.

7. Offer the course on "Alcohol and Ourselves" for young people in Epworth Training Conferences.

8. Hold district meetings of adults in which alcohol would be the theme for discussion. Suggested program has been sent to district directors of adult work.)

9. Plan the program for union meetings, centering on the evils of alcohol.

10. Secure and study Booklet 8-B, Alcohol Education in the Local Church.

11. Make use of Statement of Purpose Cards in young people's and adult departments. (Available from Department of the Local Church, 810 Broadway, Nashville, Tenn.)

Rev. S. Y. Whang is the pastor of the Korean Methodist Church in Los Angeles, Calif., which was organized six years ago with about 60 members. Today its full membership has increased to 120. This charge belongs to the California-Oriental Mission that is operated under the Home Department of the Board of Missions.



The educated faucet

It knows a lot of things. How to give you piping hot water the instant you want it . . . how to turn off the gas the instant you turn off the water . . . how to supply plenty of steaming hot water for Junior's bath upstairs while dishes and clothes are getting theirs downstairs! Of course, you've guessed it. The "educated faucet" is made possible by an automatic gas water heater. Every faucet in your home can be educated to do these and many other equally remarkable household tricks, by installing any of the following water heaters: PITTSBURG, RUUD, SANDS, HOFFMAN and EVER-HOT.

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NEW ORLEANS PUBLIC SERVICE, INC.

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

The late Rev. M. L. White said on the floor of the Mississippi Annual Conference at the time of his superannuation: "I had rather be a Methodist preacher than president of the United States."

Isaiah 52:7—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth."

Christ was offered the kingdoms of this world. But soul values meant everything to Him. The cross of Jesus reveals many things. It reveals God's attitude toward sin. It also shows the value of the soul. Christ's teachings and His mission of redemption show us the worth of personality and the eternal values.

Jesus taught that the effect on personality is the test of conduct. "Fear not him who is able to destroy the body, but rather fear him which is able to destroy soul and body." The soul is worth more than the body. Therefore "If thy eye offend thee, pluck it out."

The worst enemy you have is the one who would degrade your character. Evil companions are a curse. One who would lead you into a questionable practice is no friend. One who would make you a stumbling block is an enemy.

By the same token the best friend you have is the one who helps you spiritually. That associate, brother, sister, parent, teacher, pastor, who builds your religious

life is your real friend. Jesus Christ is your very best Friend.

Mississippi today is mightily concerned about paved highways. Of what value are they unless we build high ways of life and have high objectives? I am tremendously more concerned about the salvation of souls and spiritual training and the building of Christ's way of life.

The Psalmist said, "I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness," Ps. 84:10.

PRAYER.

Our Father, help us to properly appraise spiritual values. The riches of character cannot be represented in terms of material valuation. Help us to see the intrinsic worth of the soul. May we value all other things as they are related to the soul. We ask in the name of Jesus.

SEASHORE DISTRICT CONFERENCE

The Seashore District Conference will convene at 9 a. m., in the Methodist Church, at Purvis, Miss., April 23, 1936. Brother L. J. Power, presiding elder, will have charge of the program of the opening of the conference. Bishop Hoyt M. Dobbs will be in attendance at the conference, and will preside, and preach Thursday evening, at 7:30 p. m. The conference is scheduled to finish the business of the session by noon, Friday the 24th, and the dedication services for Talowah and Union Grove churches will be held at 2:30 p. m. and 3:30 p. m. that afternoon.

In the time devoted to, and efficiency of the services rendered in the interest of the church, Bishop Dobbs has given great satisfaction in the bounds of the church in Mississippi and the rank and file of the membership and the leaders of the church appreciate him personally and heartily approve his great leadership, and are gladly co-operating with him in the work. The pastor, the churches and the people of Purvis appreciate the privilege of having the district conference to meet with us, and especially of having Bishop Dobbs with us as our guest during the session, and extend to you a most cordial welcome to our town and homes.

Sunday, April 26, will be Home Coming Day for our church here and Brother W. M. Williams, of Magee, a former pastor,

much beloved by the people here, and at this time pastor of the Sanatorium, will preach at both morning and evening services. Former pastors, those who have lived here and those reared here are cordially invited to be with us at that time. Of course you can come during the district conference and remain over for Sunday.

W. H. SAUNDERS.

REVIVAL AT EDWARDS

Rev. Henry A. Wood has been with us in a week's pre-Easter revival. Power was present. Congregations increased as the meeting progressed. There were a great many reconsecrations, a number united with the churches by profession of faith. Brother Wood is a great revivalist. Sweet-spirited, undiscourageable, courageous, and spiritual he is a good man to work with. The Mississippi Conference made no mistake in appointing him Conference evangelist, and the brethren should use him whenever and wherever practicable. If the crying need is evangelism, then we should develop those men who by nature and by Grace are peculiarly qualified for this task. Without the faintest hint from Brother Wood, I am saying these commendatory things. I believe sincerely that given the opportunity he will make us a great Conference evangelist.

The work at Edwards progresses. These are a fine people. They have been very appreciative, have made improvements on the property, and will pay 50 per cent of the benevolent claims by Easter. My predecessor, H. L. Daniels, left the work well organized and was in high favor with all the people of the churches. We hope to keep the good work that he did continuing.

FRED L. APPLEWHITE, Pastor.

FEEL WONDERFUL EVERY DAY



PERHAPS you could if you did not have to suffer from periodic pains and discomforts. Have you tried Lydia E. Pinkham's Tablets?

Sally Mariel works in a mill in Putnam, Connecticut. She had dizzy spells every month. "One of my friends told me about your Tablets," she says, "They are wonderful."

Chocolate coated. Small size 25 cents.

Lydia E. Pinkham's
TABLETS

When Children

Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold in 5-ounce bottles, price 50 cents.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

In Memoriam

MR. J. M. FERGUSON

Dear Dr. DuRen: J. M. Ferguson, aged 87 years, prominent citizen of Atlanta, La., twelve miles south of Winnfield, died suddenly on Thursday morning at 5 o'clock, at his home. Funeral services were held at the Methodist church in Atlanta, where he had been a member and served well in the work of his church, since early manhood, on Friday morning at 10:30 o'clock, conducted by Rev. K. W. Dodson, assisted by Rev. A. H. Baggett, the local pastor and pastors from the Presbyterian and Baptist Churches. A great concourse of friends from all of the surrounding communities were gathered together to show respect and love for a good man. He leaves, besides his companion of 58 years of married life, four sons and two daughters.

K. W. DODSON, P. C.

MRS. MINNIE HOLLEY BROWN

Minnie Holly Brown was born November 4, 1881, near Vicksburg, Miss., and died September 17, 1935, and was buried September 18, at Porter's Chapel Methodist Church in sight of the place where she had spent her life. Brothers S. N. Young and J. A. Wells directed the last rites, while sorrowing relatives and friends waited in the grief that is known only when the fairest, best, and dearest are gone.

Being left an orphan at the age of seven, she lived with her cousin Mrs. Wilson, at whose death she went to live

with another cousin Mr. and Mrs. G. W. Ferguson, whose home was shared until just a few weeks before her marriage.

She took the advantage of what schooling and training her opportunity afforded. She joined the church at the tender age of ten.

She was married to J. Albert Brown, January 6, 1901, and to this happy union one child was born, that lived only a few hours.

Truly Mrs. Brown led an exemplary life in the church community, and home. She was made a Martha and served, and a Dorcas whose many good deeds throughout her useful life, are remembered and make the thoughts of her sacred.

In these eighteen years in the Mississippi Conference this pastor and his family have found no place that surpassed the hospitality and warmth of love and cordiality of spirit than the humble home of J. A. and Mrs. J. A. Brown.

To know her was to esteem her highly. To such there is no death but Transition.

To her husband in his loneliness, her relatives and friends, may I say: look up and catch the inspiration of this life, for hers was a life of light.

A former pastor,

S. B. WATKINS.

IN MEMORY OF WARREN SHELBY WHITE

Warren Shelby White, son of Walter Scott and Mrs. Kate McDuffie White, was born near Mer Rouge, August 31, 1884. He died in the home of his birth March 23, 1936, after a lingering illness of nearly two years. He lived fifty-one years, six months and twenty-two days.

He attended school at Fort Defiance, Staunton, Virginia, and Louisiana State University, at Baton Rouge, where he received his degree. After graduation he returned to his home in Mer Rouge, taking over the farm his father had operated and became one of the most successful, and prominent planters of Morehouse Parish. He was married to Miss Gertie Rolfe, of Oak Ridge, November 27, 1915. Six children, Gertrude, Warren Shelby, Jo Rolfe, Charles, Genevieve and Dorothy, three girls and three boys; his devoted and faithful companion and wife; one sister, Mrs. Sidney Stroude, of Monroe, and two brothers Emmett and Sidney White, and a great host of friends, survive to mourn his going.

Shelby, as he was familiarly called, was a man of fine personality, possessing all the finer qualities of a Southern gentleman. He had a high sense of honor and right and in all his dealings with

his fellow men, and his neighbors, he maintained these fine qualities, and ever held the utmost respect and esteem of those who lived near him and had dealings with him. He was gentle and kindly of heart and nature, and in a rare sense had the quality of making and keeping friends. Even from early boyhood his open, frank, generous nature won hosts of friends and all through his life he retained that happy faculty. There was nothing pretentious about him, and when you came in contact with him the very outflow of his personality drew you to him. In his presence you knew you were confronted with a real "man." He was a fine citizen. Always interested in his country's welfare he took lively interest in all its affairs, and with rare intelligence performing his duty. He was constantly found on the right side of every question where moral principles were at stake. He loved people and was deeply concerned in all that pertained to their happiness and contentment. His friends were a constant source of joy to him. Even during his prolonged sickness he was delighted to have his friends visit him, and reveled in their fellowship. His home was his paradise, and his deep devotion to his wife and children, his keen interest in their happiness and welfare was a joy to behold.

We wonder why such a useful, noble life should have to be cut down in its prime, and when he was so much needed by his family and his country. Were we to seek an answer to this question in our poor sense of human reasoning, our problem would remain hopelessly unsolved. But God, through Christ, reveals the great truth to us that there is a higher life, a nobler world than this, and that they who live nobly and well shall partake of that blessed life that shall never end. In this hope we trust and by this faith we find courage, and we "know that He doeth all things well." It is this faith and this hope that will bring consolation to the loved ones, and here they will find the comfort and assurance that the world cannot give. Our lives are richer for having known this noble man and we are thankful that we could partake of the fine influences that flow from his noble life. May God bless and comfort those who grieve!

ROBT. W. VAUGHAN.

Ruston, La.

SKIN IRRITATIONS Burns, Blisters, Scratches, etc.
To relieve soreness—
hasten healing—help
prevent infection—apply
at once, mild, reliable
Resinol

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

THE BEST WAY TO TREAT—

BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
Apply Gray's Ointment

Used since 1820 to give relief to millions
—the best testimonial of merit. 25c at
drug stores.

CRADLE ROLL EXCEEDS QUOTA

Assessed \$14 on the note of East End Methodist Church, Meridian, Miss., the cradle roll department of which Mrs. C. M. Martin is superintendent, contributed \$48.05.

The money given in one dollar bills was attached to a jumping rope brought in by Rosemary McCoy and Sammie Cerabola, aged 3.

The oldest contributor was Mrs. Sara Wright, aged 92, and the youngest were Marion Anderson, 7 days old and Edward Pigott, 5 days old. The smallest amount donated was 5 cents and the largest \$10.

A napkin ring from Joppa, Palestine, made from wood from the Mount of Olives presented Mrs. Martin by a friend, hung from the center of the rope.

As Mrs. Martin and her little folks entered the church with their offering, the entire Sunday school body rose to its feet in appreciation of this unusual gift. —Meridian Star.

DELIGHTS OF EASTER DAY

By David E. Guyton

To little girls and little boys
The dawn of Easter Day
Brings candy bunnies, colored eggs,
A chance to chase and play.

To tender maidens in their teens,
The sacred season merely means
Parisian gowns, a grand parade,
The trappings of the Easter trade.

To gallant youths in gay attire,
The beaux of all the belles,
There comes the thrill of Cupid's fire,
Love tales the lilies tell.

Proud matrons in their rich array,
Resolved their splendors to display,
Sweep down the aisles in solemn state,
With music grand to match their gait.

Majestic men of rare renown,
Their Easter meal attest
With pageantry and motorcades,
Top hats and all the rest.


To hoary age in easy chairs,
The winsomeness of Easter wares
Brings back the lure of youth and love,
The siren spell of gown and glove.

Amid the music's proud appeal,
The breath of blossoms everywhere,
How few, alas, the hearts that feel
The pulse of worship and of prayer.

How few, alas, remember still
The rugged cross upon the hill,
The bitter wall, the chastening rod,
The resurrection of a God.

Blue Mountain, Miss.

HEROES OF AMERICAN HISTORY



GEORGE WASHINGTON

Washington, who was over six feet tall, whose father died when he was eleven, who received his education from the outdoors and practical men, not from books; who was awkward with women, who at 16 was a public surveyor, who made a perilous 1,000-mile journey in dead winter through Indian country to warn the French away from the Ohio Valley and fell into an ice-filled river from a raft, who saved the British army under Braddock after a surprise attack during the French and Indian war!

Washington, who was one of the largest and richest of Virginia tobacco planters, who was chosen commander-in-chief of the army when the Colonies revolted, who led a weak, untrained, unequipped band of patriots through the privations of Valley Forge to victory over the trained British regulars, who served two terms as First President of the new-born republic — general and statesman, he was truly "First in war, first in peace, first in the hearts of his countrymen."

© Grosset & Dunlap.—WNU Service.

MISSIONARY BRIEFLETS

Rev. C. V. Morris, Methodist missionary in Cuba, tells of a remarkable bit of Bible distribution now being done in that island. An army lieutenant, who is director of the military band and a member of the Baptist Church, buys Bibles in lots of fifty from the American Bible Society and gives them away to any person interested in reading and possessing a copy. Mr. Morris says, "To my knowledge he has given away over 100 Bibles during the past month. He was in my house last night and asked me to order fifty more for him. It is impossible to measure the influence of such work in this land where the Bible is generally an unknown book."

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Shreveport Dist.—Second Round

Noble, at Benson, Apr. 19, preaching 11 a.m.; Q. C., 2:30.
Pelican, at Harman, Apr. 26, preaching, 11 a.m.; Q. C., 2:30.
Claiborne, Apr. 29, preaching, 7:30 p.m.; Q. C. following.
Grand Cane, at Keatchie, May 3, preaching, 11 a.m.; Q. C., 2:30.
Noel Memorial, May 4, Q. C., 7:30 p.m.
Bossier, May 6, Q. C., 7:30 p.m.
Greenwood, at Bethany, May 10, preaching, 11 a.m.; Q. C., 2:30.
Kentucky, May 10, preaching, 7:30 p.m.; Q. C. following.

Mangum, May 13, Q. C., 7:30 p.m.
Plain Dealing, at Benton, May 17, preaching, 11 a.m.; Q. C., 2:30.
Park, May 17, preaching, 7:30, Q. C. following.
Hall Summit, at Castor, May 24, preaching, 11 a.m.; Q. C., 2:30.
Logansport, at Bethel, May 31, preaching, 11 a.m.; Q. C., 2:30.
Vivian, June 7, preaching, 11 a.m.; Q. C., 2:30.
First Church, June 10, Q. C., 7:30 p.m.
Ida-Hosston, at Hosston, June 14, preaching, 11 a.m.; Q. C., 2:30.
Belcher-Gilliam, at Gilliam, June 21, preaching, 11 a.m.; Q. C., 2:30.
Mansfield, June 21, preaching, 7:30, Q. C. following.
Mooringsport-Oil City, at Mooringsport, June 21, preaching, 11 a.m.; Q. C., 2:30.
Coushatta, July 5, preaching, 11 a.m.; Q. C., 2:30.
Cedar Grove, July 5, preaching, 7:30 p.m., Q. C. following.
Shreveport District conference, April 22, 1936, Coushatta, La., commencing at 9 a.m., lasting one day only.

GEO. S. SEXTON, P. R.

Kenneth Brereton Foils Headache

"I woke up with a throbbing headache," writes Mr. Brereton. "Took Bromo-Seltzer, was amazed how fast it works!" This sparkling remedy has brought millions faster headache relief. Soothes the stomach, too—calms nerves. Reduces excess lactic acid in the blood.

Get Bromo-Seltzer at drugstores, soda fountains. Keep it at home.

NEW ORLEANS

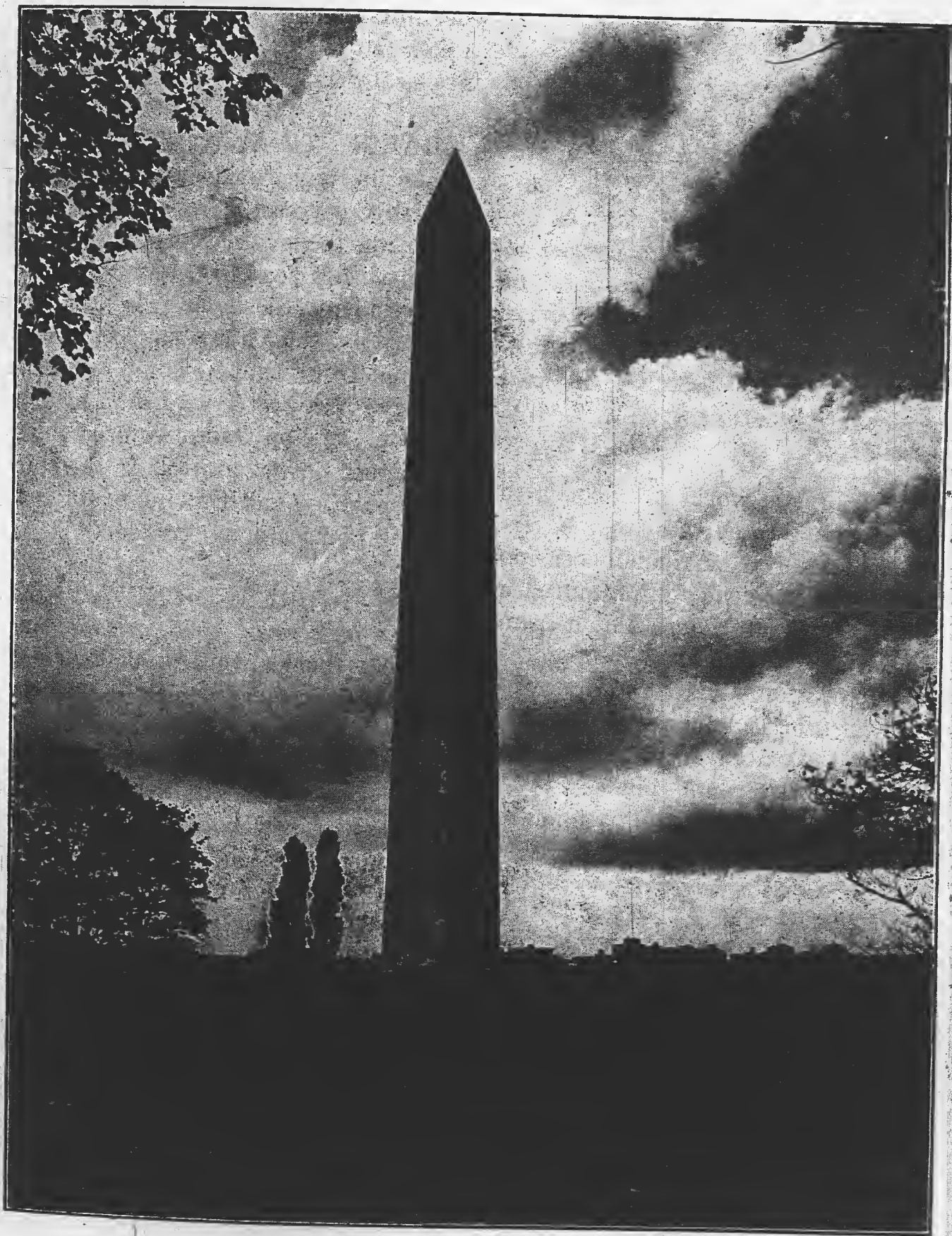
Christian Advocate

Vol. 83—No. 17.

NEW ORLEANS, LA., THURSDAY, APRIL 23, 1936.

Whole No. 4179.

THE WASHINGTON MONUMENT



(Courtesy Richmond Christian Advocate)



Wallet of the Week



A SET OF CHIMES installed in a United Brethren Church in Gridley, California, claim a unique distinction. The chimes were made from the brake drums of dismantled automobiles. More than a hundred drums are said to have been tested and seventeen which had the required tonal pitch were selected. It is difficult to conceive of a set of chimes made of brake drums and one wonders if their past performances might not affect their response to the organ stops.

* * *

DOCTOR SAMUEL M. ZWEMER, formerly a missionary to Egypt and Arabia, now professor of Missions at Princeton University, is outfitting a Museum of Religions in that institution. For this purpose, he is collecting pieces of art and religious objects representing the religions and the countries of the world. Many of the six hundred graduates of Princeton now engaged in missionary work have sent contributions representing their fields of work. The Museum is to occupy a floor of Stuart Hall and will doubtless be a place of general interest.

* * *

THE MENNONITES of the world are scheduled to hold a congress in Amsterdam, Holland, beginning June 29, of this year. The particular occasion for the congress is to celebrate the four hundredth anniversary of the separation of Menno Simon from the Roman Church. It appears that the Mennonites were originally made up of groups scattered throughout the countries of northern and central Europe, and that they formally separated from Rome four hundred years ago. The Amsterdam congress is to be made up of representatives from the Mennonite churches throughout the world.

* * *

THE CREATION OF MR. PICKWICK occurred in 1836 when Charles Dickens was only twenty-three years of age. The celebration of his appearance one hundred years ago is one of the important events in English life at the present moment. Through Mr. Pickwick, Dickens made the world laugh at the follies and the faults of his age. The period in which Mr. Pickwick was created was not unlike our own age. It was a period of strenuous and almost revolutionary political activity. The Parliament was enacting into law some almost startling social reforms, and the era of popular repression which was ending marked the dawn of a national movement for popular education. Our educational backgrounds are probably different, but the social movements in progress are striking reminders of that time.

REVEREND J. H. NALL, a pastor of the United Brethren Church in Portland, recently preached a sermon in which he took the position that in the pulpit, the business of the preacher is to preach the Gospel and that there partisan politics as such has no place. But he held that outside the pulpit he has every right that any other American citizen has. "I do not believe that because a man is a minister he is to be classed with idiots or criminals who have been disfranchised, or with foreigners who have not taken out their naturalization papers, or minors who are not of age."

* * *

RABBI STEPHEN S. WISE, of the Free Synagogue in New York, and president of the American Jewish Congress, is reported to have announced his intention to devote the most of September and October of this year to campaigning for the re-election of President Roosevelt. He says that the President best represents his own social views and that he does not think that he could serve the cause of social progress in a better way than by working for his re-election. Bishop Galloway used to say that the minister must devote himself to the spiritual upbuilding of all parties, and that he could not do so as a partisan in politics or otherwise.

* * *

THE FIGURES FOR NEW BOOKS published during the past year, 1935, are amazing. Sixteen thousand new books were published in London in 1935, and that is a peak figure. In 1934, more than fifteen thousand are said to have been published, and during the past ten years there has been an increase of twenty-two per cent. Statement is made that the large list of new books has in no way exceeded the public demand, and the book-reading public is now two and a half times what it was ten years ago. Those figures certainly do not sustain the charge sometimes heard that there is a growing tendency to abandon the more substantial literature.

* * *

THE ONTARIO LIQUOR BILL, according to published figures, amounted to sixty-eight million dollars, beer consumption increased one hundred and eighty-three per cent, and a large number of women are said to be drinking in public places. It is also said that conditions are fast becoming worse than anything in the days of the saloon. So Canada, like ourselves, seems to be more concerned for revenue and a balanced budget than for thrift, sobriety and the character which enters into the making of good citizens. Civilization seems to oscillate between extremes. The people are first drunk with greed and then they are drunk with liquor.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

THE TUPELO DISASTER

We have already written a short paragraph about the storm at Tupelo, and we promised a fuller account when we could secure information. The pictorial edition of the *Commercial-Appeal* makes the heart sick. It shows a large part of a beautiful little city in the very ashes of desolation. We have a letter not written for publication, which describes the situation so much more feelingly and beautifully than we can, that we are publishing it. We feel sure that our friend will forgive the liberty which we take. We feel depressed on account of the friends whom we lost, but we are happy that many were spared even though they lost their homes and possessions. The letter follows:

"My dear Brother Duren: The high light of this devastating disaster is the sincere interest of dearly beloved friends all over this land of ours. How their messages and visits have cheered our hearts and warmed them!

"The bad part of it is that Heard and I have been too busy to send messages to those who so much wanted to hear.

"The Highs and Weavers lost their home and its contents. They escaped miraculously with their lives. Nobody in their family was hurt seriously, though everyone had bruises and sprains. Mrs. High was hurt worst of the family. It looked, at first, like a broken back, but she is up now, and is getting well rapidly. The Highs, with Robert Weaver, his wife and child, are with us. Aunt Georgia Allen and Georgia May are with Imogene. I am so thankful to have room in my home to share. We feel greatly blessed.

"Yes, dear Mrs. Ford, and Mrs. Clifton, Mrs. Cummings, etc., were all your friends, and are gone on, bless their hearts! Our church and every church in town, except the Christian Church, are almost demolished—that is, they appear to be—one never knows until experts say just how big the real damage is.

"We had a wonderful Easter thanksgiving service down at the Lyric Theatre. It was a union service,

and it has been a long time since I have heard "Nearer My God To Thee" sung as it was sung by that crowd. The prayers, too, were earnest and sincere thanks for another day and another opportunity. Tupelo has been a proud little city, but is in sackcloth and ashes. Its ruin cannot be over-stated—nor can its tenderness and sympathy and love, and that includes all our neighboring towns. Such wonderful kindness and generosity!

"Mr. Ledyard is giving all his time, and much more strength than he has, to relief work, and I am helping all I can after my house-keeping duties are over.

"My love to you, Mrs. Duren, and the children. Come to see us when you can. It has been a long time since we have enjoyed a visit as we enjoyed yours.

"It was so good to see you looking so well."

DOBBS-BAIN

The wedding of Miss Margaret Dobbs, daughter of Bishop and Mrs. Hoyt M. Dobbs, and Dr. Leon Bain, at First Methodist Church, Shreveport, on April 2, was a brilliant and beautiful social event and was impressive in its solemnity. The great throng which filled the spacious auditorium of the church was primarily an acknowledgment of the popularity of the principals, but it was no less a tribute of honor and respect to Bishop and Mrs. Dobbs. Many preachers and distinguished laymen from the entire episcopal district were present for the happy occasion, and many not privileged to be present in person were present in interest. Bishop and Mrs. Dobbs have a host of warm friends in Louisiana and Mississippi who delight to do them honor. Dr. Bain, the groom, comes of staunch Methodist stock. His father is a steward of First Church, Shreveport, and is loyal to the interests of Methodism in that section, and throughout the Church. The *Advocate* joins with many friends in sincere felicitation and good wishes for the happy principals.

REV. H. N. HARRISON

The Louisiana Conference is again bereaved. Rev. H. N. Harrison, an honored superannuate, has answered the summons from on high. On Thursday morning, April 16, Brother Harrison was stricken with a cerebral hemorrhage from which he died that afternoon. The funeral was conducted from Rayne Memorial Church, Friday, and interment was at Pass Christian, Miss. He was in his seventy-ninth year, was received into full connection in the Louisiana Conference in 1906, and has been in the superannuate relation since December, 1932. He was a man of sincere conviction, a wholesome and helpful preacher, and he was truly a good man. A suitable memoir will be published later.

POLITICS AND RELIGION

One of the heartening facts which one comes upon now and then is a religious wholesomeness among the political leaders of the world. In view of the disparaging things so persistently said of political leaders, such a find is like a breeze from the mountain peaks. An example of an ingrained religious devotion is found in Mr. Stanley Baldwin, the English Prime Minister. Speaking at a Thanksgiving Day dinner of the American Society in London, he said: "We have, both English and Americans, throughout history very much to be thankful for. I think, tonight, amidst all our thanksgiving, there is no better thought which we can take away with us than those words known as well on your side of the ocean as on ours:

"Lord God of hosts, be with us yet,
Lest we forget, lest we forget."

At the Ottawa Conference, speaking of the temptation to abandon ourselves to detail, he said: "But to succumb is to lose your own soul. As a statesman I often feel, beyond and beneath that everflowing stream of letters, interviews, deputations, committees, speeches, and dispatch-boxes, a still small voice that challenges all my efforts, searches out my motives, questions the meaning of everything that I do, and forces me to stand, as it were, in the full glare of the white light of eternity. And it is necessary for us that we should withdraw ourselves, if it be only five or ten minutes, that we may heed that voice and that we may think."

On this point, Mrs. Baldwin also speaks: "I really must disclaim being on the same level as Mrs. Gladstone. From my outlook, what a man needs most is mothering. We know how helpless men very often are! The best work a woman can do is to look after her man, and see that he is well, and able to carry out his work. I thank you for the nice things you have said about the Prime Minister—every one of them true. Let me say this: He seeks no man's

praise but he seeks everybody's prayers, for he and I have infinite faith in the power of prayer."

Editorial Miscellany

By Rev. H. T. Carley, D. D.

THE HIGH-HAT FAMILY

The High-Hats are a rather well known family in America, at least one representative of it being found in practically every community in the nation.

The origin of surnames is an interesting study. One of the commonest ways of identifying individuals was to connect them with their occupations. Thus we have Millers, Smiths, Carpenters, Turners, etc. Another common way of designating individuals was by some characteristic color. So we have the Whites, the Browns, the Greens, the Grays, etc. Still another common way of distinguishing individuals was to connect them with some outstanding personal characteristic. Thus we have the Whiteheads, the Longs, the Smalls, the Swifts, etc. And still another way of identifying individuals was to designate them by some mental characteristic. So we have the Sharps, the Smarts, the Keens, etc.

The best authorities incline to the view that the High-Hats acquired their family name from a mental characteristic. The process of reasoning by which the name was evolved is somewhat intricate; yet, when it is properly laid out, it seems invincible. As we gather it from the authorities, it is as follows: A large head normally indicates a large brain content; a big brain, normally functioning, indicates mental superiority; the concept of superiority implies its opposite, inferiority; the consciousness of inferiority sets up a complex that leads the inferior individual to seek the marks of superiority; a high hat set on a small head will make it impossible for an observer to estimate the cerebral content of the **Bone-case** (the appropriate Anglo-Saxon term for skull); this inability of the observer to estimate the brain content may lead him to assume that it is unusually large instead of pitifully small; to assume the air of superiority may add to the effectiveness of the high hat in concealing conscious inferiority. So the process of reasoning runs. Thus we have the small head with little wit—or not a bit—putting on a high hat and assuming the airs of superiority in the fatuous belief that plenty on the outside of the head can make amends for nothing on the inside.

So, according to the authorities, the name High-Hat originated. The High-Hats, then, are those who, having nothing, make a pitiful effort to prove that they have everything.

The High-Hat family is closely related by marriage and otherwise to the Bigheads.



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

Well, strange things keep on happening even in a time when the strange and new have become so common we hardly notice them.

A mob had gathered to lynch a man in a town down in Georgia. They were already battering the wall in. Already they were far beyond the control of the sheriff. However he still had his feet and voice. He rushed down to the home of the seventy-four year old judge who was sick in bed. He laid the matter before him. The judge must think and act all at the same time. Forgetting his illness and thinking only of his responsibility he jumped from his bed and was soon on the scene.

But what is a man going to do with a mob even after he gets there? It is something like the man's observation of the dog chasing the locomotive and asking, "What will he do with it even if he catches it?" A mob is worse than a locomotive running wild.

He shouted to the mob something like this: "I recognize a good number of you boys. I declare you all deputized officers of the law."

Did it work? No mob had ever heard of anything like that. It took them completely by surprise. "Quickly dispersed" is the report regarding the action of the mob. Just two or three were left and the sheriff could handle them.

Right into the middle of that muddled mass of infuriated human madness the judge dropped a bomb of responsibility. The irresponsible mob became a group of sobered citizens, officers of the law, whose business it was not to ignore the law but to observe and enforce it. Of course some weight should be given to the old judge's introductory statement, "I recognize most of you."

Now we all, from time to time, need some voice of authority and respectability to invoke the sense of responsibility. With most of us there is the danger, at times, of allowing passion to violate intelligence.

Are not all citizens responsible for the observance and enforcement of the laws of the community? Usually we leave the enforcement entirely to the officers of the law. The sin of good citizens is that they feel that their responsibility ends

when they have observed the law. Why should they endanger their business by taking a hand in its enforcement? Why should they jeopardize their comfort and conveniences by taking a hand in a "clean-up?"

Is not every citizen already deputized as responsible for orderly government?

Speaking of mobs. Is not that what nations become in times of war? Do they not fling all interests save their own to the winds and follow the dictates of their own passions and hates?

Is Mussolini concerned for the "general welfare" in his campaign in Ethiopia? Is Hitler seeking the good of the world in his re-occupation of the Rhineland and his vicious attack upon the Jews? Has Great Britain sought to use the League of Nations as an instrument for world peace or for the protection and promotion of national interests? Has Uncle Sam—But that is getting too close home to be comfortable. You may ask your own question.

Jesus, from his cross and from his risen tomb, is trying to get the attention of the mob-humanity. He is appealing to business, industry, government and the church, saying, "I deputize all of you as responsible for goodwill among men."

HOMILETIC GLEANINGS

By Rev. M. H. McCormack, Jr.

One of Bishop Candler's high spots: "He that stoops to conquer is conquered in the stooping" . . . Whom does this sound like?: "Politeness is love at school" . . . A Chappell-ation: "When love comes in trouble goes out like winter vanishes at the kiss of spring" . . . Dr. Joseph A. Smith opened a fine eulogy with: "The difference between an Infidel and a Christian is the difference between a question mark and an exclamation point!" . . . He must have been thinking of Lambert Neill: "The better a man the fewer his secrets" . . . I don't remember who, but someone said: "True morality is buried under such a heap of conventions that scarcely anyone ever digs down to it" . . . Another Candler thunderbolt: "Talk about humanizing war; you might as well try to Christianize Hell" . . . Bishop Dobbs on faith: "Faith is the resolute determination to stand or fall by the noblest hypothesis."

Woodrow Wilson preaches: "Let no

man suppose that progress can be divorced from religion, or that there is any platform for the ministers of reform other than the platform written in the utterances of our Lord and Saviour" . . . Dr. Edmonds, Baptist divine of Birmingham, observes: "We never know what we are until pain comes" . . . Not as seriously as he spoke of it, but wouldn't you like to see this stunt a North Mississippi preacher claimed for himself: "Every morning I take a long run, followed by a shower bath."

But we mustn't overlook the well-meaning lady correspondent of a country paper who reported her pastor as preaching two "gripping" sermons. . . . Aware of the eternal: "No human can sin, nor wrong another; no human can do an ignoble thing if he honestly believes he is living in sight of the Immortals." . . . That from Dr. Stidger.

A thought on the other life: Dr. William Adams Brown tells of a play that describes the experience of a man who, after dying, awoke in the next world. "He found himself in a place where everything he wanted was to be had for the asking—good things to eat, good clothes to wear, beautiful objects to look at. Whatever whim entered his head was no sooner expressed than it was gratified. This experience, at first extraordinarily pleasant, soon became monotonous, and he longed for the variety of a refusal. Seeking out the person who seemed to be in charge, he said to him reproachfully:

"This Heaven of yours isn't what it's cracked up to be."

"Heaven," said the other; "surely you must have made a mistake; this isn't Heaven; it's Hell."

Another fine thought on the nature of Heaven: Dr. Duren says, "After all, it is a speculative question whose solution must be found largely in the spiritual anchorage of one's own heart, not in proof texts" . . . "spiritual anchorage of one's own heart;" that phrase is worthy of a place along with the great homiletic gems of the ages. . . . An admonition that is still timely comes from one of St. Paul's sermons: "Do all thing without murmurings and disputings: that ye may me blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."

THE PROPOSED PLAN OF UNIFICATION

By Bishop Warren A. Candler

I have hesitated to respond to the requests of a number of good people to give my opinion of the proposed plan of unification. As I understand the bishops at their meeting in the autumn decided not to make a statement concerning it. In view of that conclusion I have hesitated to say anything about the matter. But as at least two of the bishops of the Methodist Episcopal Church, South, have expressed themselves publicly on the subject and a number of articles by bishops of the Methodist Episcopal Church have been published in our papers, I think it not improper that I should express myself candidly and kindly about the plan.

It is really not a plan of unification but a plan of diversification. It splits the Church up into a number of tribal units called "Jurisdictions;" and these bodies will doubtless tend to the disintegration of American Methodism as a whole. Among these tribal divisions there will be generated much controversy and strife. Judah will vex Ephraim, and Ephraim will vex Judah.

These divisions are made, it seems, with the purpose in view of associating Methodists of congenial feelings and kindred sentiments, which reason for thus arranging them itself suggests great diversity of principles and purposes in different sections.

The only unifying body, according to the proposed plan, is the General Conference, and upon that body is conferred powers far too great for the promotion of peace. In the details of the plan there is no definite statement of what is the "constitution" of the proposed united Church although in it "the constitution" is again and again mentioned. It is not clear whether the whole plan is to be the constitution or only the part contained in what is known as the Restrictive Rules.

There seems to be a manifest contradiction on one matter. It is stated that the General Conference "cannot change or alter any rule or part of our government so as to do away with the episcopacy or destroy the plan of our itinerant general superintendency." But, a paragraph found in another place gives to the General Conference authority "to define and fix the powers and duties of the episcopacy." This seems to be a fatal contradiction.

In this connection, it may be proper to say that the General Conference is made supreme as Dr. Hamline in 1844 claimed it was, and from which view the Southern delegates dissented and "the plan of

separation" (written by Dr. Hamline, but later rejected by him), was adopted upon their dissent.

The matter of the Negro membership of the Methodist Episcopal Church will doubtless give rise to much discussion. Indeed such discussion has already begun. With reference to putting into the "Central Jurisdiction," all the Negro Annual Conferences, including the Negro Missionary Conferences and the Negro Missions in the United States of America. To this segregation of the Negro membership of the Methodist Episcopal Church "Zion's Herald" has objected strongly, claimed that it was unchristian and indefensible.

Some of the Negro leaders of that Church have objected also to that feature of the plan.

Bishop W. P. Thirkield in a letter to the editor of the "Southwestern Christian Advocate," one of the leading journals of the Negro Methodist Church, North, comments on the plan as it affects the colored membership as follows:

"With you, I share disappointment that we cannot at once jump to an ideal racial situation in the whole matter of unification. However, I feel that in the proposed adjustment we mark a distinct advance, and the proposed plan offers an opportunity for interracial fellowship and co-operation in the church such as we have not had before.

"The point that some critics seem to overlook is this: That our colored group comes into actual church membership with the millions of the Methodist Episcopal Church, South, and the Protestant Church throughout the South. Judging by the advance that the people of the Church, South, have been making in interracial co-operation and real Christian fellowship with the colored group, I envisage such an advance along this line as the Church has not before realized. I think it a gain, for example, in the cities, that our colored churches are in actual membership, and with the co-operation and fellowship which I believe this will bring, with the Church, South, "as ONE CHURCH."

Bishop Francis J. McConnell writing to "Zion's Herald" gives a rather restrained approval of the proposed plan of unification because of its dealing with the Negro Conference. A part of what he says is as follows:

"The proposed provisions do give the Negro more than he has had and make it possible for him to take still more, if he will cease his acquiescent attitude toward the white race and speak up positively and aggressively for his own. The most disappointing feature of the present movement toward union is this willing-

ness of the colored men to take whatever the others give them. By the way, I wonder how the leaders of the Colored Methodist Church, generously supported by the Church, South, feel about this unification plan. I wonder if anybody has ever 'explored' to use the present day jargon, the opinion of the Colored Methodist membership. Would they like to come in too, or do they think they are better off where they are."

Bishop McConnell emphatically agrees with the "Zion's Herald" that the plan is "not ideal." It certainly is not; and one of its dangers is that it is subject to change very easily, and that all changes will be made by those who compose the majority of the General Conference. During the sesquicentennial at Baltimore one of the Bishops of the Church, North, said: "Let us go on and unite, and if we find we have made a mistake there is nothing to keep us from doing as they did in 1844 and divide again." But would re-division decrease or intensify strife between sections of what has been called the "United Church"? To accept any plan hastily that is unfinished and subject to easy changes is not wise. It is a matter for calm and Christian consideration in advance lest more strife might be created by it than might be quieted by it.

It is difficult to see any benefits that could arise from the diversification of Methodism that would compensate for the loss it would cause.

A wise man from one of the Border Conferences writes me that if the plan were in operation, very many of the members of the Church, South, would withdraw from it and join the Presbyterian, Episcopal and other Churches. The same results would doubtless come throughout all the sections of the three Churches involved.

Why not stop all agitation about union and emphasize afresh the great work of calling sinners to repentance? It is not so much mechanical mergers that our times require as it is a general and profound revival of religion.

The General Conference under the proposed plan would have authority to provide for "the unification, co-ordination and correlation of all missionary, educational and benevolent bodies and societies." This authorization would include all publishing interests also.

Suppose, acting under this authority, the General Conference should insist that our educational institutions admit equally both white and colored students. How would that work?

Many other points of objection to the plan have occurred to me, but I cannot state them now without making this statement longer than is desirable.

SAFETY SIGNALS

By Rev. S. J. Davies, D. D.

The Apostle Paul says "What I am I am by the grace of God," or words to this effect. He implies by this, that character is very permanent and lasting. It is also the resultant of factors and forces brought to bear on one during life. Life time training is then inescapable in its result. Our tastes, our predilections, our choices are with us to stay. They may be modified by the years and change during a life time, but their essential existence abide. Like the old-time marriage vow, "for better for worse." You have yours, I have mine and only in the end, when none but "the Master will praise or blame" can the final judgment be known. Well, here are some of my characteristics: I read the Bible daily, when not interrupted. I read for worship and information. To me it is the Holy Bible, God's word and revelation to man. I use the American revised and the King James versions. The modern versions, Moffatt's, Goodspeed's, etc., have little appeal to me. They simply do not speak my language of worship. I read the newspapers and expect to find newspaper language, style and expression but I simply do not want newspaper style in my Bible. It does not fit the sacred Book and it does not appeal to the inner shrine of my soul. Oh, yes I know all the arguments about scholarly interpretations and all that with some more. Minor differences here and there in their elder versions are of little consequence and have all been aired and exposed until almost everybody knows of them. In my daily reading I always use the King James version for the Psalms. One reason is I prefer the God of my faith to be termed Lord rather than Jehovah. I presume it is because my language is English and not Hebrew, and words enshrine thought and religious emotion. What stateliness, beauty and spiritual appeal I find here as nowhere else. Bishop Keener expressed the opinion that the translators of this version were inspired. In conclusion "What I am I am," as I said before. I would be glad to hear from any who are of like mind to me in this line of thought.

628 Kings Highway, Shreveport, La.

FROM A SUPERANNUATE

I notice in the Advocate of the 12th an article that interested me, as the Advocate always does. It was that of Rev. J. L. Jordan. He and I are about the same age, and professed religion the same year. I joined the itinerant ranks

in 1869 and have read the Advocate ever since the fall of 1870. I preached on my 89th birthday, and we had a great service. I also notice an article from Myrtle by Lester M. James. My first work embraced Myrtle as one of my best appointments, with but one church on it. I lived near Myrtle with Mose Ares, a great friend while he lived. They paid me one hundred and sixty dollars. I built three churches on the work that year, but I had to live mostly on my work. I think I have a nephew, and family living near there. I love the Advocate and North Mississippi Conference, but my old friends are about all gone, and the only ones who were in the Conference then are all gone except J. J. Brooks.

Yours in Christ,

S. W. MILLER.

EASTER AT JONESBORO, LA.

Dear Dr. Duren: Easter was a great day for us at Jonesboro. Following pre-Easter services, in which the pastor was assisted by Rev. Louis Hoffpauir, presiding elder, and Rev. Guy M. Hicks, pastor at Ruston, the pastor preached Sunday morning on the subject, "The Gospel of the Resurrection." Three infants were baptized and there were seventeen additions to the church, thirteen on profession of faith. At the evening hour the choir rendered the Easter Cantata, "The King of Glory." The offering for the Orphanage amounted to one hundred dollars. Jonesboro Methodism is making progress.

Very sincerely,

G. A. MORGAN, Pastor.

THE REVIVAL AT WEST MONROE

Dear Dr. Duren: Our revival meeting, which had been in progress for the last two weeks, came to a close Easter Sunday night, resulting in thirty-one being received into the church and about fifteen others to be received later, as we get their letters. Eight of those received were on profession of faith.

We had a very full hour Sunday morning, baptizing eight infants and receiving two classes into the church.

All the preaching in our revival was done by our lay evangelist, "Uncle" Van Carter. At the morning hour, he gave us a series of talks on prayer during the first week, and on the Holy Spirit during the second week, and I am sure I have never heard a better service on either subject.

His preaching at the night services was evangelistic and full of fervor. Three things in his preaching impresses me very forcibly. First, the manner in which he exalted Christ; second, the emphasis be laid upon the work of the Holy Spirit, and third, the place of prominence he gave to the Word of God.

His ministry among us has been a great blessing to the Methodists of West Monroe. The church has been revived and many of us feel that instead of the revival coming to a close it has in reality just begun.

Uncle Van is a genius at organization, and the value of his work with the young people is beyond computation. Our church will not soon forget the fine service he has rendered.

Yours for a better type of revivals,

MARTIN HEBERT, Pastor.

FROM BATESVILLE, MISS.

Dear Brother Duren: Just have to drop you a line about our revival that is in progress at the Methodist Church here in Batesville. When I tell who is conducting it for us, you will not marvel when I say we are having a "glorious meeting." We have Brother Stephens, our North Mississippi Conference evangelist, and all who know him will readily admit he is a master speaker, with his many talents. We certainly thank our own pastor, Brother McKee, for securing him for this occasion, for some of us were hungry, indeed, for a real revival (you know we called them protracted meetings when we lived in the country). Each and every sermon has been a "mountain-top" experience for all who were fortunate enough to attend. One of his outstanding sermons was "The Trees in God's Vineyard." The beautiful way in which he brought out the usefulness of the small tree and God's love and reward for same, was indeed spiritualizing for all who realized our "one-talent gift."

You know, Brother Stephens uses the picture method in presenting his sermons, and that helps out so much, for we more readily grasp what we see, than what we hear. Now in conclusion, I want to say this: If any church is planning to have a revival and needs some one to conduct it for them, they will do well to secure Brother Stephens if they can get him. I think he is going from here to Coffeerville, to assist Brother Conner in a series of services. (Brother Conner chanced to be our beloved pastor about four years before we moved to Batesville.)

MRS. WILL MARSHALL.

Mississippi and Louisiana

MISSISSIPPI AND LOUISIANA

Rev. S. M. Butts, recently released from his charge at Belmont to enter evangelistic work, will hold a meeting at Mathiston, Miss.

In the death of H. Carlisle Campbell, West Point church lost a very faithful steward. He had served in many offices in that church.

The parsonage at Columbus Central Church is very attractive since it has been remodeled. Rev. J. J. Baird is happy in his work there.

Rev. J. H. Felts returned to his work at Grenada, April 14. Brother Felts will have Rev. Basil Moore to help him with his work after May 1st.

Rev. E. H. Cunningham, First Church, Corinth, Miss., was honored on Easter Sunday by the presence of the Knights Templar Masons for morning worship.

Rev. C. D. Atkinson reports that Opelousas is in fine shape on the benevolences. He has received nine members already with a second class to follow later.

Professor Milton C. White, head of the English department, Millsaps College, is spending the week at the University of Wisconsin taking an examination for the Ph.D. degree.

Holly Springs Church. Rev. T. M. Bradley, pastor, will be host of Corinth District Conference. Plans are on foot to have the church building and parsonage repainted this summer.

The Methodists of Amory have begun to rebuild their church. The steel roof structure has been cut up and sold. Some of the walls will be used in the new structure.

Grenada College chorus choir is going from church to church during April and

May singing for the Sunday services. Dean Newman is leading in all this activity.

Rev. J. D. Fomby, Keener Memorial Church, Baton Rouge, is getting out an effective little calendar of his services, and it includes a devotional touch which is wholesome and helpful.

Rev. S. A. Brown, Inverness and Isola, Miss., has placed \$12 in the budgets of his two churches for the Advocate. The Advocate has a staunch and dependable friend in Brother Brown.

Scarritt College is pressing forward aggressively and hopefully in these brightening days. No school in our connection is doing a more constructive work than is Scarritt.

Dr. D. M. Key, president of Millsaps College, is making all the district conferences in both Mississippi Conferences in the interest of the college. That means twelve widely scattered meetings.

Rev. C. W. Wesley, Canton, Miss., has just closed a helpful meeting in which Mr. Frank Dement led the singing. Brother Wesley feels much encouraged over the outlook for the year.

Rev. J. B. Grambling, who is taking the baths at Hot Springs, says that he hopes to be "clean enough to associate" with the fellows when he gets back to New Orleans.

Mrs. D. S. Purvine, Okmulgee, Okla., who has just celebrated her ninetieth year, addresses the Advocate: "Dear old Friend." She says that she wishes to enjoy the paper to the end of her journey.

According to an announcement, Dr. D. M. Key, president of Millsaps College, Jackson, Miss., will deliver the commencement address at the Copiah-Lincoln Junior College, Wesson, Miss., on May 15.

The editor acknowledges the invitation of Rev. W. B. Jones, the presiding elder, to be present at his district conference at Newton, Miss. Thank you, Brother Jones, and it is our purpose to be on hand.

Rev. W. C. McCay, Baldwyn, Miss., sends us a list of nineteen subscribers. This is his sixth year at Baldwyn, and we are not surprised, since he did this work in the face of illness of himself and his wife.

Rev. T. B. Thrower, pastor at Drew, Miss., is manifesting the same type of loyalty in his new field that he has shown in all his previous appointments. Not least of his devotion is to the Christian Advocate.

Rev. N. U. Booth, pastor at Porterville, Miss., is recovering from an operation for appendicitis. We regret that it was necessary for him to undergo the ordeal, but we rejoice that he is now on the road to recovery.

With the benevolences paid in full, 67 new members added to the church roll, and all arrangements complete for revival services May 10-20, Rev. T. W. Lewis is happy in the work at Calhoun City, Miss.

Miss May Curwen, general secretary, of the Y. W. C. A., of Great Britain, arrived in New York last week en route to the national biennial convention which will be held in Colorado Springs, Colo., April 29-May 5.

According to an announcement from the presiding elder, Dr. W. P. Buhrman, the Aberdeen District Conference, scheduled to meet in the storm stricken city of Tupelo, has been changed to Houston, Miss., May 6 and 7.

Mrs. C. W. Farris, Union Church, Miss., is a member of the Advocate Committee. Galatia Church, Scotland charge. She sends a list of 1 renewal and 2 new subscriptions. That is a truly helpful list. It extends our subscription list.

Rev. Guy M. Hicks, Ruston, La., received a class of twenty-four children into the church and baptized a number of babies last Sunday. In addition to freeing the Easter Sunday, it gave opportunity for a more distinctly children's service.

Dr. W. L. Doss, Jr., pastor of First Church, Lake Charles, reports a great Easter congregation and a great service throughout. Twenty-five members have been received so far and a campaign is under way to raise one-half of the budget by the end of May.

Rev. A. M. Serex had a great congregation on Easter Day and the largest of



fering for the Orphanage since 1930. That is not an exceptional occurrence, however, for we doubt if any church in Louisiana is better organized or doing a more splendid work.

Rev. J. H. Felts, pastor at Grenada, Miss., who was quite ill some time ago, has returned to his home in Grenada after a stay of two months in Tennessee recuperating. This information from the Grenada Sentinel will be joyfully received by the many friends of Brother Felts.

The editor has been handicapped lately by conditions which he could not control. During his absence from the office Mrs. Diamond has been unable to carry on on account of the serious illness of her husband. We are glad to report that he is better now, but is not yet able to be out of bed.

Mississippi State College, Starkville, Miss., is enterprising an undenominational conference of rural ministers for June 22-26, 1936. It is designed to deal with the social and economic problems of rural sections. Certainly the effort should have the full and enthusiastic support of all the denominations in Mississippi.

Splendid services, large congregations and good Orphanage collection marked the date at Boyce, La., Easter Sunday. Rev. C. B. Powell, pastor, has secured the services of Rev. R. A. Bozeman for a series of special services, the date to be announced later, and requests the prayers of our readers in behalf of the work at that place.

During the tornado at Tupelo our church was damaged. The tower was torn off, falling over on the roof of the auditorium. The front gable was blown out. We are informed that the church carried sufficient insurance to cover the damage. A tree fell over on the roof of the parsonage but did not do much damage.

Easter Sunday was good with the Methodists at Oxford Miss. An overflowing audience heard the sermon on "A Living Christ," by the pastor, Rev. W. R. Lott, witnessed the baptism of a number of babies and took part in the reception of a large class of members. A series of sermons on the "Day of Pentecost" is to follow Easter. April 26, a special offering for benevolences will be taken. May 1st Church School Day is to be observed.

Rev. C. M. Morris, Greensburg, La., is in great sorrow on account of the death of his baby girl, Mary Elizabeth, who died March 13, 1936. She had been seriously ill for more than a year, and we carried a note from Brother Morris when she

was in a hospital some months ago, but the news of her death did not reach us until now. We sympathize with Brother Morris and his children in their loss. The little girl with a missionary heart has gone to receive the crown for her devotion to a work to which she looked forward all her days.

Ninety new members, fifty-eight by baptism and on profession of faith, and thirty-two by certificate, were received into the membership of Noel Memorial Methodist Church, Shreveport, Dr. L. L. Cowen, pastor, on Easter Sunday. In addition, twenty-one infants were baptised; \$800.00 raised for the Orphanage; and over 200 copies of the "Upper Room" and "His Last Week" were used during Holy Week. Dr Cowen's record to date includes the reception of one hundred seventy-three new members since Conference or a total of five hundred forty-six since December, 1934. Only recently a list of 48 subscriptions to the Advocate were placed in the budget of the church.

OXFORD UNIVERSITY METHODIST CHURCH

By W. R. Lott, Pastor

I feel that so many people in the state are interested in our plans for building an adequate building here at Oxford, for the town and university. This is indeed a strategic situation for Methodist leadership of the whole state.

After consultation with the Executive Committee of the Conference Board of Church Extension, the bishop and presiding elders of North Mississippi, chairman of Board of Christian Education, Mississippi Conference, and others vitally interested, it was thought best, in the light of the financial condition of the benevolent collections, and the financial resources of the Oxford church, to turn from the \$60,000.00 church proposed near the entrance to the university to a plan on the present location. The architect has shown that a building can be erected on the present location for around \$30,000.00 by using some of the present brick building. However the building will be new to all outward appearances, presenting a very attractive exterior. In this plan every feature is provided which was originally designed for the newer and more expensive church. Auditorium to seat 470, nursery, beginner, primary, junior, intermediate, senior, young people, and adult facilities. A special university chapel for young people to seat 200 is provided. In fact, every feature of a modern church,

To build this should not be an extra heavy burden. It will mean a five-year program instead of ten years or more. No one wants to place a heavy debt here where our Methodist people are to a large extent transient. Yet all know that Methodism must present a worthwhile program here. It can be done on the present location, for distances are not great and taxis run regularly for five cents. All this will be worked out in detail and presented to the Conference. This will mean that this needy situation can be solved for just one-half the money the Conference pledged to it.

PRE-EASTER SERVICES AT WESSON

A series of pre-Easter services has brought home to Wesson the meaning of Easter. The pastor, Rev. H. L. Daniels' forceful preaching combined with inspirational music directed by Mrs. J. M. Ewing, made the services impressive and uplifting. Throughout the services the church was beautifully decorated with flowers by several ladies of the Missionary Society.

On Palm Sunday a congregation, prepared by a week of cottage prayer meetings, heard an impressive sermon on Jesus' Triumphant entry into Jerusalem. Monday through Thursday the Master's day by day activities during crucifixion week were followed each day.

On Good Friday afternoon at 2 o'clock, the crucifixion service was held. Every business house in town closed for the service. The church, without a flower, seemed as bare as Golgotha itself. In the sermon a vivid word picture was painted of Calvary. At the end of the sermon there was sung a special prayer in song at the end of which the congregation filed silently out of the church.

The next service was held Easter. The beautiful ferns, white roses, and Easter lilies contrasted strikingly with the somber bareness of the Good Friday Service. At the end of his beautiful Easter sermon the pastor opened the doors of the church. Seven people came forward to unite with the church; five of them had never been baptized. Letters were read receiving four others into the church. Communion was then taken and the congregation went home feeling deeply the spirit of Easter.

A fitting end for the series of services was the beautiful Easter cantata rendered by a chorus of local ladies under the direction of Miss Lucile Peets. This Easter has truly brought a rich spiritual blessing to Wesson.

CURTIS YOUNGBLOOD, JR.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Ave., New Orleans

The twenty-sixth annual session of the Woman's Missionary Society of the Louisiana Conference was held in Alexandria, April 14-17. This session celebrated the Golden Jubilee of Home Missions.

The Council guest was Miss Sallie Lou MacKinnon, secretary of Foreign Work, Woman's Section of the Board of Missions. Miss MacKinnon gave two splendid addresses. On Tuesday night she addressed the Conference, using as her subject, "The Orient Today." On Wednesday morning she spoke more intimately of our own mission work in the Orient. She had recently returned from the Orient and gave first hand information of our work. She was an interesting speaker and a very charming personality and added much to the Conference program.

On Wednesday noon the Golden Jubilee luncheon was held in the dining-hall of First Church. A roll call of districts was made and it was found that there are a large number of jubilee members living today in our Conference. The committee in charge designated all who had served more than forty consecutive years in the Woman's Missionary Society as jubilee members. Miss Mary Werlein of New Orleans was the oldest, both in point of age and term of service, attending the Conference. She has served since the beginning of Home Mission work in Louisiana. At the luncheon Mrs. John B. Parker of New Orleans told of the early days of city mission work in New Orleans and Deaconess Ella Hooper told of the beginnings of French Mission work in Terrebonne Parish. Dr. W. H. Wallace, Jr., of First Church, New Orleans, gave a most inspiring picture lecture of "Louisiana Home Missions Today."

The devotional message brought by Deaconess Grace Gatewood on "Our Missionary Heritage" and "Lift Up Thine

Eyes," were deeply spiritual and most impressive.

The reports of their work and splendid talks given by Deaconesses Margaret Young, Verna Webster, Ella Hooper and Sheila Nuttall made all feel that Home Mission work in Louisiana was progressing nicely, both in the large city and in the rural sections.

Alexandria is indeed to be congratulated on the splendid way they handled the large crowds attending the Conference. Mrs. Tom Owen, president of the Alexandria auxiliary; Mrs. T. M. Sayman, chairman of entertainment committee, and Rev. M. S. Monk, pastor-host, left nothing undone to make all comfortable and happy while there.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Ave., Meridian, Miss.

TWENTY-FIFTH ANNUAL SESSION WOMAN'S MISSIONARY SOCIETY, MISSISSIPPI CONFERENCE

The twenty-fifth annual session of the Woman's Missionary Society, Mississippi Conference, was held in Central Church, Meridian, April 7-10, 1936, Mrs. T. B. Cottrell, president, presiding. This meeting was significant because it marked the golden jubilee of organized home missions in Southern Methodism. It is interesting to note that the meeting celebrating the golden jubilee of organized foreign missions was held in the same church April 10-13, 1928, Mrs. L. W. Alford, president, presiding.

Our Council guest, Mrs. W. B. Landrum, of Tyler, Texas, spoke Tuesday evening on "The March of the Kingdom," tracing the history and achievements of our organization, giving its present status and future plans. She said: "The man who walks with God must keep moving." Mrs. Landrum was a most gracious and inspiring guest, ready at a moment's notice to give any information which was requested.

Dr. Lavens Thomas II, Professor of Religious Education, Emory University, Atlanta, Georgia, conducted the daily worship and meditation, also speaking at the evening hour Wednesday. The thought running through Dr. Thomas' messages was that we are not using the power which God has placed in our hands and that we are so burdened with our own

problems and sorrows we forget others. Mrs. T. B. Cottrell, Conference president, in her annual message, stated that during the golden jubilee years we should have goals which will bind us closer to Christ and send us forward endued with His spirit. The women of the Conference deeply regret that because of a change in residence Mrs. Cottrell is no longer within our bounds.

In her report, Mrs. Will Bradley, Conference vice-president, stressed four points for spiritual life groups: A definite time; a definite place; a definite group and a definite intercession.

Because of the illness of Miss Ella Wayne Ormond, Conference secretary, the Echoes from Council were given by Mrs. Landrum, assisted by a group of women who attended: Mrs. Will Bradley, Mrs. Homer Frizell, Mrs. Stanley Wilson, Mrs. D. L. St. John and Mrs. J. L. Power.

Wednesday afternoon Mrs. Will Bradley conducted the impressive memorial service, the first name called being that of Rev. T. B. Cottrell, husband of our president, whose interest in and love for our work will be greatly missed.

This year instead of reading their reports, the superintendents used their allotted time in panel discussions of their work which were very instructive, especially that led by the superintendent of Christian Social Relations.

The district secretaries, led by Mrs. D. L. St. John, of the Meridian District, also gave their reports in a panel discussion.

Two of our missionary daughters, who are at home on furlough, Miss Robbie Lee Leggett, China, and Miss Ann Deavours, Mexico, appeared on the program telling of their work. Another daughter, Miss Mathilde Hollingsworth, who was consecrated at the recent Council meeting, in Dallas, Texas, was present and expressed appreciation for the organization which made it possible for her to receive training and go to China.

Immediately following her report, Mrs. E. H. Galloway, Conference treasurer, assisted by Mrs. Gordon Patton, conducted the pledge service. Each district secretary placed a slip bearing the amount of her district's pledge into a silver bowl. Following are the pledges:

Brookhaven District	\$2800.00
Hattiesburg District	4516.50
Jackson District	5448.00
Meridian District	2767.00
Seashore District	2437.00
Vicksburg District	4291.00

In addition to the above, the Conference assumed \$450.00, its part of the salary of our youngest daughter, Miss Mathilde Killingsworth, which will be a "special" bearing her name.

(To be continued next week)

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NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The first zone meeting of the year was held at Duck Hill on March 17. "Faith of Our Fathers" was the opening song. The subject of the devotional was "Love Thy Neighbor as Thyself" and was given by Mrs. L. A. Wingate.

"Officers Training Day, Duties of Officers and Members" was the subject discussed by Mrs. Ernest Holmes of Columbiana. Vaiden not being represented, the chairman made very brief comments on the "Efficiency Aim." Mrs. Gillespie of Duck Hill sang a solo, "God That Madest Earth and Heaven." A talk on the value of young women's circles and spiritual life groups was made by Mrs. Townsend of Winona. The Duck Hill auxiliary presented an interesting playlet, "America for Americans." There were good reports.

Those attending were Winona, 5; Columbiana, 1; Carrollton, 6; Duck Hill, 10; Kilmichael, 11.

Due to illness of Mrs. Henry Ingram, of Kilmichael, Mrs. A. C. Greenlee read her paper and conducted the worship meditation.

The next meeting will be in Kilmichael. "Blest Be the Tie" was sung and Rev. Mr. Potts of Duck Hill closed the meeting with prayer.

In the following report Mrs. Will Marshall reviews a quarter's work of the local auxiliary.

Despite the bad weather we have met twice each month as is our rule. Our attendance varied with the weather but not our enthusiasm.

At our first meeting in January we signed our pledge cards and appointed all our committees which are, at present, functioning very nicely. We have a spiritual life group, too, and are making plans for real service. We have studied the required books for the quarter. We have a really active Christian social service committee which is starting off well with their work.

At our social study meetings we add something to the social feature to make money for our local work. We use the birthday offering—a dollar—from each member who still has a birthday. As an illustration of this money making feature

let me use our last social feature. Mrs. Dave Vane was hostess for the February social and she asked each guest to bring a lemon and to pay a penny for each seed that person's lemon contained. If a lemon had no seed that person had to pay a quarter. Lemonade was made from the lemons and cake was served. A very interesting feature of the program was the reading of a clipping from the World Outlook of the work of Miss Myrtle Pollard in Mexico. She is our very own missionary from Batesville.

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The following are items concerning our children's work as a whole. Miss Constance Rumbough as secretary of children's work in the Council has been succeeded by Miss Noreen Dunn.

About 350,000 children entered into each of the co-operative world friendship studies. About two-thirds of these had extended Sunday sessions. There was an increase of \$2,700 in funds from the children. (Very little from North Mississippi.) A doll has been sent from Japan as a good will messenger from the children there to the children of our Conferences. She left Japan March 3. She was late in leaving because she had to stay for the Doll Festival in Japan, but

will visit all Conferences. This is one of the "thank you" letters received: "We are grateful to you for such lovely things and for showing us how to be friends though far away. We have never seen you but as we look into the Doll's face we seem to see yours. We take turns holding her. When she first came we gave her a welcome party and many of our own dolls were brought in to see her. Your heart is reflected in her face as we seem to be talking to you as we talk to her each day. We want to be your friends always and want you to be ours. Thank you again and come to Japan." It was signed "Japanese Friends," and was sent as a result of a gift from American children to Japanese children.

FROM A FORMER MISSISSIPPIAN

Dear Dr. Duren: I enjoy the Advocate very much and am lost without it. many times it is like a letter from old friends, for it keeps me informed about friends and the work in my old Conference, where I served for so many years.

A word about our work in this Far West. We have a beautiful \$100,000.00 church in a city of 11,000 people in beautiful Pecos Valley of New Mexico. There is snow on the mountains now and it can be seen glittering in the sun as we look out from this little city of sunshine.

We had a wonderful Easter, crowded house and made offering for others, paying our benevolences in full—\$700 at the morning service. The note clearing our church was paid Christmas and on 17th of May Bishop H. A. Boaz dedicating the building.

We are happy out here and love these western people—their hearts are as large as the mountains that surround us, and their cable-tow is as long as these great distances of the West.

Kindest regards to co-editor, Dr. Carley, my old friend of other days.

I am, sincerely,

CLAUDE P. JONES.

Of Interest To Women

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Christian Education

CHURCH SCHOOL LESSON, APRIL 26

By Rev. J. R. Countiss, D. D.

JESUS LOOKS AT WEALTH AND POVERTY

The lesson furnishes a contrast in characters more pronounced than in conditions. Lazarus was not good because he was poor, nor was the rich man bad because he was wealthy. The perversity of human nature is often manifest under the best of conditions, while its nobility is frequently discovered in most adverse circumstances. There are noble and generous rich. There are vicious, miserly, covetous, selfish poor. Greed is not measured by capital invested nor life by the sum of possessions. There is wealth accumulated by fraud and exploitation, as there is poverty that results from indolence, improvidence, dissipation. Neither riches nor poverty has value except as an expression of the character of the individual.

The present day is taking stock of the whole problem of wealth. All sorts of schemes are set up for a more equitable distribution of property by some new form of government or a different economic system. Any form of government and any system of economics will succeed so long as it is administered in the spirit of brotherhood and good will. The Christian will stand for freedom and justice rather than for any specific plans. Legislation will not change character, nor will sharing the earnings or savings of other people build character. A new estimate of human values is emerging—one more like that of Jesus. National governments are doing much, but in an awkward and bungling manner, not conducive to building personality. Idleness is not to be encouraged, though the idleness of poverty

is not more reprehensible than the idleness of affluence.

Contrasts do not end at the grave. Difference in destiny is even more marked than that between the rags of poverty and the purple of riches. Moreover, that gulf is fixed and final, digged by the hands of those who would most like to cross it. The parable shows Lazarus in a state of blessedness, while the rich man is inexpressibly miserable. There is no intimation that his misery leads toward repentance. On the contrary, his cry is now, as always for comfort and service. Discomfort is the one thing he cannot bear, little as it troubled him when Lazarus suffered at his gate. His demands have always been met, why not now? He found too late that destiny is determined by character not by bank credits. He does not ask to be with Lazarus. Perhaps he would have been even more miserable in that company. His concern for his brothers is not so much that they may change their manner of life as that they may escape its consequences.

Both poverty and riches have their dangers. It is easy for the poor to covet the wealth they are never to possess; easy for the rich to look with contempt on the poor while they consider themselves the pets of providence. Rich parents, industrious, thrifty, generous, often discover that the wealth whose perils they have escaped has become a millstone about the necks of their spoiled and pampered children. The truly Christian way of life is the way of sharing—sharing not only wealth, but knowledge, comfort, love, sympathy, and—more than all else—sharing the good news of brotherhood taught and exemplified by Jesus.

FROM PICAYUNE, MISS.

Dear Dr. Duren: Yesterday was a good day for us in Picayune. Fifty per cent of our benevolences was laid on the altar of the church. Nine received into the church.

The services were well attended, and at 6 a. m. a fine congregation assembled, at the close of which every one in the church came close around the altar to re-pledge their lives of service to the risen Lord.

We have been holding services each night for a week (preaching by the pastor). These have been well attended. Rev. O. S. Lewis, of East End, Meridian,

comes today and will preach morning and evening for a week or ten days.

We feel that great things are in store for us.

J. O. WARE, Pastor.

PRE-EASTER SERVICES AT OPELOUSAS

Each Friday afternoon during the seven weeks of Lent, a special session of our church school was held, children and young people coming direct from the public school at 3:15 o'clock. On March 29, Dr. Duren, the editor of our Advocate, came and gave us six daily messages, all appropriate and inspiring. The Doctor won the hearts of Opelousas Methodism.

Miss Barnett Spratt of Nashville, Tenn., and Rev. A. K. McLellan of Alexandria were welcome visitors here on April 3, with a conference of our church school workers in the interest of a vacation Bible school. We had such a school here last year, but will have a greater one we trust this year. Easter Day this year was a great one in this old historical church, the mother church of Louisiana Annual Conference.

C. D. ATKINSON.

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ECHOES OF THE YOUNG PEOPLE'S CONFERENCE

The challenge to "Face Life With Christ" was presented to the young people of the Hattiesburg Union when they gathered in an all-day session at the Broad Street Methodist Church in Hattiesburg on Sunday, April 5, for an all-day session of inspirational talks from those who were privileged to attend the Young People's Conference in Memphis, in December. A large streamer above the pulpit proclaimed the challenge with its wording in large letters "Facing Life With Christ."

The Hattiesburg Union is composed of the churches at Sumrall, Petal, Bonhomie, the three churches in Hattiesburg, Broad St., Court St., and Main St., also the Leagues at Pinecrest, State Teachers' College and Mississippi Woman's College. No services were held in the Young People's Divisions of these churches on this day but all gathered when the Broad St. Church members were hosts of the meeting at 10 a. m.

"Prelude in B Minor"—Chopin, played by Mrs. Lucius Cowan, pianist of the church, opened the meeting; this was followed by a period of quietness and meditation. The call to worship was conducted by the pastor of the church, Rev. T. O. Prewitt; this consisted of Scripture, prayer and responsive readings on the theme "Facing Jesus." The male members of the choir sang a chorus, "I shall not pass again this way," Effinger. The church choir, augmented by members of choirs from the other city churches led in the singing during the day. A violin solo, "Traumerie," played by Miss Georgia Elizabeth Hobgood, as an offertory. "Facing Life With Christ" was the

title of the inspirational message brought by Miss Louise Green. Miss Frances Harrell's message on "Youth's Estimate of Christ" was most ably presented. Mr. Sam Morris gave us all much to think about in his talk on "The Church and Youth" as he presented problems the youth of today confronts in our churches. A deeply spiritual message was brought by Mr. Eual Samples whose topic was "Christ is Youth's Hope and Strength." Sacrament of the Lord's Supper administered by the Rev. J. T. Leggett, of the Main St. Church closed the morning session.

Mr. Joe McElhaney, president of the union was chairman of the morning session, and Miss Estelle White was chairman of the afternoon session. During each session the congregational singing was an inspiring feature as the group sang hymns from the new Methodist Hymnal, such hymns as "Lord, We Are Able." The morning singing was directed by Mr. Charles Schultz and the afternoon music by Miss Louise Green. A quartette from the Mississippi Woman's College was heard during the morning session in two beautiful numbers.

Rev. C. A. Schultz, of the Court St. Church, conducted the opening worship for the afternoon, the theme of which was "Facing Brotherhood." Scripture, meditation, prayer and responsive readings comprised this worship service. The offertory "Saradanda," a violin solo, rendered by Miss Georgia Elizabeth Hobgood was beautifully rendered.

Subjects discussed during the afternoon were "Christianizing Leisure Time," by Miss Margie Williams; "Youth, Our Future Home Makers" by Miss Grace McCann; "Youth Dares To Fight the Curse of Alcohol," by Mr. William Caruth; "The Attitude of Christian Youth Toward War," by Mr. Joe McElhaney; "Youth and World Brotherhood," Miss Lizzie Lou Hungerford. Two ten-minute question and answer periods were held during the afternoon session between these talks and the interest of the young people was shown in the questions they asked.

A consecration service closed the day's program, this was conducted by Rev. E. E. McKeithen of the Petal church. His subject was "What Will Youth Do With Jesus," and stirring appeals were made by Rev. Mr. Prewitt and others for the young people to decide now to face life with Christ. Almost the entire congregation knelt at the altar for the consecration prayer attesting their desire to "Face Life With Christ." This prayer was preceded by the hymn "Make Me a Captive, Lord," sung by the Broad St.

mixed quartette. This worshipful service was closed with a prayer by Rev. Mr. Reeves of Sumrall.

Much credit for the success of the meeting was due to the committees who worked tirelessly to arrange the program, giving the high lights of the Memphis Conference, and to arrange suitable music and properly advertise the meeting. These committees were: Program—Miss Lizzie Lou Hungerford, Miss Estelle White, Miss Frances Ogden; Music—Miss Louise Green, Miss Frances Harrell, Mr. Charles Schultz; Advertisement—Mr. Sam Morris, Miss Mildred Cox, Miss Helen Carley.

About four hundred were in attendance at this service.

This program in a shortened form will be presented at each of the churches in the Hattiesburg Union at the regular church hour, beginning with the Court St. Church on the fourth Sunday of April.

KEENER MEMORIAL

Dear Dr. Duren: Am enclosing a couple of our church bulletins, of which I am editor and publisher!

We are delighted with our new pastor and his family. We will entertain district conference May 21 and 22, with a big young people's rally the first night. The first day will be devoted entirely to Christian Education, with business the second day.

We have had one district staff of Christian Education meeting, and plans for camps at Bluff Creek were begun.

Greetings and best wishes from Keener Church and from the young people of Baton Rouge District.

MARY SEARLES.

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Many bright-faced boys and girls have recently assumed the vows of church membership in the pre-Easter evangelistic efforts. The thrilling sight of so many promising young people reverently assuming the vows of the Church heartened many a congregation.

We are wondering how many congregations have also felt the keen sense of responsibility that these new members have brought to the Church. The Church will largely determine the standards of faith and practice of the new converts.

Of course no two persons are exactly alike. There are millions of leaves on thousands of trees this spring, but no two leaves are identical in structure. Certainly no two persons can be exactly alike. But as we classify people under general groups like men and women, old and young, so generally speaking, Church members classify themselves.

If a congregation is fervent in worship, it will save many new members from the perils of formalism. If the older members are irregular in attendance, many pitfalls will beset the young people. If the Church fellowship is truly Christian

in the practice of forgiveness and consistent in seeking the lost, these new members will become fired with evangelistic zeal. If prayer is a major factor in the lives of the Church members, what a valuable aid this example will prove!

If the Church members are stingy or spasmodic in giving, how great a risk for these new converts! If the men spend more for cars than for the Kingdom of God; if the women spend more in beauty parlors than for missions, how can the new members be saved from such a distorted sense of values? But if the congregation practices proportionate and systematic giving, this example will help to save many from selfishness and covetousness.

If the Church stands for righteousness and for Christian love, then these new members will add the weight of their efforts and influence for good.

Hitler, facing thirty thousand German youths, said: "We want you to be as slim as tigers, fast as grey hounds, as hard as stone." A tame easy-going Church cannot succeed where forces like that are rampant. Christians must dedicate all their powers and exert all their energies for the highest and the best. And Christians are in the eyes of the world today.

We hope you are not forgetting the responsibility for the spiritual growth of these new members. May all of them be enlisted in Christian service.

PRAYER

Our Father, forgive our self-pitying and self-indulgence. Strike out every unworthy element in our personality and help us to be free indeed. Help us to accept our responsibility; to direct our energies; to discipline our bodies; and to bring every area of life under Thy control. Let our "light so shine before men" that our good works shall cause them to "glorify our Father in Heaven." Give us such an experience of God that we shall have a sense of power, wisdom, resourcefulness, and love of adventure that we shall exuberantly work for Thee and bear fruit.

Help us to minister to the "tender lambs of Thy fold." Help us to create Christian attitudes in them and enlist them in Christian service. We ask in the name of Jesus.

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MT. SEQUOYAH JUBILEE SEASON—1936

During the year our Western Methodist Assembly has cleared up a debt of \$40,000.00. So, 1936 will be our Jubilee Season.

The program is briefly outlined as follows:

June 8-16—Boys' Camp, ages 12 to 16 years.

June 16-24—Girls' Camp, ages 12 to 16 years.

For information concerning Camps, write Rev. Ira Brumley, director, Conway, Arkansas.

July 1-7—Program to be announced later.

July 8-10—The Retreat for Pastors and Christian Workers.

July 11-12—Temperance Rally with outstanding speakers on the program.

July 14-28—Leadership and Mission School.

July 30-August 11—Young People's Leadership Conference.

August 12-21—Camp Meeting. Good singing and preaching.

August 23-28—Big Bible Conference.

Cost of entertainment, beds for one in cottages and Educational Building, 35c, and for two 50c per day, linen and maid service furnished.

In the Woman's Missionary Building, single beds 75c to \$1 per day, double beds \$1 to \$1.25 per day. For reservation in this building write Mrs. W. H. Crum, 1408 Michigan Ave., Houston, Texas.

For other information write S. M. Yancey, Superintendent, Fayetteville, Arkansas.

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In Memoriam

ROBERT BELL McGAUGHEY

By Lee Cox

Mr. Robert Bell McGaughey, of Ashland, Miss., aged 63 years, passed away Saturday, April 11, 1936, after a few days illness of pneumonia.

He was tenderly laid to rest in the cemetery at Liberty Methodist Church, Sunday, April 12, the services being conducted by his pastor, Rev. N. Threet, the Ripley Funeral Home having charge.

Robert B. McGaughey was converted and united with the Liberty Church more than forty-seven years ago. For forty-five years he had been a member of the board of stewards and for twenty-five years had filled the office of recording steward.

He was married in the year 1894, to Miss Mary Hicks, who passed away September 2, 1902. To this union was born three children, John, Myrtle, and Mattie. February 8, 1909, Mr. McGaughey was united in marriage to Miss Lillie Hudspeth, who survives him. To this union was born four children, Ira, Jim, Fred and Charles.

One of the largest crowds ever seen at Liberty Church gathered to pay the last respects to this good man who numbered his friends by the score.

The pallbearers who were privileged to serve, were: Howard Moody, Dolvis Cox, Claude Cox, Dan Hudspeth, Ewell Hudspeth and Ennis Autry.

Benton County has lost one of her very best citizens. Liberty Church and the cause of Christ have lost a real soldier of the Cross. We, his friends, have lost one friend whose place cannot be filled. May God bless his memory.

REV. P. D. HARDIN—AN APPRECIATION

It was in the winter of 1893 that Brother P. D. Hardin came into my life. He was then only a boy just out of his teens and had been sent as pastor to the Clarksburg circuit, which had the reputation of being the most difficult work in the Mississippi Conference. He at once set himself to the task of building his work up and his earnestness appealed

to the people, who for the most part were poor and untrained in the work of the church.

He worked hard and the people rallied to his support. He had some good revivals on the charge and more than a hundred were received into the church on profession of faith the first year.

It was in one of these revivals that the writer was first called into the service of Christ. He announced his hymn and not being a singer himself he asked if some one would please start it. I volunteered to do so. It was "Do Not I Love Thee, Oh My Lord." He "lined" the hymn and the congregation joined in the singing. He preached a wonderful sermon and I offered myself to the Lord for any service to which He might call me. About one year after that I was granted a license to preach by the quarterly conference.

It was under his influence that I joined the Conference five years later. He was my ideal of what a Christian minister of the gospel should be. He never disappointed me in his life.

He stood by me in my sorrows as well as in my joys. He rejoiced with me in my successes and sorrowed with me in my mistakes.

For more than forty years we traveled the way of life together with an unbroken friendship. We were brothers in Christ. I loved him. He loved me and said so.

Since he has passed on to the "Heavenly Shore" as he so often expressed his future hope, I have been lonely and homesick. The dear friend upon whom I leaned in my anxieties and responsibilities is gone, but one day I shall join him in that "Better Country."

His friend and brother,

J. E. WILLIAMS.

Brandon, Miss.

E. O. BRANNAN

On the afternoon of March 26, 1935, Brother E. O. Brannan, after several months illness, passed to his heavenly resting place. Brother Brannan was born in Atlanta, Ga., February 2, 1861. He came to Mississippi while just a young man employed by the Frisco Railroad Company. After several years he left the company and entered the mercantile business at Greenwood Springs, Miss., where he met and later married Miss Jessie Todd. In 1900 he united with the Methodist Church and was always responsive to the call of the church. The community had never had a church building until a few years ago, when the people made an effort to erect a building. He left his place of business in the hands

of others and, carrying his carpenter tools, was instrumental in getting a Methodist Church building erected. That stands today as a memorial to him. His widow, two sisters, and a brother are left to mourn his going.

His former pastor,

J. A. BIFFLE.

MRS. BIRDIE BURNETT COCHRAN

On August 14, 1874, a baby girl was born in the home of Mr. and Mrs. Daniel Burnett, of Smith County, Miss. It was their first child. When she was some ten or twelve years of age her father and mother moved to Montrose, Miss., in order that their children might have better educational advantages. Before coming to Montrose this young girl had been converted and had united with the Methodist Church. It can be truly said of her that she continued to grow in spiritual life and graces not only through her youth and maidenhood, but throughout her useful life. Wherever she lived she was a recognized leader in the work of the Methodist Church. Many have said that she was one of the finest Bible teachers they ever had. Her life was that of a consistent Christian. It was not one thing today and another tomorrow. Whether in the home as wife and mother, or in the busy business world where she attained a large place, she was ever the faithful child of God who had been saved by grace in early life and whose experience had grown sweeter and more radiant with the passing years. When hardly out of young maidenhood she became the wife of Moses Edward Cochran, and to this happy marriage four children were born, two boys and two girls. One of the boys died in infancy. Her husband went to the glory land on September 27, 1922. Three of the children, Roy Cochran, an honored business man and worker in the Methodist Church in Florida; Mrs. C. C. Clark, wife of the pastor of the Methodist Church at Philadelphia, Miss., and Mrs. Spicer Furlow of Jackson, Miss., live on to honor their father and mother. No father and mother can leave a better or more enduring monument than children like these.

Mrs. Cochran had not been well for some time, but her going, now just one year ago on April 13, 1935, was, rather

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sudden. She no doubt would not have had it otherwise. On Sunday afternoon, April 14, 1935, her body was laid beside that of her husband and infant son at Montrose, Miss. But she lives on in the lives of all those who knew her, especially in her children and grandchildren. "She is not dead—she has gone home!"

J. L. NEILL.

Brookhaven, Miss.

MRS. H. B. FORD

Whereas, it has pleased God to call from our midst a beloved friend and co-worker, Mrs. H. B. Ford. She was a devout member of the Methodist Church, but more she was a true and tested Christian, living and practicing that role until the end—with her it was more blessed to give than to receive, never turning a deaf ear to charity, or the needy of the community.

The Woman's Missionary Society has sustained a great loss for she was our leader always. But we realize the Master's work must go on, and we earnestly pray that her mantle may fall on us that we may prove faithful to our trust.

We as a society desire to express to her family sincere and loving sympathy. We commend them to Him who alone can comfort them in their sorrow, and to the thought of eternal life which brings the promise of a happy tomorrow, which we all shall share in that wonderful glory land.

Resolved, That a copy of these resolutions be spread upon the minutes, a copy be sent to the local paper, one to the New Orleans Christian Advocate, and a copy be sent to the bereaved family.

Respectfully submitted,

MRS. W. A. TERRY,
MRS. M. W. HOLLIS,
MRS. W. L. HAGOOD.

Committee.

Centreville, Miss.

FROM REV. J. H. FELTS

(We stop the press to include the following letter from Rev. J. H. Felts).

My Dear Will Duren: I am home again, feeling fine and fit. My strength has not returned, but each day I note definite improvement. I am assured by competent physicians that with some two more months of rest I may expect

my accustomed health, and may do a man's work, provided I use common sense, etc. The Madison Sanitarium Madison, Tenn., did the work. I know no better place for rest and refreshment of mind and body. It is a Seventh Day Adventist Sanitarium. The outstanding trait of the people who run it is they haven't found out that God is dead. They do not obtrude themselves, or try to indoctrinate their patients, but they certainly live like Christians. The head physician, Dr. E. A. Sutherland, is one of nature's noblemen, and a very competent practitioner. The Sanitarium is located some ten miles from Nashville, Tenn., in the woods, and the woods are filled with squirrels and birds. More than 1,000 different plants and flowers and the like have been transplanted. It is a beautiful place. The baths they give are unlike anything I have known. I am for them one hundred per cent. They made me over at a time when life's sands were running low. I am now a vegetarian all but without limitations. I like it. However, I had nearly become one before I went to Madison. Rev. Basil Moore is to be my assistant. He will be here in a few days. I thank you for personal courtesies, and assure you of

my profound respect and love for yourself and what you have done and are doing. Kindly reember me to the family and the Advocate force. Enclosed find my personal check for the sum of three dollars. Please list me for a copy of your last book, "The Trail of The Circuit Rider."

As ever and ever,

JAMES H. FELTS.

MISSIONARY BRIEFLETS

In order to show their appreciation of the help that Mrs. Wesley Smith has given them in teaching them to sing, a group of young people in Changshu, China, most of them teachers in the city, wished to make a fine gift to Mrs. Smith. Hearing of this plan, Mrs. Smith suggested that they give instead the money to be applied toward a fund for purchasing a new piano for the church at Changshu, since the old organ had been bought more than thirty years before and was now well worn out. Just before Christmas a trip was made to Shanghai and a good piano bought. As a result, the very service of Christmas music on Christmas eve of 1935 was the best ever heard in the city of Changshu.

HEROES OF AMERICAN HISTORY



JOHN PAUL JONES

The encounter between Jones's ship, the "Bon Homme Richard," and the British frigate, the "Serapis," was one of the most famous sea engagements of history in a fierce three-and-a-half-hour battle, fought by moonlight. Jones, his own ship badly shattered, nevertheless forced his superior opponent to strike her colors.

THE FATHER of the AMERICAN NAVY

Jones was born in Scotland, his real name being John Paul. He was reared on the sea, and at the outbreak of the American Revolution he equipped a small fleet to harass English shipping. His surprise attacks and daring coups struck terror in the hearts of the British and earned the sympathy of Europe for the American cause.



After the war, Jones was invited by Russia to build up her navy. Discredited through the jealousy of the Russian officers, he returned to Paris, where he died. In 1913 his body was belatedly brought to America to be buried at Annapolis.

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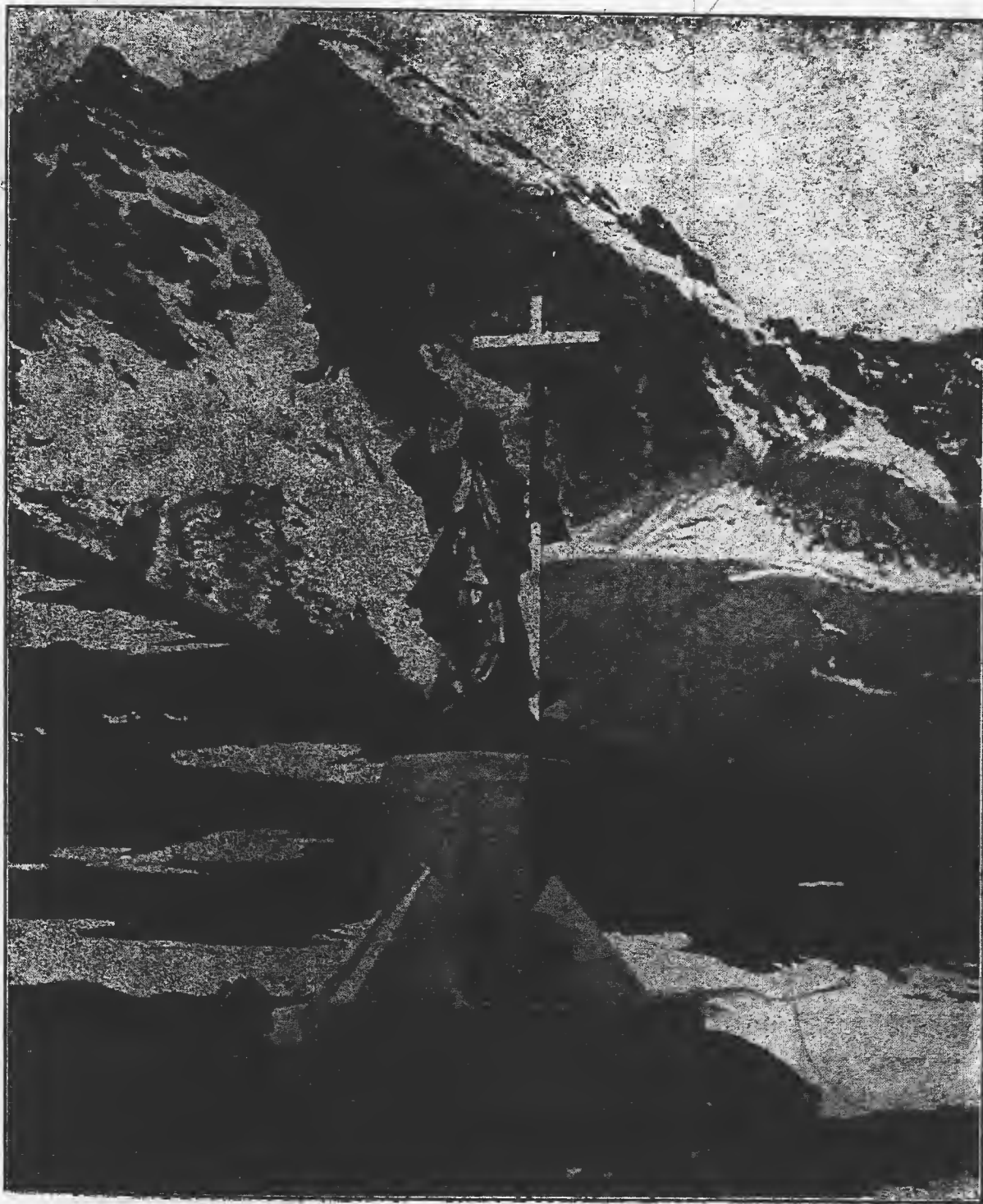
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Whole No. 4180.

CHRIST OF THE ANDES



(Courtesy Richmond Christian Advocate)



Wallet of the Week



UNION THEOLOGICAL SEMINARY will celebrate its hundredth anniversary in May next. A special feature of the celebration will be a choral festival given by the school of sacred music, which was established eight years ago and has achieved a marked success in that field. A choir of a thousand adult singers and six hundred children will have part in the choral program of the celebration, and it will serve to emphasize the importance of sacred music as a factor in theological training.

* * *

GRACE BAPTIST TEMPLE, Philadelphia, is reported to have called to its pastorate Dr. Daniel A. Poling who has been touring the world in the interest of young people's societies. This outstanding congregation was founded by the late Dr. Russell H. Conwell, a great leader of the Baptists of the past generation. Dr. Poling, who is a minister of the Dutch Reformed Church, is said to have indicated his intention to accept the call when he has finished his engagement with the young people's organizations. He is worthy of the great succession and will doubtless add to the fame of that historic pulpit.

* * *

THE ITALIAN GOVERNMENT appears to have made light of the gasoline embargo which was proposed by the League of Nations, but it evidently took the threat more seriously than its words seemed to indicate. At any rate, efforts are being made to develop a substitute fuel in order to lessen the peril of such a measure. In a series of car races which were recently staged, twenty-four cars were entered which were driven on a gasoline substitute. The effort was not a success, however, and the hope of the Italian government for an immediate solution of their deficiency in the gasoline problem was dashed.

* * *

THE GREAT QUEEN MARY, designed to be the mistress of the sea, is now at her berth in Southampton awaiting her maiden voyage across the North Atlantic. In construction, she is two hulls, one inside the other; between the outer and inner bottoms there is room for a man to walk without stooping; on the sides there is a safety space of twenty feet; and 160 water-tight compartments protect the inner hull. She has twelve decks, is of eighty thousand seven hundred and seventy-three tons displacement, one thousand eighteen feet long, will accommodate more than three thousand passengers, and will provide the luxuries of the land for the voyagers of the sea.

A RECENT WRITER believes that our age would furnish objects of peculiar interest for the heroes of antiquity, if they might return to earth. He thinks that Brunel, the builder of the Great Western, would be interested in the Queen Mary; Bacon would be interested in the gorgeous gardens where grow the flowers which he loved; Hannibal would be interested in caterpillar tractors and machine guns; Noah would be interested in the Assouan dam; and Daedalus, "the cunning worker," would sail the skies in a modern air-liner.

* * *

SAO PAULO, BRAZIL, has inaugurated a novel library scheme which is attracting wide attention throughout the country. In the Praca da Republica, one of the attractive parks of the city, an automobile which carries five hundred volumes with newspapers and magazines, constitutes the first traveling library of that country. A librarian and a chauffeur serve the public who read the books in the park. It is said that more than two hundred and fifty people are served in a single afternoon, and it is planned to extend the service to other districts as equipment can be provided.

* * *

AMELIA EARHART, the famous woman aviator, is to be more than a romantic figure of the sky-ways. She is to lend her name and influence to the educational campaign against beverage alcohol. The campaign was inaugurated by the W. C. T. U. as a centenary celebration of the birth of Frances E. Willard. It is part of a five-year pictorial presentation of scientific and social truth regarding beverage alcohol and is to culminate in 1939. The course adopted by the distinguished woman flier is wholesome and refreshing contrast to that too often taken by public idols who selfishly sell their fame to advertisers of cigarettes and drink.

* * *

GENERAL WILLIAM BOOTH, the founder of the Salvation Army, was born April 10, 1829, and died in 1912. At fifteen years of age, he made the resolve: "God shall have all there is of William Booth." He began work in East End, London, in 1865. The Army now maintains 1,662 evangelical centers and a network of welfare activities in Great Britain and Ireland. It has work in eighty-eight countries and colonies, conducts preaching services in eighty-six languages in 16,776 centers, maintains 1,607 dormitories, homes and hospitals, and operates 1,062 day schools. All that has been accomplished because a boy fifteen years of age resolved that God should have his whole life.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

SELENIUM

Selenium has been known to the scientist for more than a hundred years and its use has been largely confined to scientific experimentation. It was pointed out in a recent article that in the dark it is a perfect non-conductor—where it intervenes no electric current can pass. But, if a ray of light be focussed on the substance, its nature is so completely changed that it becomes a conductor of electricity. The measure of its ability to transmit electric power is exactly proportioned to the strength of the ray of light that falls upon it. If the ray of light be flickering and feeble, so will be the strength of the electric current which it transmits. If the light ray be strong, so will the current be. Selenium in the dark is so much matter; it is itself dead and an effective blockade to power. In the light, it is immediately changed into a vehicle of power. It is said to be so perfectly responsive to light that it is used to estimate the relative brilliance of distant stars. The light from the star is focussed on the cell of selenium and from its delivery of a certain charge of electricity, the scientist computes the comparative brilliance of various stars.

Here is a parable with a wonderful message for men, the responsiveness of selenium to the power of light. Under the influence of a ray of light, its nature is changed and its distinguishing property is reversed. So life without light is inert and dead—impervious to hope, barred to progress and sealed against the wooings of all that is high and holy. But what a change is made by the college on the hill, by the Word as a lamp unto our feet, or by the knowledge that the law of inter-dependence binds great and small alike! What a difference it makes in our living when a light falls upon our path, and what a change is made in the social impact of men who reflect the radiance of the sky! Somehow God writes into the very atoms of the earth messages of hope and inspiration, and he seeks to place in our hands the key that shall release the resources of heaven—even transforms our natures.

THE BALFOUR DECLARATION

Much as the editor of this paper sympathizes with the Jewish people on account of the persecutions which they have suffered and continue to suffer, he has never been in sympathy with the Balfour Declaration nor with the Jewish operations in Palestine under the terms of that declaration. It is true that Palestine was once the home of the Hebrew race, but it has long been a home of the Arabs also. After all these years, no matter what the circumstances of their coming, we do not believe that it is just to permit an interference with the Arabs who are there. We doubt if the Jews would have become seriously interested in Palestine if it had not been for the difficulties which they faced all over the world, and we think that the sentimental ground of their appeal is hardly sufficient to establish a prior lien on the country. It is our understanding that the title to many valuable tracts of land has been secured through tax sales, and no one can blame the Arab for resenting the loss of his home to a government-favored race. We have no particular interest in the Arab and we doubt if he has the prospect of being much different from what he has been for hundreds of years; but it seems to us that the Balfour Declaration involves questions of right which do not depend upon the personal merits of the citizen so much as upon a peaceful and undisturbed possession for hundreds of years. We chanced to be in Jerusalem a short time after a newspaper man was murdered on the eve of his departure for London to oppose the Balfour Declaration, and we are not surprised at the outbursts which have occurred. We do not know what may have been the immediate cause for the troubles which have occurred at Haifa and Jaffa during the last few days, but we feel certain that the feeling was intensified by the discriminatory implications of the Balfour pact. It seems to us that such occurrences as are reported in the public press at this time are likely to continue as long as the dispossessed Arabs feel resentment against acts which deprived him of his personal estate in the only land which he ever knew or recognized as home.

UNIFICATION—EDITORIAL POLICY

Last week we carried an article on unification which had appeared the week previous in the *Wesleyan*. We do not think that the time has come for opening the columns of the *Advocate* to a general discussion of unification. We have not discussed the proposition or the plan editorially, and we are not doing so now. We do not like to outline a policy—something for everybody to shoot at. We prefer to deal with each case individually, as to its timeliness, its helpfulness, its length, and its spirit. When we admit the discussion to our columns, one thing must be remembered: Our space is too limited to admit long articles. A second thing is even more important; we must not neglect the cultivation of our field. We are going to try to be perfectly fair and just and we will not intentionally lend our space to improper or unbrotherly discussion on either side. We ask, for the present, that no articles be sent us until after the action of the General Conference of the Methodist Episcopal Church is known. We announce no policy for the *Advocate*, and for ourselves, we only ask that we be given credit for the intention to do right. At the proper time, we expect to make a brief statement of our own position, and in that statement we will try to observe the conditions which we would impose upon others.

DISTRICT CONFERENCES

The editor is just home from a trip to Mississippi for some District Conferences. We had the pleasure of looking in on Rev. T. M. Brownlee, one of the neophytes, and on Rev. C. W. Crisler, one of the veterans. Brother Brownlee, of Jackson, tore his trousers at the outset, but otherwise the meeting was apparently satisfactory. We understand that the reports showed a larger amount paid on benevolences than has been reported to any other session in recent years, and the presiding elder is manifestly in great favor. We could not stay to get an echo of the statistics from the Brookhaven District, but we feel sure that they will reflect great credit upon the leadership of Dr. Crisler. We hope to have a detailed report from both of these districts a little later.

The Hattiesburg District Conference held at Rich-
ton, Miss., April 22, 23, was well attended and Rev. W. B. Aleworth, the presiding elder, may be a novice in term of service; but he organized his program and dispatched business like a veteran. Perfect harmony seemed to prevail throughout the district, and every interest of the Church is receiving the consideration which it merits. We predict that no district of the Mississippi Conference will make a better report than will the Hattiesburg.

The day following we dropped down to Purvis, Miss., for the Seashore District Conference. The fine

weather of the day before had changed but the rain did not prevent a good attendance. The belated arrival of the delegates, however, made a little difficulty for the presiding elder, who was crowding into his program the dedication of two country churches along with the business of the Conference. Brother Power was uniformly courteous in his bearing, and his rulings were sound and constructive. The editor greatly enjoyed all these Conferences, and makes grateful acknowledgment for the courtesies extended him.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

VERY HIGH IDEALS

The newspapers recently carried an item in which were given the characteristics that the girls of one of the leading colleges of the country had voted to be desirable of their "dates." The list is interesting and enlightening. Here it is: He must have a car, or have a boy friend with a car; he must not smoke cigars (no restriction stated as to cigarettes); if he drinks, it must be good liquor; he must dress with taste; he must not eat onions; he must be entertaining.

Truth to tell, not much can be said against this expression of expert opinion—and a good deal can be said in its favor. It indicates a utilitarian cast of mind—riding is usually more pleasant than walking, and it saves time when you want to go where you are going. It shows, too, some concern for the young man's financial resources—cigars are an expensive indulgence of an undesirable habit. It shows consideration also for health—if a man just will drink, it is better for him to drink good liquor than bad. There is some recognition of the esthetic in life—shabby clothes are hard on the eyes, and the odor of onions is irritating to the olfactory nerves. Last, but not least, intellectual standards are taken into account—nit-wits are not desirable in polite society.

So we have no harsh criticism to offer of this catalogue of virtues of desirable "dates." We confess, however, to a vague kind of feeling that it is inadequate—that something is left out that ought to be included. This feeling may be due to the fact that no mention is made of gentlemanly conduct, of cleanliness of speech, of purity of mind, of rugged honesty, of high moral standards, of sincerity of character, of loyalty to high ideals, of worthy ambitions, of serious purposes.

Cars, cigars, clothes, good liquor, onions, a bright line of chatter—well, maybe so; but they are not much to think about, after all.

"The hand that rocks the cradle rules the world."



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

Anything about a pulpit attracts my attention at once. No, I do not mean the wood of which it is made. I am speaking of the man behind it. And I am always hoping that he is not "wood." We have adopted the practice of speaking of the pulpit of a particular church. We mean by it the man who stands behind it.

What got me started was this headline in the Literary Digest: "Pulpit-Fire On Lottery."

About the time I was getting my birth certificate filled out and a few people were moving over to give me a place in the world, Congress passed a law that put an end to the Louisiana State Lottery. As I began to grow up, the smoke of battle was just clearing away. I was told that the "pulpit" of New Orleans had a big hand in the fight that ended in this moral victory. Dr. Palmer, pastor of the First Presbyterian Church, and Dr. Carradine, pastor of Rayne Memorial Church, took part in this struggle.

Now, along with a number of things that mean no good to the country, the lottery is trying to come back. Mrs. Oliver Harriman, an Episcopalian of New York, is promoting a movement to bring back this curse. She contends that lotteries have existed from times immemorial, they will bring relief from heavy taxes, and they will promote charity.

It may be recalled that Mrs. Harriman did her valiant bit to bring back liquor. And you may recall that one of the arguments for this backward plunge was that it would go far toward balancing the national budget. So the lady is at least consistent. But her zeal is worthy of a better cause.

As an interesting commentary on the legalization of the lottery we have brought to our attention an interesting report from Dublin, Ireland, where the lottery has made its home, and where, presumably, the vast income was to balance the budget and save the hospitals. Strange as it may seem, the reports are that the Irish government is still lame in the budget and that what little money was to go to the hospitals is frozen up in the banks and the doctors can not meet their responsibilities to patients.

But, that is not all. The three pro-

motors, one of whom is a well known gambler, it is reported, have managed to secure the major part of the funds.

There are two things I never did want to see Uncle Sam do. I did not want to see him with a big waist line, garbed in an apron, behind a bar, passing out liquor. And I do not want him running a gambling joint.

The lottery is gambling. Legalizing it will not make it philanthropy or good citizenship. Mrs. Harriman and her kind would finance the government and charities by fooling and making criminals of the people.

But what I started to say about the pulpit is that Bishop Manning, the other day, stood up in the pulpit of St. Bartholomew, Mrs. Harriman's church, and denounced the whole lottery business in rather pointed terms. Mrs. Harriman was out that day, but she heard about it.

The pulpit today is "on the spot." There are several matters that should draw its fire. The preachers are going to be given instructions from a number of sources as to the bounds they should observe. Strange sources will become suddenly alive to the fact that a preacher should preach the "gospel."

It is the business of the pulpit to extend our moral and spiritual frontiers. Its greatest day has arrived. "Lead on, O King Eternal, the day of march has come; henceforth in fields of conquests Thy tents shall be our home."

A BEAUTIFUL CITY DEVASTATED

Rev. Henry Felgar Brooks, D.D., Pastor

Two weeks ago, Tupelo, a beautiful little city, with her great oak trees, her beautiful lawns, shrubbery and flowers springing into bloom, was resting quietly on the plains of northeast Mississippi. Her people, by the hundreds, had given themselves to the celebration of Palm Sunday, commemorating the triumphant entry of our Lord into the city of Jerusalem.

The church services had been dismissed, the people generally had returned home and were quietly reading or having converse about their home altars, some had retired, others were driving in their cars. This pastor had had a meeting with his choir leader and organist, arranging

and talking over the music for Holy Week and Easter Sunday morning, also a meeting with Mr. W. L. Elkin, the General Superintendent of his Church School, planning a week of instruction for a class of Church School children who were to be received into the membership of the church on Easter Sunday morning. He had just gone to the parsonage next door to join his family. When he stepped on the parsonage porch, he looked to the west and the sky was black with clouds, and the southwest was aflame with fire, fast coming this way. For a few moments there was a deathless stillness, then a roar of wind that sounded like the rumble of a thousand freight cars runnings on tracks irregularly constructed. The electric lights went out, inside the house a fearful expectancy possessed our minds and hearts. Mrs. Brooks and the children joined me in the central east room. The house shook like a large cake of jello suddenly turned on a plate, a crash broke upon the house—a huge oak tree had fallen on the roof. When we had emerged from the house, the rain began to come in torrents, the lawns all around us were full of trees fallen, some of them had stood for years, shingles, boards, porch chairs, bricks, porch pillars, everything lay in the streets and lawns everywhere.

We hurried across the street to a seeming place of safety. There were no lights anywhere, the sky was black with clouds. Soon we began to hear the cries for help. Trees and debris filled the streets to the west and north, men came carrying on improverished cots the wounded, others came leading their maimed, still others carrying them on their shoulders, others carrying children and babies in their arms to the hospitals, and when the rain began to pour through the roof, then the march turned toward the annex of the Methodist Church; when that was filled then to the dry spots in the parsonage, and then to the court house and the Lyric Theatre. The city hall became a morgue where the dead were placed for identification.

Truck loads of the wounded were brought from all parts of the city, fighting their way through yards and over wreckage, to the improvised hospitals. Other trucks came from the east side of the bottoms, from the Auburn community and out toward Mantachie. Everywhere they were pleading, "Oh, get me a

doctor, get us a doctor." Nurses at the hospital were helpless because of the danger of their building. Doctors from seemingly everywhere with their kits and nurses began to work. From Memphis, New Albany, Corinth, Guntown, Saltillo, Pontotoc, Houston, Okolona, Aberdeen, Amory, they came. They came by air, by automobile, and finally by train. First aid men and women preceded the doctors and nurses, giving aid to those they could and turning the more seriously injured over to the doctors. Bandages, adhesive tapes, and medicines were hurried here by air and later by train. Never in all my life have I seen more heroic work done than by these doctors and nurses.

Near midnight, men and women dressed in white suits with a cross of red on their sleeves were seen emerging from busses, cars, airships, and hurried, special commissioned trains. All over the city everywhere the cry went up, "Thank God the Red Cross has come." They brought bags and kits bulging with supplies, and all night long and for two or three days these noble servants of the suffering and injured humanity went everywhere, dressing wounds, quieting the nervous, and relieving pain.

It was an awful night, a few fires broke out, rescue bands formed and went through the stricken area uncovering men, women, and children pinioned under the wreckage of houses and homes. The cry of fathers for their families, of mothers for their children and children for their mothers and fathers was heart-rending. Some children were so badly disfigured that several claimed them, babies were found in the streets, picked up by strange but sympathetic men and carried to the improvised hospitals. All night long people were being taken out from under the ruins, some dead, others badly injured. As fast as they could be given treatment they were taken by trains and trucks and ambulances to the hospitals of Memphis, New Albany, Pontotoc, Houston, Okolona, Amory, Meridian, and Booneville, where some have passed away and whose bodies were returned here or back to some "old home place" for burial, others convalesced rapidly and have returned home, still others remain in these hospitals for treatment. No one not seeing the spectacle can believe its story, even those of us who were here can not fully believe it. The people were dazed and shocked, we knew not the extent of the awful storm. When day broke in the east and the sun began his climb over the hills, the scene before us was horrifying. A section of the city beginning on Willow Heights and extending clear across the city at least one-half mile in width and some places more was swept to the ground,

the beautiful homes of the well-to-do, the comfortably fixed, and the cabins of the poor and the faithful colored people lay razed to the ground. Some were blown into the lake, pieces of furniture, letters, insurances policies, cancelled checks have been found miles away.

Early on Monday morning the C. C. C. boys from Camp Tishomingo, the men from the Works Progress Association were on the streets cleaning up the wreckage. They are still at work and all over the city can be seen piles of wreckage and big trucks hauling it away. The best is being kept for construction work and the rest converted into kindling and wood for those in need.

The shrill sound of the ambulances as they carried the wounded and later the dead, and the awful days of the burial of the dead, going from one funeral to another, one hour allotted for each, beginning at 9 a. m. and every hour in the day; these things I cannot dismiss. It has written its story on my heart and the heart of every pastor in this city. Our brethren in the ministry from all over this section came to our help, comforting the wounded and the dying, burying the dead and consoling the sorrowing. Nine of the members of this church passed out in death: Mrs. S. A. Ford, Mrs. L. Q. Stone, Mrs. Charles H. Clifton, Mrs. J. Y. Cummings, Mrs. Herman Godwin, Mrs. H. A. Killen, Mr. C. W. Hardin, Mrs. C. W. Hardin, and Mr. E. W. Folger. About one hundred and fifty of the members of our church were injured. We had a membership of a little more than 1,300. Of these 214 homes were destroyed entirely or in part; this is not counting hundreds of others slightly damaged. These were the homes of Methodists. Thus far there is reported 220 dead and more than 1,200 injured in the city. One family of thirteen was buried in one grave. Husband and wife were buried together; mothers, father with a child in their arms now rest in peace together in the same grave.

I must not close without commending the noble Red Cross for their splendid work under the leadership of Mr. Wilson; the great, faithful work of regulating traffic, dispersing the pilferers, guarding the people and interests of the city was under the regulation and command of General O'Keefe, Major Birdsong and the noble National Guard of our state; both officers and men conducted themselves as gentlemen. Their rule was firm but tender with sympathy and regard for all the people. They were gentlemen and soldiers. No nobler body of men can be found anywhere than the American Legion—the soldiers of the World War. They stood at the street crossings, they established their kitchens, their supply

rooms of food and clothing. They fed the hungry, they clothed the naked, they supplied the needy, they proceeded to bring comfort and good cheer to those in need. May God bless these noble men of the World War.

Some readers may be wondering how are the people coming back. Never have I seen a people more heroic than these noble sons and daughters of the city beautiful. Husbands and wives separated for years, have been brought together, enemies have met and joined in friendship, men estranged from God and their churches have re-dedicated themselves. This last Sunday we met for worship in theaters, the court house, and the churches not destroyed. The people came by the hundreds, yea by the thousands, and filled every house with anxious worshippers. The people's hearts and minds are turned to God. The wonder is that thousands were not killed. It was a grateful people that met and thanked God for His protecting care. They felt "His everlasting arms underneath them."

Now we know that people are kind: from everywhere came money, clothing, food, medicines, and not in small amounts but in big boxes, loaded on trucks, trains, by rail, express, parcel post, every conceivable way. The whole country opened their pantries, store houses, wardrobes and chests and sent them this way. They were not all old discarded things, but new things — comforts, blankets, quilts, pillows, and bed linens, towels and cooking utensils. The good house-wives of the South know how to choose, and they exercised their knowledge. The city is coming back. The insurance companies with their adjusters are here; most of them have been and are very considerate. Architects and builders are here, plans are being drawn, construction work is already going on. The T. V. A. has large crews of men at work stretching wires and preparing for the introduction of low priced electricity into the homes, shops and stores. Mayor Nanny and his noble Board of City Aldermen are directing and planning for a more beautiful city than the one blown away. Landscape men and all classes of home beautiful and comfortable men are at work. Yes, Tupelo is coming back, and we hope and pray that in our coming back we will come with a holler regard for God, for His Sabbath, for His Church, for our homes and the character of our citizenship.

Some beautiful lessons in devotion and faith are coming out from under the wreckage of homes. In one place the house was blown over, and into a completely wrecked state; the mother was under the ruins but was able to extricate

(Continued on page 11)

LAKE CHARLES DISTRICT NEWS

MANY BUILDS CHURCH SCHOOL ROOMS

The beautiful little brick church at Many is being enlarged to provide more room for the church school. A basement forty by twenty-eight feet has been excavated which will not only provide additional church school rooms, but a place for social gatherings as well, a kitchen being included in the plan. The work is almost completed and represents an outlay of about seven hundred dollars. The Woman's Missionary Society has raised the money for this project and certainly is to be commended.

The pastor, Rev. W. T. Gray, receives the loyal and enthusiastic co-operation of the entire membership. The financial obligations of the church are cared for promptly and one-half of the budget for the year will be in hand by the time of the district conference. Benevolences are paid monthly along with the other items. The special days ordered by the Annual Conference are observed and the entire program of the church is being faithfully carried out. Mr. S. H. Porter, District Lay Leader, is also chairman of the board of stewards. Revival services were begun in this church on April 26.

DERIDDER CHURCH THRIVES

From all accounts the church at DeRidder, under the enthusiastic leadership of Rev. G. W. Pomeroy, is having one of the best and most fruitful years of its history. At the beginning of the year the pastor's salary was increased two hundred dollars. The amount accepted for benevolences was also increased over that of last year.

At the beginning of the Lenten season a visitation campaign was launched in which the pastor, the board of stewards and members of the Woman's Missionary Society participated. Every member of the church was contacted and gratifying results were seen in increased church attendance, new members for the church school, and larger contributions for the church. Neighborhood prayer meetings were conducted weekly in four sections of the town which were well attended. Self-denial was practiced by many of the members and an offering was brought to the church on Palm Sunday sufficient to pay one-third of the amount assumed for benevolences. During Holy Week the pastor conducted noonday services and on Easter Sunday morning a communion service was conducted at dawn. Ten new members were received at the 11 o'clock service. The offering for the Orphanage amounted to \$75.00. A beautiful

Easter Cantata was impressively rendered by the vested choir that evening.

Church school rooms have been remodeled and an additional piano purchased at the suggestion of the Board of Christian Education which functions efficiently. Church School Day was observed with an appropriate program. Every phase of our church program is carefully and efficiently promoted at DeRidder.

HORNBECK AND HOLLY GROVE IMPROVE BUILDINGS

Five additional church school rooms have been built recently by the people of the Hornbeck church. The general superintendent of this school, M. L. Brown, is a splendid leader and strives to conduct his school in accordance with the plans of the General Board of Education. A new bathroom has been added to the parsonage. Rev. G. H. Corry is a pastor who is thoroughly informed as to the program of the church and leads his people intelligently and efficiently.

The Holly Grove church which celebrated its one hundredth anniversary last year has recently re-covered the present building. At the second quarterly conference this church had paid the pastor and presiding elder a month in advance. The benevolences are being secured and plans are being made for revivals in all the churches. Prospect and Mitchell are two other splendid churches on the Hornbeck charge.

LAKE ARTHUR CHARGE ADVANCES

Early in the Conference year the Lake Arthur church building was thoroughly renovated, being re-papered and painted inside and the arrangement of the auditorium improved. Partitions were built, giving additional classrooms for the church school. New members have been received and the pastor's salary increased two hundred dollars. There are many evidences of renewed church loyalty, and the pastor, Rev. F. A. Matthews, is happy in his work. At this time he is attending a special course of lectures in Vanderbilt University, but will return in time for the second quarterly conference to be held at Bell City, May 10. Maxie is also a live country church on this charge.

MEN'S BIBLE CLASS ORGANIZED AT ZWOLLE

President Pierce Cline of Centenary College recently was the principal speaker at a meeting of the men of the Zwolle church and community. The

church was almost filled with men and boys who greatly appreciated the address of Dr. Cline. The following Sunday a men's Bible class was organized with sixteen members. The pastor, Rev. T. J. Holladay, says that he expects to organize a women's class in the near future also. Since becoming a station, the little church at Zwolle has made a remarkable record in many respects. Every financial obligation has been met in full and every special day ordered by the General and Annual Conferences has been observed. There is no finer group of people anywhere than those which compose this church. Revival services will begin May 10. Rev. James Sensintaffer will be the guest preacher.

GUEYDAN

Rev. A. S. J. Neill is delighted with the response his people continue to make and the interest they manifest in the program of the church. The recent subscription campaign for the World Outlook resulted in that great Missionary magazine being placed in the home of every steward and officer and teacher of the Church school with the exception of two. If all the churches of Southern Methodism would do that well, Dr. Rawlins would be about the happiest editor we know.

In addition to carrying on the entire program of the church, the Gueydan people are re-covering their church building at considerable cost. The W. M. S. plan to make some improvements on the parsonage in the near future also.

NEW IBERIA MAINTAINS FINE RECORD

The church at New Iberia being a well organized church, particularly along the lines of Christian education, it is no surprise to hear that its work moves along harmoniously and efficiently. There was a special observance of Easter and all other special days in the church calendar up to date. Rev. O. L. Tucker is encouraged with a good attendance at the church services and the fine co-operation of the entire group of officials. The Woman's Missionary Society is having the kitchen of the parsonage improved and also making some improvements on the annex to the church.

This church will greatly miss Dr. W. R. Dodson, who for several years has been the popular teacher of the Men's Bible Class, but who is moving to Baton Rouge, having accepted a professorship in the State University.

(Continued on page 13)

Mississippi and Louisiana

The work at Tallulah is progressing very satisfactorily under the capable leadership of the pastor, Rev. C. K. Smith.

The Grenada College Glee Club was heard last Sunday at Eupora. This group of singers is winning most favorable comment.

Rev. J. V. Bennett, of Durant, Miss., brought a most interesting and helpful message to a splendid congregation at Grenada Sunday morning.

Religious Emphasis Week is on at Grenada College. Rev. Melville Johnson is bringing the messages and Rev. Jeff Cunningham is leading the singing.

Grenada College Glee Club visited New Albany April 19. Their visit seems to have been unusually productive of favorable comment. They are worth hearing.

Rev. J. W. Gibson, our pastor at Holcomb, was assisted in a series of revival meetings at Tie Plant recently by Rev. S. M. Butts. A good meeting is reported.

It is good to know that our popular pastor at Sardis, Rev. C. L. Rogers, is now able to do full time work. Brother Rogers has been greatly indisposed for some time.

Rev. R. S. Walton and his people are rejoicing over recent progress in the payment of the indebtedness on the church school annex at Ethel; one of the churches on the Jackson charge.

Dr. Benjamin F. Rogers was a visitor at the Advocate office last week. We appreciate his faithfulness to the Advocate both personally and as an official. We are always glad to see him.

Rev. C. W. Wesley is very happy in his pastorate at Canton. He is doing his part toward carrying forward the program of the church and his efforts are met with a fine response on the part of the people.

Rev. V. C. Curtis, Aberdeen, Miss., is in the midst of preparation for the tent revival in which Methodists, Presbyterians, Christians and Episcopalians will participate. The local ministers will do the preaching.

Rev. T. W. Lewis delivered the commencement sermon for the Calhoun City High School in the Methodist Church, that city, April 19. Dr. Lewis is deservedly popular there as pastor. None of his friends are surprised.

A note from Rev. Henry P. Lewis, pastor at Charleston, Miss., brings sustenance and encouragement, but no news from his work. We know that he is doing a splendid work and would be glad to have some details of his service.

Scholarships for graduate work received by Millsaps College students for next year include: Commonwealth scholarship, Tulane University; Emory University; University of the South, and Massachusetts Institute of Technology.

A chorus of two hundred and fifty "Sacred Harp" singers will be a feature of the Texas Centennial Exposition on the evening of June 21. The great chorus will be conducted by Miss Melba Head, a seventeen-year-old girl, of Fort Worth.

Rev. W. H. Lewis, Lucedale, Miss., says, "I am interested in the Advocate and I wish for it a continued life of service to the Church." Furthermore, he is proving his interest by his work. His charge has nearly secured its full quota.

Rev. Wm. H. Wallace, Jr., is assisting Dr. W. L. Doss, Jr., in a meeting at Lake Charles, La., this week. In the absence of Dr. Wallace, the editor was impressed for both morning and evening service at First Church, New Orleans, last Sunday.

The date for the Monroe District Conference, Rev. H. L. Johns presiding elder, has been changed from Tuesday,

May 19, to Thursday, May 14. This was done in order that some might attend the Conference on Alcohol Education, in Dallas, Texas.

During April Dr. Dana Dawson, of First Church, Shreveport, received one hundred and seventy-four members. We have not heard how many infants were baptized, but we learn that he held a service which was devoted entirely to the baptism of children.

Mr. Mike John, a member of First Church, Monroe, La., has been spending some time in New Orleans seeking medical attention. We regret to learn of his illness and hope that he may soon be much improved. He is a valuable member of the church in Monroe.

The reports which have reached the Advocate office indicate a good collection for the Methodist Orphanage at Ruston. We hope that there may be a great response from every charge and church, for we have no more dependent work, nor one with greater promise.

Buddy Newman, the fine young son of Rev. W. C. Newman of Grenada College, had the misfortune of breaking his left arm recently. He is doing fine, and there will be no permanent injury. Buddy is a live youngster, and very popular with older people as well as his playmates.

Rev. C. K. Smith, Tallulah, La., spent Monday in New Orleans and while here remembered the Advocate office with a call. Brother Smith reports a good gain in membership and a good general outlook for his church. He expects to attend the conference on Alcohol Education at Dallas soon.

Rev. B. C. Taylor, Homer, La., reports a fine Easter service and the best orphanage collection in many years. Nine members were received by profession of faith and seventeen by certificate. Dr. Janet Miller of the Congo Mission hospital work, spoke to a crowded house on the evening of April 19.

Rev. Basil E. Moore, a graduate of Millsaps College, and for two or more years a teacher, will assist our Grenada pastor the rest of the Conference year. Mr. Moore has had no little experience as a local preacher, supply, and leader among our young people. He will do most acceptable work at Grenada.

Mr. Bradford J. Dye, a young attorney of Charleston, and teacher of our men's Bible class there, delivered the morning message at Grenada Sunday, April 19. Mr. Dye made a most favorable impression. He is the son of Dr. T. M. Dye, of Clarksdale, and grandson of the late Dr. T. W. Dye, twice a pastor at Grenada.

Rev. R. G. Lord and Rev. W. C. New-



man have kept things moving in our church at Grenada during the prolonged illness of the pastor. Their pulpit work provoked favorable comment constantly. No finer men among us. The pastor and the membership at Grenada were most fortunate in being able to command such services as these men rendered.

Two inspirational meetings for the Lake Charles District were held on Monday of last week—one at Rayne, La., and the other at Leesville. Both were well attended, and Dr. Pierce Cline of Centenary College was the visiting speaker. The meeting was held in the interest of the whole program of the church and they were under the direction of Dr. Rogers, the presiding elder.

Rev. L. W. Cain, Bunkie, La., reports that his revival campaign, in which Dr. Theodore Copeland did the preaching, was eminently successful. Of the twenty-one persons received into the church only three of them came by certificate. The Easter collection for the Orphanage amounted to \$84.47, \$12.50 was raised for the Memorial Mercy Home, and the salary is paid in full to date.

All the debris has been cleared and work has begun on our new church building which was destroyed by fire several weeks ago. Mr. Chastang of Jackson, Miss., is general superintendent of construction. With the co-operation of our pastor, J. A. George, and a capable building committee, he is making marked progress. Indications are that we shall be back home the latter part of October, the Lord willing.

Twenty-three additions to the church at Tallulah, fourteen of them children who were received by profession of faith, was a part of the Easter celebration. A baptism service for infants preceded the reception which took place at the eleven o'clock hour. In the evening an Easter cantata, "Day of Triumph," was beautifully rendered by the choir under the direction of Mrs. Vernon Thompson, with Mrs. E. O. Edgerton as pianist.

The Trail of the Circuit Rider was issued on April 22, and the copies ordered before the publication date are in the mails. We hope and we sincerely believe that those interested in Methodist history will find a wealth of material, particularly with reference to the Church, South, which can be found in no other book. The author spared neither time nor expense to make it a real contribution to the literature of Methodism.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

GREENWOOD DISTRICT

Pastors of the Greenwood District, please send me the names of all the delegates to the district conference, and check the names of those who want to spend the night in Carrollton.

W. W. BRUNER.

Carrollton, Miss.

REV. C. M. MORRIS, SONG LEADER

In any good sized community where the pastor desires to do the preaching in his revival and needs some one to direct the music and do the solo work, I will be available for such service from now until September 15. Will be glad to preach as well as sing in revival services.

Am now directing the music for Rev. H. N. Brown, Pineville, La. References: Rev. H. N. Brown, Rev. E. C. Gunn, Rev. R. M. Brown.

C. M. MORRIS, Pastor.
Greensburg, La.

NOTICE—NEW ORLEANS DISTRICT

Pastors are requested to report all lay delegates, including superannuate and local preachers, who expect to attend the District Conference at Franklin, La., May 13, 14, to Mrs. G. Harrison, president of the Woman's Missionary Society, Franklin, La. This is important and should be attended to as soon as possible.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

The Louisiana Conference Missionary Society was privileged to have as one of its guests during the recent session held in Alexandria Mr. Earl Moreland, missionary from Brazil.

This writer, as well as many others, have read with keen interest for many years concerning the work of this consecrated, brilliant young educator. We have taken great pride in the splendid achievements of "The Little S. M. U." of Brazil. So we had looked forward to his coming to our Conference.

As we listened to his masterly addresses, a great feeling of pride swelled within us, knowing he was a part of Southern Methodism.

On Thursday morning he spoke in the interest of Scarritt College. He told of its splendid attainments of the past and also what they purposed to do with Scarritt College in the future. He said that Scarritt College holds a unique place in the college world and many students are looking to it for courses of study that cannot be found elsewhere. He stated the three-fold plan for the future development of Scarritt was the establishment of a whole School of Missions, a department of Social Science and a School for Christianizing the Whole Family.

On Thursday night his address was centered around the thought of "Missions Tomorrow." He spoke of a number of attitudes toward the missionary enterprise and stated that there was more shallow thinking about missions than any other enterprise. He told of the many positive accomplishments of missionaries and emphasized particularly the splendid Christian homes that had been set up by the missionaries themselves and their high type of daily Christian living. These two factors have done more for the Christian missionary enterprise throughout the world than any other thing.

In closing his address, he stated that the only hope of world peace is through the Church of Jesus Christ and its mis-

sionary enterprise. "We of the church must build the foundation stones of peace, in Christian attitudes and friendliness toward all nations and all races. We will never have peace until we build it that way," he said.

Having heard this earnest young Christian, we cannot help but feel that our future church is safe in his hands and others of his generation like unto him.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth Street, Meridian, Miss.

(Continued from last week)

The question was asked: "Why does the Conference pay \$400.00 to Meridian Wesley House and \$200.00 each to Biloxi Wesley House and Moore Community House?" The answer was: "Because Council makes the following appropriation:

Biloxi Wesley House.....	\$2464.00
Moore Community House.....	2300.00
Meridian Wesley House.....	100.00

Except for \$500.00, the Meridian Wesley House is supported by funds sent by the Meridian churches to the City Mission Board."

Brief messages concerning their work was given Thursday afternoon by Miss Elizabeth Cunningham, of Biloxi Wesley House; Miss Sophie Kuntz, of Moore Community House, and Miss Hattie Lou Davis, of Meridian Wesley House. Following the session the delegates and visitors were entertained with a tea given by the City Mission Board, at the Meridian Wesley House, when they were shown through the building and given some idea of the work being done. Miss Annie Trawick, who for nine years has been head resident there, has been granted a year of rest by Council.

The outstanding feature of the jubilee celebration was the Fellowship Dinner, on Thursday evening, in the Blue Room of the Lamar Hotel. Nearly two hundred guests enjoyed the "fellowship of kindred minds," and the program took the form of a pageant, written by Mrs. W. B. Carr, of Central auxiliary, and directed by Mrs. R. L. Walton, of the Poplar Springs auxiliary. The scene depicted the home mission movement of the Methodist Church in Mississippi, our history showing that in 1826 there was an organization at Washington, a short time later one at Woodville, and before 1837 one at Vicks-

burg. Mrs. B. F. Lewis, of Jackson, told of the pioneer days; Mrs. W. M. Williams, of Magee, of the settlement house movement and Mrs. W. F. Mahaffey, of Mendenhall, of the present work and plans for the future.

The most comprehensive report ever given on the status of women was brought by Mrs. L. W. Alford, chairman.

Two pieces of legislation were favorably passed upon: 1. A protest against the divorce bill for Mississippi, requiring only six weeks residence; 2. The changing of the standing rule X to read: Each auxiliary shall be entitled to ONE delegate.

The following officers were elected during the session: president, Miss Ella Wayne Ormond, Meridian; vice-president, Mrs. Will Bradley, Canton; Conference secretary, Mrs. Paul Arrington, Magee; recording secretary, Mrs. C. C. McDonald, Bay St. Louis; treasurer, Miss Mary Weems, Shubuta; secretary of young women's groups, Mrs. Homer Frizell, Vaughan; secretary of children's work, Mrs. C. C. Clark, Philadelphia; superintendent of study, Mrs. W. F. Mahaffey, Mendenhall; superintendent of Christian Social Relations, Mrs. Eurle M. Weston, Jackson; superintendent of supplies, Mrs. John Boone, Brookhaven; superintendent of publicity and World Outlook, Mrs. Stanley Wilson, Meridian.

The district secretaries and representatives are the same as last year.

Some things to remember—Miss Sallie Ellis, head resident at Moore Community House, Biloxi, needs a new car. Has anyone a car to give? The goal for World Outlook is 1,200. We are nearly 200 short. The Mathilde Killingsworth special is \$450.00 ABOVE the pledge. Mrs. Homer Frizell is Scarritt College representative in our Conference. The Pastors' School, where Mrs. Helen B. Bourne will teach our mission study class, will be held at Seashore Camp Ground, Biloxi, June 15-20, 1936. Carefully notice the change in treasurers. Your report and check on the first of July goes to Miss Mary Weems, Shubuta, Miss. The Council Bulletin will be a great help. Order from Literature Headquarters, 706 Church St., Nashville Tenn. Price, 25c.

A few copies of our Conference history are still available. Anyone wishing information about them may write Mrs. Stanley Wilson, 2212 Fifteenth Street, Meridian, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following resolution speaks for itself. Those who read its provisions will be carrying out its proposals in part if they see that it reaches their respective

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county papers at once.

Whereas, a bill establishing a six weeks residence in Mississippi as a pre-requisite for securing a divorce has been presented to and passed by one house of our law making body; and

Whereas, we believe that such a law is utterly at variance with the ideals of the best body of our citizenship and would create a most deplorable social and moral atmosphere in our state; therefore be it resolved:

1. That we, the members of the Woman's Missionary Society of the North Mississippi Conference, in annual session, hereby place ourselves on record as uncompromisingly opposed to the passage of this bill and as resolved to take every action in our power to defeat it.

2. That we empower our president and superintendent of publicity and Christian Social Relations to give this protest immediate publicity through the press of this area, especially through the county papers.

3. That we further request the Conference superintendent of Christian Social Relations to inform the auxiliaries of the action of the Conference and urge them to take the initiative in their communities in securing signatures of voters to protest against the measure addressed to their representatives in the Legislature well in advance of the opening of the next session of that body.

Notice the relationship of the devotional of the second quarter zone program and the resolution above.

Pamphlets on "Daily Vacation Bible School" and leaflets on "Children's Work and Fourth Sunday Offering" may be obtained by writing Rev. R. G. Lord, at Grenada, Miss.

For preparation of the number "Status of Women" you may secure free from Literature Headquarters, 706 Church St., Nashville, Tenn., the mimeographed "Study on the Status of Women," prepared by Mrs. T. I. Charles.

For preparation of items under Christian Social Relations write Rev. R. G. Lord for "Alcohol Education in the Local Church;" Mrs. Dan Comfort for Anti-Lynching petition; the National Council

for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C., and read January issue of World Outlook, page 22 for peace material.

ZONE PROGRAM—SECOND QUARTER HOME MISSIONS JUBILEE

Devotional—Stewardship of Citizenship.
Extension of Work:

1. New members. (Emphasize enlistment of young women as jubilee members.)
2. Children's Work and Fourth Sunday Offering.
3. Daily Vacation Bible Schools.
4. Life members:

1. Alcohol Educations.
2. Anti-Lynching petition presented and signed.
3. Peace Bonds explained and sold.
4. Send Negro woman to Holly Springs Leadership School June 16-24.

Spiritual Life Groups:
Study—

"Upper Room."
"Fellowship of Prayer."
Other devotional books.
Emphasize "The Quiet Hour."

A BEAUTIFUL CITY DEVASTATED

(Continued from page 6)

herself. She was much bruised and bleeding, but she began to search for her children. She found them all, but her eight or ten-months old baby. She sought it everywhere but could not find it, when suddenly she heard the howl of the family bulldog, a faithful guardian and play-fellow of the children. When she found him under the debris he was bruised and bleeding and underneath him lay her baby, its clothes covered with the blood of the faithful, heroic dog, but not one scratch of injury on the baby. Both mother and dog have been treated for their injuries and are recovering.

On Palm Sunday morning the teacher of the Beginners Class of the Church School told the children the story of the storm on the Sea of Galilee, when Jesus was asleep in the hinder part of the boat, and how the frightened disciples came to Jesus and said, "Master, carest thou not that we perish," and how Jesus arose and rebuked the wind and said unto the stormy sea, "Peace, be still. And the wind ceased, and there was a great clam." Early that same evening the family of one of our homes was discussing storms and little Martha McGaughy told the story of Jesus and the storm. When the real storm came an hour later, the child walked the floor crying out, "Jesus, get awake and say peace be still, come, Jesus, say it." After the storm was over, and deathless stillness filled the home, Martha said, "Daddy, didn't I tell you Jesus would come and say peace be still, and Daddy, Jesus has come."

Some critics may say, in fact several have received letters already saying, that it was a curse sent upon the people of Tupelo because of their wickedness. There is wickedness here as there is in many other places, but there are hundreds of devout, Christian people here, good, strong Christian men and women who have stood for Christianity, and we would say to all critics go to your Bibles and find the 13th chapter of St. Luke 1-5, and St. John 9:1-3. In these Scriptures you will find our explanation.

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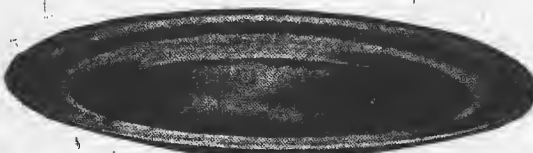
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Supplies:

Boxes sent to Council Institutions or needy ministers who are recommended by the presiding elder.

If money is available for donations to refrigerators for the foreign field send it to Mrs. Ina Davis Fulton, Council treasurer, with the request that it be credited to the Supply Department of the Conference or send direct to Conference treasurer, Mrs. Hall of New Albany.

Status of Women

Christian Social Relations (Present at least two items)

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

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CAPUDINE

Christian Education

CHURCH SCHOOL LESSON, MAY 3.

By Rev. J. R. Countiss, D. D.

JESUS TEACHES FORGIVENESS, HUMILITY, AND GRATITUDE. (Luke 17.)

Only a perfect world could be void of offences. Some will come accidentally, some through misunderstanding, some will be malicious. In one of these forms we all offend. The slightest hurt to another brings pain and regret to the sensitive soul, though the callous individual may do mortal damage to the weak while boasting of his own strength, seemingly unconscious of the woe and wreckage he has wrought in his own character. God's willingness to forgive offenders is his most amazing attribute. The most godlike human quality and perhaps the last to be attained is forgiveness. Its achievement is hindered by exaggerated esteem of the ego. It is urged by the Master both as a basis of our own forgiveness and as a delicate and difficult duty to our fellows which we may easily neglect. The offender is to be reproved. We are not to pout and hold a silent grudge. We are to tell him, not others. Gossip has wrecked many a beautiful friendship which might have been saved by frank discussion of an unfortunate incident. Forgiveness must be as sincere as reproof is frank, and as often repeated as sorrow for wrong-doing is expressed. Such a standard brought from the disciples the cry: "Lord, increase our faith." It demands faith in both God and man. No other dynamic is adequate. Even a little faith accomplishes vast results. It is the root of all initiative and endeavor. For lack of it, the world today is paralyzed—the political and economic world not less than the religious world. Men see what needs to be done but have no faith either that God will see it through, or that other men or nations will co-operate. We need to pray the prayer of the disciples till we receive the answer that sent them forth to "turn the world upside down." We have largely mastered the laws of physical growth and development. We know how to grow corn and breed cattle. We even care fairly well for our bodies, but we have given far too little attention to bringing our spiritual natures to that godlike perfection out of which genuine and cheerful forgiveness springs.

The grace of humility will encourage the virtue of forgiveness. We should not forget that we are all offenders, nor that we all belong to God, with all we claim to possess. There are no works of supererogation. We can never bring God or the human race into our debt. We owe more than we can repay. Paul was probably the greatest of human benefactors, but he acknowledged himself debtor to Greeks and Barbarians, to the wise and the unwise. Much more are we who receive so much and do so little.

Of the ten lepers cleansed, but one returned to give glory to God and thanks to Jesus, and that one the Samaritan stranger, of whom least was to be expected. History leads one to fear for the "dominant nations," "superior peoples," and "privileged classes" of our day. "Pride goeth before a fall." Gratitude and appreciation are often neglected in the family and in the church. We grow extravagant in our expressions of courtesy for trifling favors from strangers and fail to mention the unselfish service of love rendered daily for years by those having largest claim upon our courtesy and gratitude. Added blessing and fullness of life will come to those who remember to give thanks. The habit would cement many a breaking home and bind many a soul in closer fellowship with God.

DeRIDDER CHURCH

Beginning in January and running through Easter, the DeRidder Methodist Church observed a special period of evangelism. Aims set up by the local Board of Christian Education for this period included a revival of interest and loyalty to church members, a deepening of the spiritual life of the church, increased attendance upon church services and added interest in all phases of church

work, to discover all non-church members and win them for Christ, and to create a feeling of sustained evangelism.

The Missionary Society and adult classes of the church school carried out a plan of adult visitation. The pastor visited systematically, and an effort was made to check on members moved away, in order that an active church roll might be completed. Follow-up work was done by both pastor and workers. Group prayer services were held in four sections of town each Wednesday evening during Lent. The attendance averaged fifty-five per cent. These services were held in the homes with laymen and laywomen as leaders. Group leaders were Mr. H. H. Haynes, Mr. W. H. House, Mrs. Nye Patterson, and Mrs. N. W. Sims.

During Holy Week, noonday services were held in the church from 12:30 to 1 o'clock. These were highly devotional. The pastor was assisted by the pastors of the Baptist and Presbyterian Churches. The events of our Lord during his last week were followed from day to day. Many of our community availed themselves of this privilege of worship.

Easter was a glorious day in our church. A dawn communion service held at 4:50 began the day when some two hundred souls came to recall again the Resurrection of our Lord, in remembrance that Christ died for us and through Him we have hope of eternal life. An illuminated cross, Easter lilies and white candles made the church a true sanctuary of worship. At 11 o'clock the pastor preached a sermon on Immortality and received members into the church. Sunday evening the day was climaxed with a beautiful cantata, "Our Living Lord," sung by the choir, assisted by some of other faiths. Mrs. LeCompte directed this musical service.

We did not end with Easter. We hope to have a feeling of sustained evangelism. We hope that the climax will come with Pentecost and that it shall be felt throughout the year.

1836

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THE GRENADA METHODIST CHURCH, AND GRENADA

By Rev. James H. Felts.

I have been trying to serve in the Methodist ministry for more than forty years. Of course I have had some variety of experiences. It remained for Grenada Methodism, and Grenada, to give me the thrill of my ministry. I gave them MORE than I had. They responded most nobly. Then came a nervous collapse that utterly routed the pastor. Then came, also, a response so gracious, so unselfish, so marvelously generous that I am "like them that dream." Physicians, nurses, the official board, the membership of the church, members of other churches, children, young people, the sexton of the church and the parsonage cook, members of no church, must have conspired to demonstrate the unselfishness of friendship and the ministering service of love. Rev. R. G. Lord and Rev. W. C. Newman could not have been more gracious had they been my own sons in flesh and blood. They gave their services without stint. The prolonged period of the pastor's illness did not weary either these preachers or the people in their well doing. Flowers, fruits, money, everything that a great and generous people could do was done—and so graciously that the pastor was never allowed for one moment to feel that he was a burden. I came back from Madison Sanitarium Tuesday, April 14. The parsonage was open, dinner ready, the cook smiling, the pantry loaded with food, the Frigidaire on and filled with choice viands, the bed ready, friends smiling and considerate. I do not believe it possible to find a place or a people finer or better. If some one hints that human sympathy and Christian charity and brotherly love are no more, the hint must come from some person who knows not Grenada at her best. It is worthy living and working these many years to serve Grenada people four years. Nor would I forget the scores of friends, lay and clerical, whose thoughtful courtesies warmed my heart and cheered me. Such courtesies came from near and far. I love them all.

Grenada, Miss.

BATESVILLE, MISS.

Dear Dr. Duren: Beginning April 8 and running through Sunday night, the 19th, with the Rev. A. P. Stephens, Conference evangelist of the North Mississippi Conference, doing the preaching, we had one of the best if not the best revivals the church has had in many years.

Brother Stephens has many gifts and consecration of life which he uses in a most effective way. He gets the attendance and when people come they are stirred by his earnest messages. It is remarkable how he attracts both the young people and the older ones. I have never had a helper whom all the people appreciated as they do Brother Stephens.

His appeals are strong for the right and yet, in condemning sin, he has no hobby and in his appeals he wins the confidence of the people. He has a strong personality and is a very hearty worker. He adapts himself to any situation in the community, or in the homes of the people into which he goes.

This man of the church, though well able to go to any church, will go to the smallest place in the Conference. He has been to some of the best. He will go without any promise of a definite remuneration, and take the free will offering and says nothing about his expenses or the offering.

He is a unique servant and ought to be serving the church every week in the year. I most heartily recommend him. He is able in his preaching and sound in doctrine.

He is very busy in the spring and summer, could serve more in winter. Our church here has a reasonably large auditorium and the Sunday school rooms had to be opened and a few people in the gallery at three of our special services. The special service for men and boys, and for women and girls had the best response I believe I have ever seen.

We believe our meeting accomplished lasting good.

Respectfully yours,

H. R. McKEE, Pastor.

NOTES FROM THE ABERDEEN DISTRICT, NORTH MISSISSIPPI CONFERENCE

Under the leadership of our very efficient presiding elder, Dr. W. P. Buhrman, the people of the Aberdeen District are working toward some very definite objectives, as follows:

A revival and increase in membership in every church.

The use of our church papers and other means to inform our people about our church and the great work she is doing over the world.

The acceptances for benevolences have been increased in several charges. Greenwood Springs Circuit, T. F. Sartain, pastor; and Derma Circuit, G. R. Meaders, pastor, and perhaps others have raised their acceptance in full. Pontotoc, C. M.

Chapman, pastor; Okolona, M. E. Scott, pastor, and perhaps others, have raised half of their acceptances.

Other charges will pay all or at least half by district conference. Something paid on benevolences by every church by district conference, with full payment by Annual Conference.

Smithville and Greenwood Springs are leading off in Daily Vacation Bible Schools. A good number more are planned.

Our churches at Fulton, W. W. Hartsfield, pastor; Amory, J. A. George, pastor, were destroyed by fire but are being rebuilt by these faithful congregations.

Our church in Tupelo was damaged extensively in the tornado that destroyed so much of that city. Dr. H. F. Brooks and his faithful flock are making complete repairs.

District Bible Conference is to be held in Okolona, May 7-10. Dr. McPherson of S. M. U. will be the speaker.

The place of our district conference is changed from Tupelo to Houston. A very full and helpful program has been planned that will help every department of the church to do better work.

Aberdeen District leads. We will continue.

REPORTER.

ECUMENICAL METHODIST COUNCIL

The Ecumenical Methodist Council, Western Section, will meet at the Deshler-Wallick Hotel, Columbus, Ohio, on Thursday, May 7, at 2:30 p.m.

FREDERICK D. LEETE, Pres.;

A. J. WEEKS, Sec'y.

LAKE CHARLES DISTRICT NEWS

(Continued from page 7)

A special effort is being made to have one-half of the church budget in hand by the time of the district conference.

* * *

A successful training school was held in Crowley, La., last week. Rev. G. W. Dameron was fortunate to be able to secure the services of Dr. R. E. Smith, of Centenary College, who gave a course on the Life of Christ. More than forty adults attended the course of lectures. Twelve did the work necessary to secure an official credit. The work of Dr. Smith will abide.

The date of the Lake Charles district conference has been changed to May 27-28, at Leesville, La.

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Exodus 3:14—I Am that I Am.

"Where LORD is thus printed in capital letters in the English Bible it stands for the Hebrew JHVH, the sacred name which was probably pronounced 'Yahweh'. In later times the word was considered too sacred to be uttered; the title 'Adonai' (My Lord), was substituted in reading. . . . It means Self-existent or Self-unfolding. Yahweh is the proper name of God rather than a title. . . . The American revisers have substituted 'Jehovah' for 'the Lord'. (J. R. Dummelow in his One Volume Commentary commenting on Gen. 2:4.)"

Only God could reveal his true character. God declared Himself to be the Self-existent One. "Unto thee it was shewed, that thou mightest know that the Lord, He is God; that there is none else beside Him" (Duet. 4:35). "I am the Lord, and there is none else beside Me" (Is. 45:5). How different from the Egyptian and Syrian idols that were so grotesque and motionless.

Jehovah is a living Person within reach. He was nearer than Pharaoh. He was more powerful. "I have seen the affliction of My people which is in Egypt and I have come down to bring them into a good land." The Hebrews saw God everywhere. No cold, calculating philosophy could ever inspire men with a reasonable basis for ultimate triumph. But an ever-present God breathes energy and power into men and women.

The imperfect tense used in this passage, conveys the idea of the incomplete.

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The imperfect tense would carry the idea of past, present, and future better than any other tense. The Eternal God is revealing Himself. He is still unfolding Himself. He is equal to any occasion. When Adam and Eve sinned His holy character necessitated His pronouncement of the penalty for sin, but He graciously met the tragic situation in His provisions for an atonement for sin. Jesus was God manifest in the flesh. He said, "I Am the Living Bread." "I Am the way, the truth, and the life." "I AM the Good Shepherd."

The rescue of Israel from bondage is an earnest of the breaking of every yoke. This name is a "memorial to all generations." He becomes all that we need. We meet Him at every turn of the road.

God would guide Moses in his appearances before Pharaoh. God's presence will be manifested with all who work for moral freedom. He is our Guide.

God would sustain Moses in the performance of his arduous toils. Without God he would not dare to go up. But God ever sustains those who are faithful. Even when rebuffed and lonely; even in suffering and pain, the person true to God will be superior to every conflict. God empowers those that are faithful.

"This is life eternal, to know Thee, the only true God, and Jesus Christ Whom Thou hast sent." A true knowledge of God will move men to fight against corrupt practices and evil habits. The Christian feels a keen sense of responsibility for his work and life. The Christian finds an assurance of victory to inspire him in the toils of life. Without God we are all unequal to our tasks. But with God we "can do all things through Christ." God is our sufficiency.

PRAYER

We are grateful that Thou hast revealed Thyself. Thou art a Person Who art "touched with a feeling for our infirmities." The revelation that Thou didst care for Thy people was a stimulus to Israel to break their fetters and be free. May the knowledge of the character of God and the presence of God cause us to be delivered from all evil and to find the abundant life. We ask for Christ's sake.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

TO THE PASTORS OF THE MISSISSIPPI CONFERENCE

Have a letter from Dr. Grover C. Emmons, dated April 21, in which there is enclosed a list of the names of the pastors of the Mississippi Conference who have sent to him their orders for the literature to be used for the Golden Cross Enrollment Week, May 10-17, and I was both surprised and disappointed at the small number who had sent for the literature. May I appeal to each of you who have not ordered your literature for the enrollment to do so at once, and get the poster up in the church; please do not postpone it but order now. Write to Dr. Grover C. Emmons, Doctors' Building, Nashville, Tenn., and send the card that was mailed you some weeks ago for ordering the literature, and it will be promptly sent you. If you have lost the card, write him for another. Our goal is "An Enrollment in each Church in the Conference." Please see that your charge does this. I thank you.

Sincerely,

W. D. HAWKINS,
Golden Cross Director.

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In Memoriam

COLIN M. MOODY

The subject of this sketch was born in Wayne County, Mississippi, on September 24, 1872, and went to be with the Lord on April 5, 1936. He was married to Miss Susie Sims, also of Wayne Co., on June 14, 1908. He is survived by his wife, seven sisters, and two brothers. His sisters are Mrs. W. C. Graham, Mrs. John McQuail, Miss Annie Moody, Mrs. H. E. Maulin, Mrs. L. McCulley, Mrs. Nell Thead, and Mrs. Mattie Beach, all of Wayne Co. His brothers are George Moody, of Laurel, Miss., and E. A. Moody, of Garden Grove, Calif.

Brother Moody was an almost life-long member of Big Rock Methodist Church, and lived a consistent Christian life. He both attended and supported his church regularly. He was closely connected with the Frost Bridge Holiness Camp Meeting Association from its beginning.

In his death Wayne County lost one of its best citizens, the church a loyal supporter, and the writer a personal friend and brother in Christ. We look forward to greeting him after awhile in the "Home Over There." His pastor,

J. W. LOUDENSLAGER.

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says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

"I Thought I'd Lose My Mind"

says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet

MR. DUDLEY WILLIAM SLAY AN APPRECIATION

Dudley William Slay was born May 31, 1873, in Georgetown, Simpson County, Mississippi, and died Jan. 21, 1936, in the Methodist Hospital in Hattiesburg, Miss. His body was laid to rest in the Purvis cemetery, Purvis, Miss., Wednesday afternoon, January 22nd.

Brother Slay was a good man, a distinguished citizen, a devoted husband and father, and an invaluable friend. The writer first knew him in November, 1925, when appointed pastor of the Methodist Church in Purvis. The friendship soon began and has grown through all the years since. I loved him for his integrity, his convictions, his manly courage and his liberality. He was a big soul, nothing narrow or little about him. It was my privilege and pleasure to baptize and receive him into the Methodist Church on June 5, 1927. He was ever afterwards a loyal, faithful servant of God and the Church. He loved his pastor and stood by him in every progressive enterprise. I feel lonely since his going away for I realize that I have lost a friend indeed.

As a citizen he was well known and respected by all who knew him. He took an active part in the civic growth and betterment of his community. He stood for truth and righteousness and fair dealing with his fellow man. He never compromised a principle, shirked a duty or betrayed a trust to an individual or to the public. His high sense of character was such that it made him "render unto Caesar the things that are Caesar's, and unto God the things that are God's."

As a Christian he had a strong faith in God, believed and loved the Holy Bible, and put into practice the golden rule, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

In the going from us of Brother Slay, mankind has lost a real friend, the State a great citizen, the Church a fearless, faithful member, and his loved ones a wise counselor, a spiritual leader, a tender, loving husband, father, grandfather, and brother.

Funeral services were held in the Methodist Church of Purvis, on Wednesday afternoon, January 22, 1936, with Rev. W. H. Saunders, pastor, Rev. W. B. Alsworth, presiding elder and Rev. C. W. Wesley of Canton, in charge. The church was beautifully decorated with flowers and filled to overflowing with neighbors and friends.

He leaves behind him his faithful wife, Mrs. D. W. Slay, six sons, Robert, Herbert, John, Philip and Dudley, Jr., all of Purvis, Miss., and Rev. James Dudley Slay of Biloxi, Miss.; two daughters, Mrs.

H. K. Waller of Jackson, Miss., and Bertie Sue of Purvis, Miss. Also two brothers, Dr. L. J. Slay of Pinehurst, Texas, and Dr. R. J. Slay of Greenville, N. C., and two sisters, Mrs. Lucy Calhoun of Reno, Nev., and Mrs. Joseph Peters of Gainesville, Fla., and two grandchildren.

Written by his friends and former pastor,
C. W. WESLEY.

WARREN M. STEWART, 1879-1936—AN APPRECIATION

One of the most loyal and faithful members of Charleston Methodism was called to higher service February 11, 1936. For seventeen years Brother Stewart had made his home in Charleston, Miss. He identified himself with the Methodist Church upon his arrival and was soon placed on the official board, and for the past twelve years he was also superintendent of the Sunday school.

I found him to be the most faithful, most loyal and most dependable man in the church. There was no meeting of the church that he was supposed to attend that he neglected. Only providential hindrance kept him from Sunday school, preaching, prayer meeting or board meeting. It never looked natural at any church meeting that he was supposed to attend for Brother Stewart to be absent. He always co-operated with his pastor in every movement for the betterment of the church and its work.

His was one of the most cheerful spirits I ever knew. He always greeted every one with a smile and a pleasant word. He radiated sunshine, and every body loved him, both old and young.

He was a great lover of boys, and was among the first in this section to take interest in Boy Scouting. All three of his sons are Eagle Scouts. He was a prominent member of the Delta Council of the Boy Scouts of America. Just a little while before his death the Delta Council presented him with the Silver Beaver Certificate and Medal for distinguished service to Boyhood, which he highly prized. In the Council's tribute to his memory they said: "He was trustworthy, he was helpful, he was friendly, he was courteous, he was kind, he was obedient, he was cheerful, he was thrifty, he was brave, he was clean, and he was reverent, thus fulfilling the Scout law

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in every particular. . . . In his call to service on high, we who remain here below have lost a true friend, a tried and trusted councillor, a Christian gentleman and a real man."

Surviving him are his wife, Mrs. Ona Collier Stewart, three sons, Warren, Jr., Collier and Marlin, one daughter, Mary, one brother, Rev. Eugent M. Stewart, De-Ridder, La., six sisters, Mrs. Gilmer McLaurin, Jackson, Miss., Mrs. T. J. Hood, Welch, La., Mrs. Shelby Fairman, Mrs. D. G. Rhymer, Mrs. T. F. Conn, all of Monticello, Miss., and Mrs. Frank Fair, Louisville, Miss.

Brother Stewart made an enviable record of true service to his family, his church, his neighbors, his country and his God. He is now at rest and waiting the coming of friends and loved ones to join him in that larger life in the paradise of God.

His pastor,

H. P. LEWIS.

CHANGES IN APPOINTMENTS

According to a telegram received on Monday of this week from Rev. E. C. Gunn, presiding elder of the New Orleans District, and authorized by Bishop Dobbs, the following changes in the Louisiana Conference appointments are effective immediately: Rev. G. W. Dameron, Executive-Extension Secretary, Board of Christian Education; Rev. W. T. Gray, Felicity Church, New Orleans; Rev. A. T. Law, Crowley; and Rev. A. L. Gilmore, Many.

PROGRAM FOR CORINTH DISTRICT CONFERENCE AT HOLLY SPRINGS, MAY 7-9.

FIRST DAY—MORNING SESSION

- 9:30—Roll call and organization.
- 10:00—Reports of Local Preachers and renewal of license.

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Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large-size with dropper.

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ECZEMA Itching and Burning quickly subdued and healing of the angry skin aided with Resinol
Sample free Resinol Z. Balto. Md.
Resinol

HEROES OF AMERICAN HISTORY

THE
SCHOOL-TEACHER
WHO DIED FOR
HIS COUNTRY!

NATHAN
HALE

Nathan Hale, a Connecticut boy, was graduated from Yale University and made teaching his vocation. When the Colonies revolted against England he joined the army and served bravely during the fighting around Boston. He took part in many daring exploits, among them the capture of a British provision sloop.



When he was only twenty years old, Hale embarked on a dangerous mission. Disguised as a Dutch schoolmaster, he penetrated the enemy lines in New York to discover their plans. He was caught, sentenced as a spy, and hanged the next day. A martyr to the cause of liberty, his last words were: "My only regret is that I have but one life to lose for my country!"

© Grosset & Dunlap.—WNU Service.

10:30—Address by Dr. Henry Hedden of the Methodist Hospital, Memphis, Tenn.

11:00—Sermon by Dr. W. L. Duren, Editor of New Orleans Christian Advocate.

FIRST DAY—AFTERNOON SESSION

2:00—Devotional by Rev. Martel Twit-chell.

2:30—The cause of Christian Education, by proper representatives.

3:30—First ballot for delegates to Annual Conference (likely).

3:45—The cause of Missions, by proper representatives.

7:30—Sermon by Rev. W. R. Lott, pastor of the Oxford church.

8:30—Pastors' reports given by the committee on pastors' reports (emphasizing the outstanding features of each. So pastors do your best).

SECOND DAY—MORNING SESSION

9:00—Devotional, by Rev. Martel Twit-chell.

9:30—Balloting for delegates to Annual Conference (if not completed first day).

9:45—Lay Activities Program, led by Conference and District Lay

Leaders, Messrs. J. G. Houston and W. R. McCormack.

11:00—Sermon by Rev. N. J. Golding.

SECOND DAY—AFTERNOON SESSION

2:00—Devotional, by Rev. Martel Twit-chell.

2:30—Committee reports, and choosing a place of meeting for 1937.

How CARDUI Has

Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use. Adv.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

NEW ORLEANS
Christian Advocate

Vol. 83—No. 19.

NEW ORLEANS, LA., THURSDAY, MAY 7, 1936.

Whole No. 4181.



SEASHORE CAMP GROUND TABERNACLE
on the Gulf Coast, Biloxi, Miss.



Wallet of the Week



WILBUR GLENN VOLIVA, the ruler of Zion City, who is said still to believe that the world is flat, is credited with the prophecy that Mussolini will become dictator of the world in the near future. He thinks that the world is rapidly nearing a climax and that a revolution is taking place in the thinking and plans of all nations. The latter observation requires no prophetic insight for its foundation, and Mr. Voliva's reputation as a prophet is not so well established as to cause serious agitation among the nations of the earth, on account of his other opinion.

* * *

UNDER THE PROVISION OF AN OLD LAW, in New York, it is a misdemeanor for a child under sixteen years of age to attend a theater without a parent or guardian. It is said that the law was never enforced until recently a drive was made for its enforcement. One hundred and twenty-seven theater owners and operators are now under indictment for violation of the long neglected statute. The law may be wholesome and the theaters censurable, but such a flare of virtue in connection with a totally disregarded statute reflects little credit upon the officers whose duty it was to enforce it.

* * *

ANCIENT JERUSALEM, after two thousand years of water famine and dirt, has a modern water system and an adequate supply of water for all needs. The people of that great unwashed city will, for the first time in the Christian Era, have water for all their needs. This is but one of many modern improvements by which the Holy Land is being socially and industrially revolutionized. The chemical developments at the Dead Sea are already in operation, and the sum of ten million dollars is to be expended in the construction of modern airports at Lud and Haifa.

* * *

THE STATE OF RHODE ISLAND, founded by Roger Williams in 1636, is officially known as "The State of Rhode Island and Providence Plantations;" its chief official is the "Governor, Captain-General and Commander-in-Chief." The original charter was obtained in 1643. Providence, Portsmouth, Newport and Warwick were united under a charter obtained from Charles II. in 1663, and under that document, the state was governed for 180 years—the longest period for any colonial charter in the world. That charter granted full "liberty in religious concerns." The coat-of-arms is a golden anchor on a blue field, and the motto of the state is "Hope."

THE CANADIAN PACIFIC RAILWAY has re-conditioned the rolling stock which was used in the building of its line across the Rockies. The purpose of this work is to make possible an authentic reproduction of the construction of the road in the film play, "The Great Divide." The leading roles in the new production of the Gaumont Picture Corporation will be taken by Geoffry Barkas and Richard Arlen. The picture promises to be of outstanding interest, historically and because of the many difficulties which had to be overcome in the enterprise.

* * *

THE JAPANESE GOVERNMENT seems to be about to make a bid for moral and social leadership among the nations, by its manifest hospitality for temperance measures. The country, it appears, put a "prohibition test" to a number of villages; and, after one year's trial, several voted to go dry for periods of from three to eight years. An interesting fact in connection with these reforms is that the older people are against the legislation, but the youth are enthusiastically for it. We imagine that youth has been made the excuse, unjustly, for some unworthy moral recessions in our own country.

* * *

THE MAHARAJA OF BARODA, a native state in West India, is celebrating the sixtieth anniversary of his accession to power. He is one of the most interesting political figures of the present day, being an adopted child whose guardians discovered his ability and gave him a chance in life. The state over which he rules has long been considered a model, both for its political liberality and in its constructiveness. Under the Maharaja's rule, literacy has increased, caste has been perceptibly reduced, and numerous other reforms have been inaugurated. He is at the present time engaged in shaping reforms to be introduced at Delhi, India.

* * *

A SEA GULL MADE OF GOLD perched on the top of a high pole is one of the interesting sights of Salt Lake City, Utah. Back of the monument is an interesting story. Many years ago a scourge of grasshoppers threatened to bring distress upon the section by the destruction of all vegetation. A day of prayer was called and the following day the gulls descended out of the sky, and in a short time the grasshoppers were completely devoured by the gulls and they did not trouble the section again for a number of years. The golden sea gull is a public acknowledgment of the service rendered by the graceful scavengers of the sea.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

THE PERSONAL EQUATION

The basis for calculating the effectiveness and the relative merits of men has been largely shifted from personality and personal character to academic attainments and even to an academic registry. No person of wide experience in personal affairs needs to be told that such is simply a bungling effort to substitute the tool for the mechanic and an ideal for the agent who, through living, must capture the intangible thing. In this reversal, it is possible that the schools must bear a large share of responsibility. The scramble of the colleges for the upper ten per cent of high school scholarship and athletes, while the less brilliant, but no less solid and sturdy members of lower brackets are ignored, lends color to the idea that the colleges are more interested in the popular and the spectacular than they are in making a substantial contribution to civilization. We suspect that much of it is merely strategy employed for catching the attention of philanthropic patrons or agencies—a piece of administrative sagacity rather than effort to raise the level of living. Its effect is to build up a snobbish aristocracy of letters rather than to add to the sum of the creativeness of the generation. We believe in education and we stand for every legitimate means being employed for the enrichment of thought, but we see no reason for sharpening a tool other than for increasing the effectiveness of its service. We frankly confess that we are not greatly impressed by persistent summaries of the honors taken in graduate or professional schools, and we do not discount any worthy attainment. The changed emphasis has brought about a wide demand for preferential treatment on the basis of technical training. Even in the ministry there is a disposition to place the merits of a degree above ministerial effectiveness. We know many college men who are wonderfully effective and their educational equipment has helped them along, but they are also sympathetic workers and sacrificial servants of their people. We have in mind some others who, by the sheer force of personality and work, have completely offset educational deficiencies and have made for them-

selves a great place in the affections of the people and in the life of the church. Theirs is a gospel embodied rather than imbibed. An experience of salvation plus a consecrated personality is of more value than many academic labels. We know of an Arkansas barber who was received under the two-thirds rule and was sent to the poorest work in his Conference. In a little while he made it into one of the best middle class appointments, and the people simply refused to let him be moved. He is a stranger to academic registries, but he knows God and he loves people and he lives with them and for them. Against such popularity, there is no argument, and the promotion of a minister who gets results cannot be resisted.

THE SEASHORE CAMP GROUND

The outlook for the Camp Ground at the present time is probably better than it has been for many years. In 1932, it seemed that the property would be lost to the Church. The Board of Trustees were without funds and the financial condition was such that they were greatly perturbed. The property was encumbered to the extent of \$33,000, the grounds had been sold for taxes, and a first mortgage of \$17,000 had been defaulted. The debt has now been reduced to \$15,000, the finances have been stabilized, all taxes paid and the property is now made secure to the Church. The residence portion of the grounds has been transferred to the Mississippi Conference Superannuate Fund, and the Seashore Methodist Assembly retains and operates only that portion of the grounds occupied by the tabernacle and school building.

Many people are now planning their summer vacation. On another page of this paper, we carry an advertisement of the Seashore Camp Grounds, at Biloxi, Miss. No better place can be had for a season of rest and recreation. Within a stone's throw is the beautiful beach where one may enjoy bathing in the salt water, rowing and fishing. Just at the back of the cottages are extensive wooded areas where one may roam at pleasure. The well-kept

grounds are attractive, and afford a healthy atmosphere for companionship. On June 1, the Episcopal diocese of Mississippi will begin its annual Young People's Conference which will be attended by about two hundred young people from various parts of the state. Then will follow the Pastors' School of the Mississippi Conference with a probable registration of more than one hundred. Miss Claudine Curtis will then bring to the grounds fifty or more members of the Character Builders Class, Capitol Street Church, Jackson, and the season will be closed with the sixty-ninth annual camp meeting which will be held the last week in July. We do not know of a more economical and wholesome place anywhere for a summer outing. Write it into your schedule now.

REV. S. S. HOLLADAY DIES

Rev. S. S. Holladay, Sr., of Oil City, La., died on April 28, according to notice just received from Rev. J. C. Price. Brother Holladay was received from the Congregational Methodist Church in 1908 and had been on the retired list for number of years. A memoir will be published later.

DR. FOSTER M. JOHNS

The sudden and unexpected death of Dr. Foster M. Johns was a great shock. He was a son of the late Rev. H. S. Johns and a brother of Rev. H. L. Johns, the presiding elder of the Monroe District. Dr. Johns occupied a very important position in the medical fraternity and he had built for himself a substantial place in his profession. His untimely going is a distinct loss to this section, and his loved ones will be sharers in the sympathy and the prayers of a large circle of friends, not only in Louisiana, but throughout the country. He was just in middle life, but his ability and service had wide recognition and his achievements will abide.

UNIFICATION AT COLUMBUS

As we go to press, the news comes that the General Conference of the Methodist Episcopal Church in session at Columbus, Ohio, has endorsed the Plan of Union by a vote of 470 to 83. Press dispatches say that the vote came after a two hours debate and at the conclusion of the ballot the Conference broke into singing, "Onward, Christian Soldiers." We have only space for this bare announcement of the result, and we withhold further comment until next week.

OUR BISHOP

Methodists of Louisiana and Mississippi will rejoice to learn that Bishop Hoyt M. Dobbs is to have Episcopal supervision of this district for another year. According to a telegram just received from Bishop Dobbs, no changes were made in the Episcopal assignments, and all the Board meetings were well attended.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

INSIDE THE PACKAGE

In some markets, so the experts say, white-shelled eggs sell much more readily than the brown-shelled ones, though there is no perceptible difference between the contents when it comes to culinary properties—fried, scrambled, poached, shirred, made into an omelet, or just plain boiled, they taste the same. It's not the package—it's what's in it.

The mischievous small boy sometimes places a neatly wrapped package or an apparently well-filled purse in the way of the thoughtless pedestrian on April 1, and gleefully shouts, "April Fool!" when the discoverer finds only a block of wood in the wrappings or pieces of paper in the purse. Appearances are sometimes deceptive.

Some young girls—and some old women, too—spend much time and considerable coin of the realm in buying and applying various lotions, creams, pastes, powders and the like to their faces and fingernails, eyebrows and hair, with the idea that they are achieving beauty or enhancing that which they already possess. Some people think beauty is only skin-deep.

Some business men authorize glowing advertisements and make statements concerning values to stimulate sales that are not supported by the quality of the articles they want to dispose of. Present profit appeals to them more than permanent prosperity. They seem to think that price will be remembered long after quality is forgotten.

Some educational administrators are more jealous of academic standards than they are of the character-making power of their institutions. They want only the upper ten or twenty per cent of high school graduates in their student-bodies, and only Ph. D.'s in their faculties. They seem to think that the grade-book is the measure of manhood.

Some people conform to the outward requirements of the Christian life on Sundays and prayer meeting nights, but follow the ways of the world the rest of the time. They seem to think that a little religion ought to go a long way.

"Man looketh on the outward appearance, but the Lord looketh on the heart."



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

Well, let's stand up and take it. But let's not stop there.

Dean Christian Gauss of Princeton University has been down here in our town. Before leaving he made an address. The papers reporting it used the following headlines: "Princeton Dean Sees Decline in American Ideals" and "Spirit Neglected in U. S. Economy."

Two things about a newspaper report are always possible. Those who make the headlines may not have understood the speaker, and even if the speaker was understood he may have been wrong.

But here are a few of the things the Dean is reported to have said: "You cannot build a culture on the ideal of money or wealth." "The general masses judge each other by income, ability to spend, and how much they are worth, without ever questioning whether or not they have ever read a book, admired a piece of art, or had an idea of their own." "The early period of enthusiasm for America as the land of the free has passed with the erection of tariff and immigration walls and we have come down to the 'Full Dinner Pail,' which, as far as national ideals go, is where we are now. You have only to read the Declaration of Independence to realize what we have fallen from. In the rhythm of the sentences as you read those lines you can feel that there was an emotional drive behind them. They were written by men who believed in something, were creating something and presently intended to do something."

"Ideals" and "spirit," the two words in the headlines, are the two red lights at the railroad crossing blinking in the fog to the accompaniment of bells to let us know to slow down. We and the train cannot make that crossing at the same time.

Well, I suppose our American philosophy has been a kind of pork philosophy. We have not been so strong on art and music and other things of the spirit. We have been long on the "eats." Of course some of us have gone abroad and "bought up" some art and brought it back to America. We did not know very much as to what it was about. It was a kind of fad. We didn't know whether or not

they were great paintings.

But in our schools and colleges they have taught us the philosophy of "success." And success was defined in the terms of dollars and cents. Yes, we have asked several times, "What is he worth?" and waited for the answer in dollars. When we looked at a forest of beautiful trees we at once thought of sawmills, lumber and dollars. When we looked at towering mountains we thought of coal and gold.

Spiritual things like ideals have had hard sledding with us. We have had little enough time for those things that cannot be bought.

But America is still to come into her spiritual kingdom. We are not going to let it go at this. We have had a hard time defining the meaning of the spiritual. We could hardly think of it as something that would dare to come down into the marketplace. To be spiritual you must bid farewell to all thing material.

Materialism is not material things, neither is spirituality ephemeral abstractions that have no connections with earth. American spirituality must be built of material things turned into loveliness and use dedicated to human well-being. We cannot feed the soul altogether upon what is in the "Full Dinner Pail." For we cannot live by bread alone, neither does a man's life consist in the abundance of the things which he possesseth. Jesus called upon the Rich Young Ruler to spiritualize his wealth. He turned to his gold.

ARE THESE THINGS SO? AND IF SO, WHAT SHALL THE END BE?

By Rev. Samuel S. Bogan

In our frantic zeal to save our childhood, youth and young people to the Church School and Epworth League, we have lost the parent-hood of the church and with them the children.

The major justification for the Church School educational program is the boasted per cent of the church membership that comes through the Church School, and we even carry a column in our minutes which gives the figures. But the proponents of this propaganda do not tell us that the large per cent of church

membership of which they boast represents only a small per cent of the membership of the Church School and that an overwhelming majority of the school membership upon reaching maturity is lost to the school and also to the church. Those, however, do not represent the total loss of the church from this source; but to these must be added a large per cent of the church members coming from the school, who straightway repudiate their vows and deny to the church both their presence and support.

There can be no question, but that the major problem of the church today is the proper relating of the adult and parent life to God and the church. And the solution of this problem is not a matter of education, but of conviction by the Holy Spirit of sin, of righteousness and of judgment. For the average person passing through the Church School has no appreciable sense of sin and the exceeding sinfulness of Sin; least of all that they themselves are sinners without hope and without God in the world; are lovers of pleasure more than lovers of God; and as friends of the world are enemies to God. To this class of folks, the church stands for nothing essential in their lives, so they give it no mind. They pass from the Church School and go out into the world and are lost among the multitudes that go down to death. "For wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate and narrow the way, which leadeth unto life, and few there be that find it."

From infancy through childhood, youth and the early maturity of the pupils, the Church School is busy and zealous in observing days, months, times and years, with the emphasis on pageantry, shows, programs and special occasions, all this to hold the children to the School and League, but what they hold with one hand, they set loose with the other. To begin with, the Primaries and Juniors almost to a child are sent home or turned loose upon the street as soon as school is dismissed. Thus they are taught by permission and silent consent of parents and teachers that the church is not for them, and parents and teachers set the example by leaving and going home just at church time, as though there were no church.

The non-church going parents and even

those who go only occasionally have no concern as to whether their children go to church or not; and their influence is against the church.

Now, if this sort of thing goes on for the first ten years of the child's life, they have made almost in every instance a non-church-goer, and little chance has the church to reach and win that soul for Christ.

As a matter of fact, a thing that is done by a child every Sunday for ten years becomes habitual with him, and he takes the habit with him as he is promoted to the intermediate, senior and young people's classes and, as before, when school is dismissed he walks out of the church and goes his way, as though the church did not exist, and to him it is a nonentity. And there is not one chance in a hundred that he will ever change his attitude toward the church. For he has not only the handicap of a settled habit, but back of it, the weight and influence of a generation or more of like father like son, and like mother, like daughter. Such a one may dishonor or even despise his parents, yet, in this thing he will follow in their footsteps.

It is a matter of remark, that you may go into city, town and country-side and you will find family after family from grandparents to children and to children's children to the third or fourth generation, many of whom are nominal church members and who are either just occasional or non-church-goers. Notwithstanding, most of them have passed through the Church School, or are now attendants at Church School. That is as far as they will go, for they have been taught to neglect and despise the church.

In the meantime, in the workshops of the church, the material for Sunday school promotion is kept at white heat and the whole educational force with tongs and hammers gather round the old Sunday School anvil; as they try to beat out and shape up certain material called religious education, but somehow it will not yield to their blows, nor fit the place designed for it. So, after they have wasted much time and spoiled much material, the wise ones suggest that the name is responsible for the failure. Come, say they, let us advise what shall we do? This will we do, gather together all this spoiled material and work it over, calling it by another name. Therefore they call it Christian Education and renamed the anvil Church School. Come boys, all together, let us put over our program of Christian Education. Now, we shall see things take shape, and prosperity come to Zion. So now, with all our getting we have the new names, but the same old material, and the same old anvil; with

the same old system under the high-sounding name—The General Board of Christian Education, plus all the little boards too numerous to name. Yes, we have a very imposing pile of boards, enough to board in the whole church. Yet, somehow or other, with all our boards we can't seem to bridge the chasm that separates the Church School and the Church and the Church and the League. And with all the multiplicity of our system of boards the breach seems to broaden and the multitudes of the Church School continue to drift away from the Church, while only a very small trickle of this multitude finds its way into the church.

But alas! even this little trickle are, for the most part, the slaves to custom and the victims of the habit of walking away from church immediately after dismissal of Church School; for the force of habit is stronger in them than the love for the church. Hence, though they have joined the church, they seldom, if ever, attend church. They go forth from the Church School into the world to swell the ranks of that great multitude who daily pass the church, but never enter.

The intellectual viewpoint and the moral firmament of the Church School is exceedingly hazy and its visibility drab and confusing, while the spiritual element is not in evidence.

I am persuaded we would not be altogether wrong should we affirm that our system of Christian Education, as prescribed and personalized by the Board of Christian Education, is guilty of ideal idolatry; for it has, to all intent and purpose, deified an ideal and set it up in the room of God, making it the goal of perfectness and the summation of truth, while it tacitly concedes to every man the power, right and privilege to conceive and form his own goal in his own fashion and after his own likeness, which at best, is a vague, impersonal and unanalyzable mental image that has neither will, power nor attributes and is worthy of neither love nor fear.

Until the parents and teachers are won to God and the Church, and the salvation of their children and pupils is made their chief aim, the supreme goal of their prayers, teachings and leadership, and they by precept and example, bring them into the church; not as mere recruits to fill diminishing ranks, but as dear children of God and members of the household of faith, as regular and conscientious attendants on Church services; they will never be more than a liability; nor less than a total loss to the church.

For be it said, however brilliant the teacher and perfect his method of teaching and though his text book be the Holy Bible; if he has no other appeal

than cold intellectualism, and a boasted enthusiasm, his pupils will be "Ever leaning and never able to come to the knowledge of the truth," nor to find God, "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

A CONFEDERATE VETERAN

To Major General John C. Kenedy,
Commander Alabama Division United
States Confederate Veterans,
Montgomery, Ala.

Dear Sir: I thank you for the appreciated invitation to attend the thirty-sixth annual reunion of the United Confederate Veterans, to be held at Montgomery, Ala., April 29, May 1.

It was mine to go from the school room to the Confederate Army in 1863, and was "Sworn in" at Shreveport, La., Co. A. Bird's Battalion, Bragg's Division—being then near to 16 years of age. Not long after I was made "Sergeant," and transferred to Co. B, Captain Grey commanding.

My brother, William, four years older than I, went early to the army, served in Churchill's regiment. Generals Price and McCullough, commanding. He fell in the Battle of Springfield, Mo. His regiment being all day in the front lines of the contest, the Federals were retreating and firing back. My brother fell with a ball in his breast. He sat down by a tree and never spoke.

My own service was principally in Louisiana, in numerous places, and rendered well nigh constantly for the space of near to two years.

At the Battle of Pleasant Hill the night was entirely consumed by me on horse back, flying with dispatches.

The Federals retired to the gunboats with much in loss, and the Confederate wounded were scattered among the people for care and for treatment.

At the finish of the war I came home, and, soon as money could be secured for expenses, returned to the schools for a period of near to two years. And then, after teaching for a brief time in the public schools, and aiding somewhat to locate a farm on the Arkansas river, I secured "preaching license" and entered the active ministry in the North Arkansas Conference and continued there until presiding elder at Fayetteville. Our transferring has been several times for number. Principally occasioned in solving our educational problem. Our present relation being a retired member of the North Alabama Conference.

(Continued on last page)

HATTIESBURG DISTRICT

To the Pastors and Lay Leaders of Hattiesburg District.

Dear Brethren: The District Conference is now a matter of record and I want to thank you and each layman present for the fine co-operation you gave me as your leader in dispatching the business that came before us.

We have reported on the Superannuate Christmas Special and Memorial Mercy Home offerings 100 per cent by charges, for which I want to thank you again for making possible this record for our District.

Now, we have several other very important items confronting us on which we want our district to report 100 per cent.

FIRST—CHAPLAIN TUBERCULAR SANATORIUM

Our Conference has requested by resolution that each presiding elder's district raise the amount of \$200.00 as a minimum to be applied on this very worthy cause and I am asking that you take a liberal offering during the month of May and send the amount secured to Rev. A. M. Broadfoot, Waynesboro, treasurer, so that we may not fall under the goal of \$200.00.

SECOND—CHURCH SCHOOL DAY

We must observe, if possible, the very instructive program in each Church school this year. But if not possible, let us at least take an offering in each Church School for this cause, thus reporting 100 per cent by schools. J. T. Calhoun, Jackson, is treasurer.

THIRD—LAY ACTIVITIES

At the recent session of our District Conference M. Shelby Pickett, Hattiesburg, was elected District Lay Leader, with W. A. Holloway, Mt. Olive, and E. J. Dennis, Ovett, as associate lay leaders. Under their leadership with the cooperation of the pastors and charge lay leaders we must observe Laymen's Day in each charge as we promised Dr. J. M. Sullivan at our District Conference.

FOURTH—Y. P. ASSEMBLY AND PASTORS' SCHOOL

During the month of June our Young People's Assembly and Pastors' School will be held. See that you have not less than two representatives, more if possible, from your charge at this gathering in Brookhaven, June 1-6.

The Pastors' School is June 15-20, Methodist Assembly Ground, Biloxi. I sincerely trust that the laymen will make it possible for their pastors to attend

from circuits where salaries are small.

FIFTH—WOMAN'S WORK

Let us set as our goal and with the assistance of the District Secretary, Mrs. E. A. Loftin, Magee, have at least one Woman's Missionary Society in each charge in the district by Annual Conference. And may each charge have some woman present at the Pastors' School to take the course offered by Council.

SIXTH—ADVOCATES

If you do not know the expiration dates of the subscriptions within your charge to the New Orleans Christian Advocate, please write the Advocate for a list and see that each subscription is renewed and secure as many new ones as possible, but not less than one subscription for each twenty-five members in your charge.

There is no finer periodical which can be purchased for two dollars than the Nashville Christian Advocate. Please present this to the people of your charge who will appreciate a great Christian magazine.

SEVENTH—CHURCH SCHOOLS

I congratulate the Church schools on the report published in the Conference News Letter of April, in that the Hattiesburg District leads in the per cent of charges reporting a fourth Sunday offering. As pastors and lay leaders, let us urge that every school take this offering and send it in immediately. And also take a monthly offering in the Church school or congregation for our Orphans' Home.

The children of our churches are out of school, or soon will be. Let us plan and conduct during the summer months a Vacation School in which our children can receive further training and education.

Everywhere we feel the need of trained leaders, and I sincerely hope that every pastor will avail himself of the rare privilege offered by our Conference Board of Christian Education by having one or more training schools in his pastoral charge.

EIGHTH—REVIVALS

Let us hold in each church some time during the remaining part of the year a revival in which emphasis will be laid upon a deeper consecration of our membership to the work of the church and an ingathering of precious souls into the family of God of which we are a part.

NINTH—FINANCE

With the fine success we have made in

the collection of our benevolences do not let us make the mistake of letting up in this all-important matter until just before the Annual Conference, but in a systematic and intelligent way continue in this great cause until we come to the Annual Conference with 100 per cent paid on all claims, and especially the benevolences.

Praying God's richest blessings upon you in your every undertaking, and ready to assist you at any time I can, I am,

Yours sincerely,

W. B. ALSWORTH.

May 1, 1936.

THE GOLDEN CROSS

All pastors should have in their hands a sufficient number of Golden Cross Posters to place them in every department of the church building. A sufficient number of the pamphlet, "The Relation of the Hospital to Society and the Church," should be in hand to place one in every home in the congregation. Each church director of Golden Cross should have a copy of "The Golden Cross Handbook." If this literature is not in hand, order it from the Mission Board, Nashville, immediately, and distribute it. Call in the church director of Golden Cross and familiarize yourself with the contents of the booklet, "Golden Cross Society in the Louisiana Conference." Present the matter to the people, and give them an opportunity to enroll in the society. Then constitute the society in the local church the "The Committee for Relief of the Sick," and ask that the Golden Cross Society be active all the year.

SIDNEY A. SEEGER, Director,
Conference Golden Cross Society.

GREENWOOD DISTRICT CONFERENCE

The Greenwood District Conference will be held at Carrollton, Tuesday and Wednesday, May 12 and 13. Opening session Tuesday morning at 9:30 o'clock. Lay delegates to the Annual Conference will be elected Wednesday morning at 10 o'clock. In connection with this election there will be a "Laymen's Hour," under the direction of Prof. B. P. Brooks, district lay leader. Dr. W. L. Duren, Editor of the New Orleans Christian Advocate, will preach at the 11 o'clock hour Tuesday the 12th.

A. T. McILWAIN, P. E.

Mississippi and Louisiana

Rev. Wister D. Bennett, Schlater, Highlandale and Greenwood, is actively at work on the program of the church in his field. Not the least of his interests is the Advocate.

Rev. S. B. Potts, Duck Hill circuit, North Mississippi Conference, is out for success in his Advocate campaign. We regret that he failed to send us a full report of the work on his charge.

Rev. J. F. Dring, pastor at Dubach, La., sends us a list of twelve subscribers from his charge and that places him well on the road to securing his quota. We genuinely appreciate Brother Dring and his work.

Rev. L. L. Roberts, Prentiss, Miss., has sent in fifteen subscriptions on a quota of twenty-five and eight of them are new. Every new subscriber extends the influence of the Advocate and is real help to the cause.

Rev. C. T. Floyd, pastor at Louisville, Miss., has sent in the Advocate quota for his charge. He is getting ready for the District Conference which meets with his church next week at which time we expect to see him.

We appreciate a note of greeting from our good friend, Mrs. L. B. Hunter of Waterproof, La. We wish that there were many more such loyal souls as she is, there is a wide place for such devotion in every community.

Rev. Louis Hoffpauir, in sending his third round for the Ruston District, says that they had a good District Conference, and we are sorry that it was not possible for us to be present. We are making every Conference possible.

Rev. O. S. Lewis, and wife are very happy at East End, Meridian; and he is particularly fortunate in having the support of that loyal friend of the Advocate and efficient worker in the Church School, Mrs. C. M. Martin.

Rev. W. C. Scott and Rev. Martin Hebert came down with Rev. H. L. Johns to attend the funeral of Dr. Foster M. Johns. Brother Hebert called at the office, but we were up in Mississippi and missed him, for which we are sorry.

Dr. Dana Dawson, First Church, Shreveport, received 217 members as the direct result of the pre-Easter campaign of personal evangelism which he conducted. That list brings the membership of that truly great church up to 4,019.

Rev. Ellis Smith called at the office during the editor's absence and left a note inviting us to spend a Sunday with him some time in May. We hope to be able to do so, but it is impossible to make the engagement at the present moment.

Prof. R. E. Selby, a former superintendent of the school and the lay leader of the Vicksburg District, was the speaker at the closing exercises of the Satartia High School, on April 27. There were twelve members in the graduating class.

Rev. A. K. McLellan has been released from his connection with the Board of Education of the Louisiana Conference, according to announcement furnished the office by Bishop Dobbs. Rev. G. W. Dameron succeeds to the place thus made vacant and Brother McLellan's connection with the office ceases.

Mr. Ellis Finger, a junior in Millsaps College, was the recipient of a national honor in his election to the presidency of an honorary classical fraternity. His home is in Ripley, Miss., and he bears a name long associated with the Methodism of that section.

Rev. S. M. Butts, according to the Webster Progress, is in the midst of a very successful community revival at Mathiston, Miss. Brother Butts reports that he has been very successful in his

engagements and that he has only a few open dates left.

Rev. W. P. Buhrman presiding elder of the Aberdeen, Miss., District, has issued a neat folder in which is outlined the program of the Conference which has been transferred to Houston, Miss., on account of the storm at Tupelo, where it was to have been held.

Mansfield, La., church, under the splendid leadership of Rev. John Rasmussen, paid half of its benevolences before the District Conference met, and is on the way to a great year. Revival services are scheduled for June 10. with Rev. W. C. Scott doing the preaching.

Rev. R. S. Lawson, writing from Memphis, Tenn., says that he has recently undergone two severe operations and that he is under the care of a physician. He was in Denver, Colo., up to last Christmas and came back to consult his physician, with the result indicated.

Rev. R. V. Fulton says that the good women of his charge raised \$77 for a new roof on the parsonage and that the men put the roof on. Memorial Mercy Home Day and Church School Day have been observed, and everything is running smoothly on Springfield charge.

Rev. Frank C. Collins, Ringgold, La., has our thanks for evidence of the systematic and faithful manner in which he cares for the details of his work. We hear good reports of his work and that is in keeping with the splendid record which he has made in other years.

Dr. Dana Dawson is to be the commencement speaker at Whitworth College, May 24, according to announcement received from Dr. J. O. Leath, vice-president. From other sources, we have learned of the illness of Dr. Winfield. We hope that he may be fully recovered soon.

Rev. T. M. Brownlee, presiding elder of the Jackson, Miss., District, was the commencement preacher at the Satartia Central High School on Sunday, April 26. Dr. Henry T. Carley is the superintendent. We have received a very favorable report of the service rendered by Brother Brownlee.

Mrs. James McKigney writes that her father passed to his heavenly reward on October 7, last, and that she renews the subscription to the paper to the coming of which he looked forward with so much of pleasure. We do not know of a more beautiful tribute to the character of a good life than that.

Rev. A. T. Law called at the office on business and incidentally to say good-bye to the editor. Brother Law has gone to



Crowley to which he was recently appointed. We know and sincerely appreciate his work, and we confidently expect that he will have a very successful pastorate in Crowley.

The editor acknowledges the invitation of Dr. N. E. Joyner to attend his District Conference at Trout, La., in the interest of the Advocate. We regret that it will be impossible for us to make that connection, as we are in North Mississippi at that time. We sincerely appreciate his loyalty and the invitation.

According to Dr. W. P. Buhrman, presiding elder of the Aberdeen District, Revs. T. F. Sartain, Greenwood Springs; T. W. Lewis, Calhoun City, and G. R. Meaders, Derma, "are out in full;" and 26 of the 33 charges have reported something. Last year 18 of 33 had made a beginning at the time of the District conference.

Mrs. W. H. Cheairs, writing from Tutwiler, Miss., says that she has been spending her time with her son in Detroit and her daughter in Tutwiler; but that the longing for her old home is taking her back to Michigan City, Miss., where she will look forward to the coming of the Advocate which she has read since childhood.

Rev. W. C. Poole extends an invitation to the editor to be his guest and to preach for him an extra time either before or following the District Conference. The strenuous round of Conferences which we are undertaking to cover will not permit us to spare the extra day, but we appreciate the invitation none the less. We will be at the Conference on Thursday.

Rev. C. B. Powell, pastor at Boyce, La., is one of the most consistent and persistent friends which the Advocate has. We are again in his debt for a list of subscriptions. He also reports favorably of the service being rendered by Rev. N. E. Joyner, the presiding elder. He says that while they are not doing great things, they are moving along with the expectation of a great year.

We regret to learn that Mrs. Nat J. Golding, wife of Brother Golding, the pastor at New Albany, has been forced to return to the hospital in Memphis for medical care. We trust that the means being used for her relief may prove effective in the restoration of her health, and to that end we pray. Mrs. Golding is the daughter of Dr. and Mrs. J. M. Sullivan of Millsaps College.

Rev. B. P. Jaco and wife celebrated their golden wedding anniversary recently. He says that it was an occasion to which the faces and recollections of the

past came trooping in battalions, and for the letters and cordial greetings which were received, their hearts overflow with gratitude. Brother Jaco is a superannuate of the North Mississippi Conference, and he resides at Raymondville, Texas.

Mr. H. H. Crisler, editor of the Port Gibson, Miss., Reville, had a serious accident on Saturday, April 25,, about six miles south of Utica. His car was struck by a passing car and he was thrown forward against the steering wheel. Several ribs are said to have been fractured and a very serious accident was very narrowly averted. His wife and daughter, who were with him, were uninjured.

Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

The annuity bonds of the Board of Missions will be issued in exchange for cash, bonds, stocks, and partial cash payments.

When writing for information please give your age. THIS IS IMPORTANT!

FOR FURTHER PARTICULARS WRITE
J. F. RAWLS, Treasurer

General Work, Board of Missions
M. E. Church, South
BOX 510

NASHVILLE TENNESSEE

PROTECTION AGAINST OLD AGE

RESOLUTIONS

Whereas, Dr. Charles W. Crisler, our efficient presiding elder, is now rounding out his quadrennium as presiding elder of the Brookhaven District; and

Whereas, under the rule of our Church, Dr. Crisler will retire as presiding elder at the end of this present Conference year; and

Whereas, the good will, fellowship and brotherly love shown our laymen in attendance at each quarterly conference has increased the attendance at these Conferences; and

Whereas, taking the pastor's view-

point and sympathizing with each pastor on each charge in the several problems, has made the work easier and more interesting; and

Whereas, Dr. Crisler's deep interest in Whitworth College and the Christian Educational Program of our Church, his interest in Missions and every phase of our Church work, has been of the highest type and most encouraging; and

Whereas, his interest in the spiritual and intelligent development of our people, laying special emphasis on winning souls for Christ has been challenging and inspiring; and

Whereas, during the four years' service of Dr. Crisler as presiding elder, this district has gone forward in all lines and the services as rendered during these four years will prove of great value in the future; now, therefore, be it

Resolved, By the 1936 Session of the Brookhaven District Conference that the courteous and efficient service as rendered this District to both ministers and laymen is deeply appreciated and we wish to express our sincere thanks to him and we wish him godspeed and blessings in whatever line of work that the Annual Conference may assign to him.

That a copy of these resolutions be spread on the minutes of this conference and a copy mailed to Bishop Hoyt M. Dobbs, Shreveport, La., and a copy mailed to the New Orleans Christian Advocate.

Respectfully submitted,

ALGIE S. OLIVER, J. T. ABNEY,
L. T. NELSON, L. M. SHARP, J.
T. WEEMS, J. W. LEGGETT, JR.,
D. T. RIDGWAY, J. B. HOLY-
FIELD.

BIBLE SUNDAY BROCHURE

The Rev. Paul B. Kern, D. D., one of the bishops of the Methodist Episcopal Church, South, is writing this year's Bible Sunday brochure for the American Bible Society according to an announcement recently made by the Society. The list of previous writers in the series has included: Lynn Harold Hough; James I. Vance; Charles E. Jefferson; Albert W. Beaven; W. Russell Bowie; Abdel Ross Wentz; and Charles F. Wishart.

Bible Sunday will be observed on the first Sunday in December. In view of the commemoration last year of the four hundredth anniversary of the first printed English Bible, and the celebration in 1934 of a similar anniversary of the completion of Martin Luther's translation, the aim of this year's Bible Sunday, as suggested by the Society, will be to stimulate a greater use of the Bible and to encourage those who have it to share it with others.

Methodist Women

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

SOME THINGS TO DO DURING THE SECOND QUARTER

THE SECOND QUARTERLY EVENT

The Council, in session at Dallas, requested that the auxiliaries feature the Home Mission Jubilee as a Second Quarterly Event, and that every effort be made to enlist new members, especially the younger women. A leaflet for use on this occasion may be ordered from Literature Headquarters, Doctors' Building, Nashville, Tenn., after May 1.

WHAT DO YOU GET FROM PEACE BONDS?

The Peace Bonds offered for sale through the Woman's Missionary Council by the National Council for Prevention of War have no negotiable value. Money so raised will be "faithfully used for the development of a more adequate peace movement throughout the United States, having as its objective the prevention of war."

Coupons attached provide for three benefits:

Every bond purchaser, no matter what the size of his bond, is entitled to a year's subscription to "Peace Action," the monthly magazine of the National Council for Prevention of War.

The second coupon allows the purchaser the optional privilege of allocating 40 per cent of the value of his bond to the peace activities of an organization other than the National Council. Thus, the churches may co-operate in this sale and thereby finance more adequately their own peace programs.

The third coupon allows the purchaser to register his opinion on five vital current issues affecting war and peace.

A book of Peace Bonds contains one \$10, four \$5, and twenty \$1 Bonds. Single Bonds are available in \$25, \$50, and \$100 denominations and up. Bonds will be sent to responsible persons with full directions for their sale on application to the National Council for Prevention of

War. A small active committee in any church or club could readily sell a book of Bonds. Millions of Americans, millions of Methodist women want to do something practical for peace. Here is a concrete job.

"It is a plan that gives opportunity to work locally for the promotion of peace and to assist in a nation-wide movement for the prevention of another war.

"We are glad to pass the plan on with the desire that our auxiliaries and members will co-operate in making of this a great advance step toward peace. Let us help to raise a million dollars for this cause."—Mrs. J. W. Perry, President, Woman's Missionary Council.

This is one of our Christian Social Relations projects for 1936. If you are interested, write our Conference superintendent, Mrs. Eurie M. Weston, 974 Morningside, Jackson, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

This was not election year in the North Mississippi Conference but there were so many vacancies that we felt that we were really having a regular election. The new names appearing on our rolls are Mrs. H. L. Talbert, of Clarksdale, president; Mrs. W. H. Ratliff, of Sherard, vice-president; Mrs. C. T. Maxwell, of Pickens, secretary of young women's groups; Mrs. E. M. Sharpe, superintendent of study; Mrs. L. K. Carlton of New Albany, secretary of Corinth District; Mrs. A. Y. Sturdivant of Glendora, secretary of Greenwood District.

The pledge for 1936 remains at \$20,000. The most interesting item in the financial program of the year is the Killingsworth Salary item of \$450. This will be in addition to the \$20,000, and will be an expression of love and appreciation of Miss Mathilde Killingsworth, who, while a resident of Mississippi Conference, has done most of her "Kingdom Building" in the North Mississippi Conference. You are asked to make your first gift in the second quarter's report because Miss Killingsworth sails in August for China. Write into your new report blank Killingsworth Salary when you send your gift.

The Social Study circle meeting of the Woman's Missionary Society of the Methodist Church of Batesville, met in the home of Mrs. J. F. Jarratt, Monday, with

Miss Willie Lee Baker and Mrs. Will Marshall as co-hostesses. Mrs. Russell Harmon had charge of the study program and Mrs. McKee and Mrs. Daisy Finch presented the last two chapters of the book "Stewardship." For the Scripture Mrs. Russell Harmon read "The Beatitudes." Mrs. McKee led in prayer.

A St. Patrick program was carried out. Mrs. Marshall gave the history of Ireland and Mrs. Leona Carothers explained St. Patrick's birthday. Then each guest was asked to tell an Irish joke and Mrs. Russell Harmon won the prize for telling the best one. Mrs. McKee won the prize for making the most words out of the words—St. Patrick's Day. Then the hostess passed around the names of Irish poets and writers. Each guest chose a name and paid a penny for each letter in the name. That money was turned over to the local treasurer.

The St. Patrick's color scheme was carried out in dainty refreshments. Each guest expressed her joy for having such a nice time socially and for the privilege of learning through the study of "Stewardship" how to grow into a real "Kingdom Person."

The Woman's Missionary Society of Moorhead met in the lobby of Sunflower Junior College on Monday, April 29. Mrs. G. T. Clenahan was hostess. The meeting was called to order by the president, Mrs. Robin Dinwiddie. A short business session was held. Among the topics discussed was the success of the "Womanless Wedding" which was staged on Tuesday evening, April 14, by a committee composed of Mrs. Robin Dinwiddie, Mrs. B. D. McCallister, Mrs. W. L. Robinson, and Mrs. G. T. McClendon. Forty dollars was made and will be used to improve the parsonage.

The devotional was led by Mrs. Taylor Wood. Mrs. B. L. Varner, the delegate to the Annual Conference at Winona, gave an inspiring resumé of the meeting. Mrs. B. H. Elmore gave a selection from the Missionary Bulletin and Mrs. W. I. Blaylock talked on a "People's House."

After the serving of refreshments by the hostess, the meeting was closed with a benediction in concert.

WALNUT GROVE CHURCH DEDICATION

Brother Chalmers: Please announce in the Advocate that our church here at Walnut Grove, Miss., being now free of debt, will be dedicated on May 10, 11 a.m., by Rev. T. M. Brownlee, presiding elder of the Jackson District.

All former pastors are invited to be present.

S. N. YOUNG, P. C.

**WHEN IN NEW ORLEANS
SHOP AT HOLMES**
New Orleans Oldest and Best
Department Store
CANAL STREET - - - N. O., LA.

REVIVAL AT YAZOO CITY

Dear Dr. Duren: We have just closed our revival here at Yazoo City with gratifying results. On Sunday morning, April 19, we observed Church School Day with a good program, large crowds, and a better offering than usual. Sunday night Rev. Wesley Ezell, of Vaughan, preached the opening sermon for the revival in his usual effective manner.

Monday night Rev. B. M. Hunt, of Jackson, came to us and remained through Sunday night, April 26. Rev. R. L. Lane, of Benton, had charge of the song services throughout the meeting. Both of these brethren were at their best and gave us helpful service of the finest sort. Congregations were good and interest was of a high order. Six children and young people were received on profession of faith and others were added to the number on Sunday.

The Vicksburg District conference,

THE BEST WAY TO TREAT—
BOILS SUPERFICIAL
 CUTS AND BURNS
 AND MINOR BRUISES
Apply Gray's Ointment
 Used since 1820 to give relief to millions
 —the best testimonial of merit. 25c at
 drug stores.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains. It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming. Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

Certain Pains Relieved

By the Use of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there has been functional monthly pains, from the early 'teens, through the years of mature womanhood and into the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it as directed. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

which met here on Thursday and Friday after the meeting closed, was a splendid gathering. Sermons by the editor of the Advocate and by two former pastors, Brothers Alford and Sullivan, were greatly enjoyed. Our church was able to report only one-third of the benevolences paid but the prospects are good for full payments before the Annual Conference.

Sincerely,

J. B. CAIN.

May 2, 1936.

SABBATH OBSERVANCE, TEMPERANCE AND SOCIAL SERVICE, MERIDIAN DISTRICT

We, your Committee, beg to report:

As Methodists along social and moral lines ours is a goodly heritage.

Mississippi stands first in the galaxy of States in Temperance and Prohibition. The Mississippi Annual Conference was among the first of the Churches to take an advanced stand against the sale of vinous, malt and spirituous liquors. Ours has never been a withheld, or uncertain note. In pulpit, in pew, and with pen, men and women have never been wanting to properly define and to combat this evil of evils. Crucial hours were to be found all along the way, but we face today an alarmingly strange situation or condition. The sacredness of the Sabbath is observed only in the breach, and the trend is to abolish it. Home altars have sadly declined. Standards have been lowered in city and in the country there is a breaking down of heretofore sacred barriers. Crime, especially among the young, has rapidly increased. Statistical facts show among four hundred thousand convictions, the average today are under twenty years of age, while in 1916 the average was over thirty years. It is high time for a prayerful, determined, united advance. Therefore, be it resolved:

First. That under God we will recognize the true situation, and go forth at once to battle.

Second. That we urge increased systematic teaching in our Sunday schools and public schools the baneful effects of liquor and cards.

Third. That as professed Christians we will in our homes, by precept and example, disfavor everything that has even the semblance of evil, such as liquor, card playing, dancing, and incipient gambling.

Fourth. That we commend the faithful, untiring labors of the Woman's Christian Temperance Union.

Respectfully submitted,

L. P. BROWN, Chairman;

H. A. GOWER, Secretary.

ADULT WORK, RUSTON DISTRICT

Dear Dr. Duren: As district director of adult work I wish to make the following announcement through the Advocate:

The Ruston District Bible Conference will be held in Ruston May 21-24. We are very fortunate in securing the services of Dr. McPherson of S. M. U. as Bible lecturer. The adult work will be presented by the district director of adult work.

There will be two sessions daily; the first session begins at 4:30 p. m., and the next at 7:30 p. m. Everyone is urged to bring lunch and stay for both services. Lunch will be served at 6 o'clock with all enjoying a social time together.

The purpose of the Bible Conference is: First, to provide an intelligent, spiritual interpretation of the Bible in order that it may become a living Book. Second, to challenge adults with the opportunities that lie before them in developing and carrying out an effective program of Christian education for adults.

Programs announcing the conference will be mailed to all pastors for advertising the conference.

C. B. WHITE,

District Director Adult Work.

HOSIERY

6 Pairs Ladies Chardonize Hose Prepaid \$1.00.
 Guaranteed. New bargain circulars now ready.
 Write L. S. Sales Company, Asheboro, N. C.

For Local Irritation
 to quickly relieve the
 stinging torment, women
 use mild, soothing—
Resinol



WINTERSMITH'S TONIC

The Old Reliable Remedy

FOR

MALARIA

A Good General Tonic

Which Helps

Restore Strength

Used for 65 Years

Christian Education

CHURCH SCHOOL LESSON, MAY 10.

By Dr. J. R. Countiss, D. D.

EFFECTUAL PRAYER (Luke 18)

"Men ought always to pray." Why? Because all religion is based on the belief that there is a relation between God and man. Christianity teaches that this relation is that of Father and son; that God is the Senior Partner in all the business of life. Every good son keeps in communication with his father, and every loyal partner frequently consults the senior partner that the business may receive the benefit of his wisdom and ex-

perience. Even when no favor is desired, there is the blessed privilege of fellowship to be enjoyed—to noble souls a greater boon than material good.

Jesus tells a story showing how persistent prayer secures results even in most unfavorable circumstances. The insistent widow finally obtained justice from the heartless and conscienceless judge, an arbiter utterly unlike our God. Much more shall the earnest Christian prayer avail with the heavenly Father. Persistence is an evidence of earnestness and a means of preparation for receiving and conserving the benefits desired. There is a philosophy of prayer, a personal benefit to be derived from meditation on the yearnings of the soul and the goals of life. Things that have seemed very important and pressing become trivial and negligible when presented to God in prayer, while other matters rise above the horizon of consciousness with the glow and warmth of a new day for the soul. The prayer-room is God's x-ray laboratory where ills are diagnosed and false growths are discovered. By it one often finds a way to help himself. After all, prayer is co-operation. God must use some agent to answer prayer, why not use the one who prays? No help is so welcome or so ennobling to personality as that which enables a man to help himself. Too often it is expected that prayer will be answered by magic rather than by orderly processes. Man is impatient; God is patient. Man is always in a hurry; God, never. Much more joy comes to the child in the humble home who has talked with his father for weeks about the toy desired as a Christmas gift than to the child of the rich who has only to hint his wishes and have them gratified. The prayer of the widow was earnest, humble, persistent—a model for our own.

The prayer of the Pharisee illustrates all that prayer should not be. He was too proud and self-sufficient to desire even a suggestion from God. He felt need for nothing, asked for nothing, and got it! He simply made a formal call on the Almighty, congratulated him on having such a worthy and efficient partner as himself, and left his card with his honorary degrees engraved after his name. Ask God for anything? No, he had already done all that God asked, and more! To him, God was "not at home." He was at the back door welcoming a publican who was a sinner and acknowledged it;

who penitently smote his breast and cried for mercy. He received it and went away rejoicing in forgiveness. God had become his Friend and Helper. Such is the blessing that awaits all who truly pray. "Men ought always to pray!"

ANOTHER WORD ON THE TUPELO DISASTER

Naturally many things are being said about the recent disastrous storm that struck the city of Tupelo, and very properly many references made to the prompt and noble services of the skillful physicians and nurses. But the story would be far from complete without some word of appreciation for the pastor of the Methodist Church and his wife. Hardly have we seen any respond more heartily and promptly in a time of need than did Mr. and Mrs. Brooks on that occasion of distress. They promptly turned the parsonage into an emergency hospital. Then Mrs. Brooks placed for use, the best blankets, sheets, towels, and all things without reservation, for the needs of the injured and dying. Furthermore, by many practical services, by prayer and words of encouragement, she made herself untiringly and nobly useful. And Dr. Brooks never rested a minute, went on and on, seeking the injured, comforting the dying, and conducting the numerous services in the burial of the dead, manifesting an energy and a sustained diligence truly becoming a follower of our Lord. I am sure that their ministrations will be long and lovingly remembered by many who found refuge in the Tupelo Methodist parsonage. And whatever high record of sustained Christian service and heroism may be set somewhere in Methodist history, that record was fully reached by this pastor and his wife.

W. P. BUHRMAN, P. E.

**Organizations
Raise Money
EASILY**

**WITH OUR
COOPERATIVE
SELLING PLAN**

Practically every housewife in every community favors and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling it for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.
METAL SPONGE SALES CORP., Philadelphia

**Gottschalk's
METAL SPONGE**

TIRED and IRRITABLE



WHO wouldn't be cross when periodic pain was dragging her down? Relieve the pain and discomfort by taking Lydia E. Pinkham's Tablets. All druggists sell them.

Mrs. Marion Sidor of Chicago says: "I was very tired and irritable. I had severe pains and terrible headaches periodically. My husband bought me your Tablets and they helped me wonderfully."

Why don't you try them next month?

Lydia E. Pinkham's
TABLETS

FOR NEARLY FORTY YEARS

We Have Been Showing Churches How to Obtain Safe Protection at a Low Cost
DURING THIS TIME WE HAVE WRITTEN
OVER \$550,000,000 AND PAID LOSSES
OF SOME \$3,700,000.00.

These Figures Tell the Story
WHY SO MANY CHURCHES INSURE
WITH THE NATIONAL MUTUAL
CHURCH INSURANCE COMPANY

Let us show you how to reduce the cost of your insurance and how to pay this reduced premium in installments.

WRITE FOR RATES AND INFORMATION
BEFORE YOUR PRESENT INSURANCE EXPIRES

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REV. J. H. SHUMAKER, 808 Broadway,
Nashville, Tennessee, Southern Agent

AN ACKNOWLEDGMENT

Dear Editor: Permit me to express my thanks to every one who has sent in their literature to the boys at Parchman. This method of acknowledgment is made necessary by the fact, that, often the names and addresses are lost from the packages before they get into my hands. For every one who has made his contribution, there comes from us a hearty "thank you!"

I preached to three hundred and fifty of our boys last Sunday, prayed with a young man and also a very old man, both were nearing the end! I never heard an expression of a finer faith, than was made by this elderly man, we call him "pap!" As I held these men by the hand and prayed with them, I told them that I was doing the very thing Jesus would do, if he were here in the flesh! Whether our people in the free world believe or not, my Christ died for every man up here, I see them not as prisoners in stripes, but as men for whom Christ died! It's a great work, and it is a great privilege to stand by one of the boys, as he takes off to heaven from behind prison bars! This has been my privilege several times, the last words of "old Pap" were, "I am not afraid of death, for Christ is here with me now!" These boys are down but not out, for many of them are responding to Christ's words: "Arise, and walk!" Pray for us, and keep up the good work, we need lots of good reading! Pardon this long note, but please find room for it if you can.

Love,

J. H. MOORE, Chaplain,
Mississippi State Penitentiary.

MILLSAPS COLLEGE

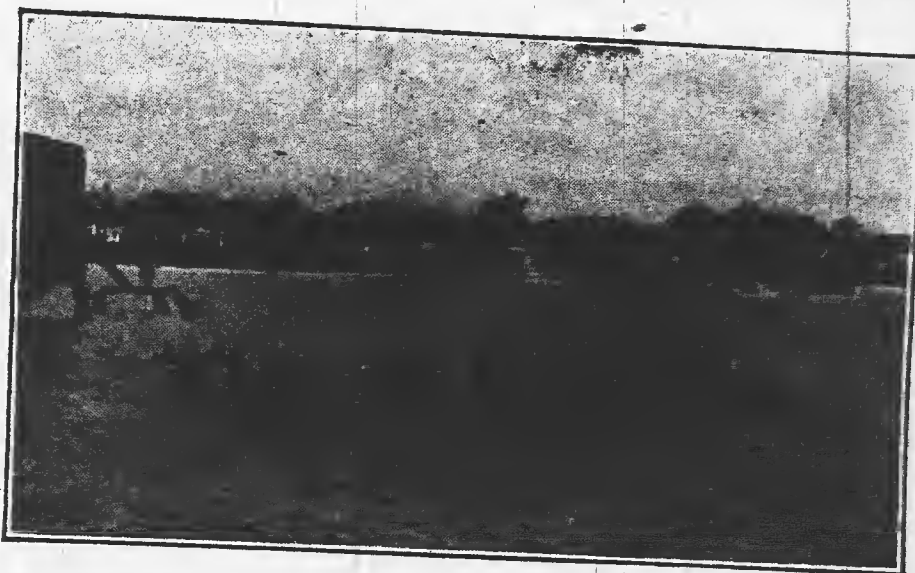
Millsaps College students observed Good Friday in a beautiful evening communion service. Candles dimly lighted the chapel, putting all who came to worship in a quiet, serious mood. While the pianist played soft music the students came in without any confusion or conversation, and sat with heads bowed in prayer and meditation till the service began.

Dr. H. M. Bullock, head of the department of religion led the service. He read a short Scripture passage, and spoke briefly of the meaning of that Last Supper when Christ himself administered the sacrament to his disciples, requesting that they continue to do it in remembrance of Him. Two songs were sung, "Break Thou the Bread of Life" and "A Charge to Keep." Rev. J. L. Greenway, of Jackson, assisted in administering the sacrament. One student

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BATHING

BOATING

FISHING

has since declared that it was the most inspiring communion service he has ever attended.

This service was sponsored by the Christian Council of Millsaps College. S. F. Johnson, William Murray, and A. L. Meadows, all of the Ministerial League of Millsaps, were the committee in direct charge. This being the first time that there has been a pre-Easter communion service on the campus of Millsaps College, the Council has been commended for introducing a service which many hope will be observed as an annual event of the college year.

REPORTER.

THE SEASHORE PASTORS' SCHOOL

Dr. Clovis G. Chappell, pastor of First Methodist Episcopal Church, South, Birmingham, Ala., will deliver the platform lectures at the Seashore Pastors' School, Biloxi, Miss., June 15-20. He will begin with the evening hour, Monday, June 15, and deliver two messages daily. Bishop Hoyt M. Dobbs will also be present to

conduct the early morning devotions before classes begin.

The courses given this year, with their instructors, are as follows:

"The Pastor and His Task," Dr. Edd F. Cook.

"Church Finance," Dr. J. R. Spann.

"Missions and the World Today," Dr. A. W. Wasson.

"Church Music and Hymn Appreciation," Prof. John Lewis.

"Leadership in Mission Study Groups," Mrs. Helen Bourne.

This is an unusually strong and attractive program and the pastors and laity of the Church should begin making definite plans to attend. Adequate accommodations can be secured on the Camp Grounds in the form of cottages for light housekeeping, or room and board at Keller Lodge. For detailed information write Mrs. J. A. Bishop, Biloxi, Miss., or Rev. I. H. Sells, Jackson, Miss.

OTTO PORTER, Dean.



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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

I Cor. 10:31—Whatsoever ye do, do all to the glory of God.

All service ranks the same with God. It is not what your daily work is, but the spirit in which you are doing it. God asks from us that we should discover all the resources of our personalities, mobilize them into activity, and dedicate them to His service. What an element of sublimity this imparts to Christian service! It gives strength, responsibility, hope to our Christian work and life.

St. Paul wrote, "It is required in a steward that a man be found faithful" (I Cor. 4:2). It is sustained effort that counts. The blessings are promised to those who maintain Christian attitudes and endeavors every day. It is fidelity that brings rewards. The crown of righteousness was promised to those who do not weary in well doing.

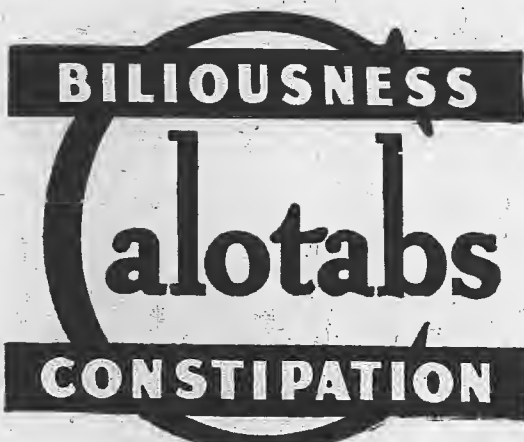
Religion is not merely a mood belonging to special times and places. It should tell on every department of life. While doing MANY things, the Christian can still be bent on the ONE thing. In all that

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engages his attention and employs his powers he can find opportunity for honoring and serving God.

Dr. G. Campbell Morgan has told of a nineteen year old domestic servant in London who wrote the following poem:

"Lord of all pots and pans and things;
since I've no time to be
A saint by doing lovely things, or watch-
ing late with Thee,
Or dreaming in the dawn light, or storm-
ing heaven's gates,
Make me a saint by getting meals, and
Washing up the plates.

"Although I must have Martha's hands,
I have a Mary mind;
And when I black the boots and shoes,
Thy sandals, Lord, I find.
I think of how they trod the earth, what
time I scrub the floor;
Accept this meditation, Lord, I haven't
time for more.

"Warm all the kitchen with Thy love, and
light it with Thy peace;
Forgive all my worrying, and make all
grumbling cease.
Thou who didst love to give men food,
in room or by the sea,
Accept this service that I do—I do it
unto Thee."

Afer all, those who give their alms to be seen of men have their reward here. Those who love to pray on the street corners have their reward. It is the spirit of Christian service that counts. "Whatsoever ye do, do all to the glory of God."

Even a seed needs two worlds, the earth and the sky. We are made for two worlds. We need work. People become soft and flabby through self-indulgence. Most of the nervous prostration is among the lovers of comfort who have nothing to do but to nurse their nerves. Life becomes rugged through sacrifice. But we cannot live on work alone. We need the sky and the glow of the heavens. We need to think of Christ and we need to think of what we are going to be. Along the dusty way of life, the present world would be brighter if we would oftener think of the next. And the labors gain imperishable significance when dedicated to God. When we can touch and feel God in the commonplaces, He is going to be a frequent and familiar Guest.

PRAYER

Father, give us the strength to do our work well. Though our work be humble, we dedicate it to Thee. Bless us as we

go about our daily tasks. Take the small duties and glorify them with Thy love. We ask in the name of Jesus, Who worked as a common carpenter; Who did always those things pleasing to Thee; and Who died for our sins.

CHARLESTON, MISS.

Dear Brother Duren: We feel that some progress is being made in the Master's Cause here at Charleston. We are in our third year here. During this time we have made a net increase in members of 25. Offerings to Conference benevolences have increased from nothing to \$400.00 last year, and we have made our pledge to raise \$450.00 this year, and already have over 40 per cent of it raised in cash. Charleston Methodism is getting out of the depression in a fine way. We begin our revival May 10, and Rev. Melville Johnson from Starkville will be our revival preacher. A country church as an afternoon appointment was added to the charge for this year, and interest in a big way is picking up at that point. We find plenty to do, and the Lord is with us.

H. P. LEWIS.

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In Memoriam

A. K. WEAVER

Dear Dr. Duren: We have just lost, by death, at Johns-Hopkins Hospital, Baltimore, Md., where he had gone for an operation, Mr. A. K. Weaver, Jr., one of Corinth's most beloved young men and a member of the official board of our church.

Funeral services were conducted by the pastor last Friday morning at the church. Board of Stewards and Knights-Templar Masons served as honorary pall bearers. The attendance over-ran the seating capacity of the church by far and an extension microphone equipment was installed for the services.

Kenneth Weaver, Jr., was a member of one of the state's most prominent Methodist families and was an unusually fine character.

The church remained open the entire night before the service that the many truck loads of flowers might be received and placed and the people given an opportunity to enter for prayer in the church dear to Kenneth's heart and where he served so faithfully and well.

A more extended notice will be sent later.

E. H. CUNNINGHAM.

MARY ELIZABETH MORRIS

In "Les Miserables" Victor Hugo describes the Christian sister of the good bishop with these words: "A little earth containing a spark." The same can be said of Mary Liz, the fourteen-year-old daughter of Rev. C. M. Morris, who was translated from earth on March 13, 1936.

Her life was like a story well told and to try to add to its beauty may take from it, but out of the deepest appreciation and thankfulness for this sweet, consecrated spirit I offer this tribute of praise as a memorial.

Mr. Barrow visited the gypsies in the fields of England one day and as he started to go they constrained him to stay and to tell them more about God. He was surprised at the request as he was no preacher and tried to so explain, only to receive more urgent pleas, "Stay and tell us more about God." This was in the minds of many who knew Mary Liz, "Stay and tell us more about Him." Though she could not stay she is still telling us about Him. One who knew her made this remark, "I do not see how any one can doubt God who ever knew Mary Liz." She has made it easier for all of us to believe in Him and in His power to give us this "heavenly treasure in these earthly vessels."

Her religion was real to her. It was

her life. Her personality expressed it. Her smile was radiant, her countenance aglow, her eyes could sparkle with joy and approval but with equal power to condemn some unchristian attitude. With all the beauty of holiness she was talented. The highest grade to have ever been made in the seventh grade at the Mangham High School was made by her.

Nothing was too good to offer her Lord. Her desire was to be a medical missionary to Africa. That spirit has been caught by some of us and I believe that none of us can ever think the same towards missions since we have felt this interest of hers. A deeper responsibility rests upon us all.

Like in the prayer of Elisha for a double portion of the spirit of Elijah, we submit to a like desire as we behold and feel her spirit. We know it was so much like her Master's that we can fittingly use the expression of Paul "For her to live was Christ."

We may forget all the sermons and books and arguments for God, but we can't forget this living example. I can say without fear of contradiction that she is the noblest young spirit of God's creation that has passed our way. "A little earth containing a spark."

W. C. POOLE.

RESOLUTIONS

Whereas, we have lost from our midst, our most beloved Senior Steward, Brother H. R. Wimberly, who for forty years was a member of our Board of Stewards. He was ever loyal to his post of duty, and, by his unswerving loyalty inspired other members of the board to put forth greater effort in being punctual to attend meetings and dispense with our required duties.

The Board of Stewards feel that they have sustained a great loss. Feeling keenly this vacancy, and the lack of presence of this kind, generous and ever-helpful member, we shall press forward with more zeal and endeavor to take up the work of our deceased brother. His spirit abides with us still and must fill our broken ranks.

We, as an Official Board, wish to extend to his bereaved loved ones our deepest and most sincere sympathy. We point them to a great day when we shall all meet around the great white throne where there will be no farewells. Only basking in the sunlight of God's love.

Resolved, That these resolutions be placed in the minutes and a copy sent to the family, the local papers, and the New Orleans Christian Advocate.

Respectfully submitted,

GEORGE A THOMAS, Chairman,
Board of Stewards of Ringgold
Methodist Episcopal Church.

QUARTERLY CONFERENCES LOUISIANA CONFERENCE

Ruston District—Third Round

Hodge, at Dodson, May 10, a.m.
Jonesboro, May 10, p.m.
Gibbsland, at Oak Grove, May 17, afternoon.
Clay, at Wesley Chapel, May 24, afternoon.
Cotton Valley and Springhill, at Cotton Valley, May 31, a.m.
Homer, May 31, p.m.
Ruston, June 1, p.m.
Bernice and Farmerville, at Alabama, June 7, afternoon.
Bienville, June 7, p.m.
Arcadia, at Mt. Moriah, June 14, afternoon.
Bienville Circuit, at Strange, June 14, p.m.
Simsboro, at Antioch, June 20, Saturday.
Haughton, at Bethel, June 21, a.m.
Minden, June 21, p.m.
Haynesville, at Colquitt, June 27, Saturday.
Lapine, at Oak Ridge, June 28, a.m.
Eros-Claiborne, at Eros, June 28, p.m.
Calhoun and Downsview, at Wilhite, July 11, a.m.
Choudrant, at Indian Village, July 12, a.m.
Dubach, at Arizona, July 12, afternoon.
Sibley, at Evergreen, July 19, a.m.
Ringgold, at Grand Bayou, July 26, a.m.

LOUIS HOFFPAUIR, P. E.

NORTH MISSISSIPPI CONFERENCE

Aberdeen District—Third Round

Houlka, at Van Fleet, May 13.
Water Valley, Main St., at Palestine, May 16, afternoon.
Coffeeville, at Goshen, May 17, a.m. and p.m.
Nettleton, at New Chapel, May 19.
Calhoun City, May 20, evening.
Derma, at Bethlehem, May 22.
Prairie and Strong, at Thompson Memorial, May 24, a.m. and p.m.
Becker, at Grady's Chapel, May 27, a.m. and p.m.
Tupelo, May 27, evening.
Algoma, at Troy, May 28.
Greenwood Springs, at Center Point, May 29.
Woodland, at Prospect, May 31, a.m.
Houston, May 31, evening.
Smithville, at Van Buren, June 2.
Salem and Friendship, at Sand Springs, June 3.
Toccopola, at Midway, June 4.
Vardaman, at Loyd, June 7, a.m.
Bellebontaine, at Spring Hill, June 9.
Okolona, June 14, evening.
Buena Vista, at Ebenezer, June 16.
Aberdeen, June 17.
Mathiston and Maben, at Clarkson, June 18.
Eupora, at La Grange, June 19.
Verona, at Palmetto, June 21, a.m.
Amory, June 21, evening.
Randolph, at Hunter's Chapel, June 23.
Pittsboro and Bruce, at Raper's Chapel, June 24.
Shannon, at Pleasant Grove, June 25.
Water Valley, First Church, June 28, a.m.
Paris, at Pleasant Ridge, June 28, afternoon.
Pontotoc, July 1.
Fulton, at Fulton, July 2.
Tremont, at Hardin's Chapel, July 3.

W. P. BUHRMAN, P. E.

Greenwood District—Third Round

Preaching—Commencement Sermon, at Ruleville, May 10, morning.
Preaching at Schlater May 10, p.m.
District Conference, at Carrollton, May 12 and 13.
Preaching by Bishop Dobbs, at Greenwood, May 17, a.m.
Preaching by Bishop Dobbs, at Lexington, May 17, p.m.
Greenwood, First Church, Q. C. May 20.
Belzoni, preaching and Q. C. May 24, a.m.
Inverness and Isola, at Inverness, May 24, p.m.
Moorhead, Q. C. May 27, p.m.
Cane Lake, preaching and organization of church, May 31.
Winona Station, preaching and Q. C. May 31, p.m.
West, series revival services, June 1 through 7.
Valden and West, at Valden, Q. C. May 7, afternoon.
Conference Standard Training School, June 8-13, at Grenada College.
Duck Hill, at Mar's Hill, June 12.
Schlater and Price Memorial, at Price Memorial, June 14, a.m.
Drew, at Wade School House, June 17—all day.
Acona, Black Hawk and Carrollton, at Black Hawk, June 18.
Tutwiller, at Rome, June 21, a.m.
Rule and Doddsville, at Doddsville, June 21, p.m.
Sunflower, at Fairview, July 7—all day.
Itta Bena, July 8, p.m.
Kilmichael, at Salem, July 9—all day.
Winona Ct., at Bluff Springs, July 10—all day.
Poplar Creek, at Shiloh, July 11—all day.
Tchula and Cruger, at Tchula, July 12, a.m.
Minter City and Glendora, at Glendora, July 12, p.m.
Webb and Summer, at Webb, July 15, p.m.
Ebenezer, at Coxberg, July 19, a.m.
Lexington, July 19, p.m.
Swiftown, at Morgan City, July 22.
Pastors will please note questions 12-17 and make a written report in answer to question 13.

A. T. McILWAIN, P. E.

THE CONFEDERATE VETERAN

(Continued from page 6)

Of our children, three are in Heaven. The other three are graduates of the finer colleges, and hold honoring positions in different states.

Mrs. Williams and I were wedded during my pastorate at Altus, Ark., 1887, Dr. I. L. Burrow, the college president, performing the ceremony. If my life was to be lived again, I should make no special changing. I am thinking, in the general outline.

No minister, or other kind of man, could have had a more definitely reliable companion for trueness and for help. Always whether it be a "Station," "Circuit" or "District" assignment, or even under conditions crucial and trying, the intense thought, and natural disposition was to say, "Get your hat, I am ready," and no children could display greater fidelity to parents, and to honoring demands of whatever kind, than the "trio" still of the home.

Should the providences permit, I may "drop in" for a brief call, at my own expense, at the Montgomery "reunion."

Certainly it should be a great occasion. With wishes for benedictions to the notable gathering, and to the thinning ranks



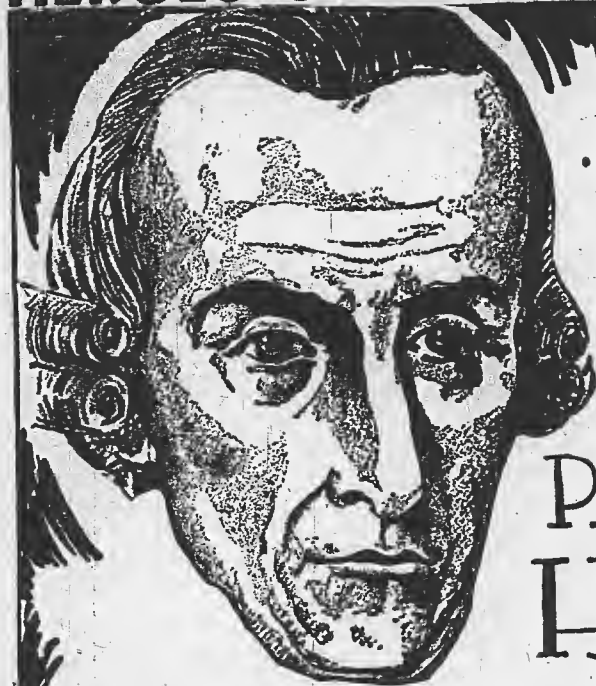
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HEROES OF AMERICAN HISTORY



"GIVE ME
LIBERTY,
OR GIVE ME
DEATH!"...

PATRICK HENRY

Patrick Henry was a very lazy youngster. He preferred hunting and fishing to school, and often sneaked away to the woods when he was supposed to be in class. However, he had the marvelous gift of oratory and became a famous lawyer. In court he once made a mistake and argued in masterly fashion on behalf of his opponent. Told of his error, Henry brilliantly answered his own arguments, and won the case!



Patrick Henry was the father of seventeen children. He was very popular and was later governor of Virginia for many terms. In 1775, with the revolution at a critical stage, he made his famous speech against the tyranny of England, ending with the immortal words: "I know not what course others may take, but as for me, give me liberty or give me death!"

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of the "United Confederate Veterans" and humble gratitude for merciful favors.

Sincerely,

A. H. WILLIAMS.

Some time ago we published a complaint about the careless dispensing of eulogy in funeral sermons. This week we received a similar suggestion about obituaries. In the very nature of the case, we can have no opinion unless we happen to know the persons, and that is not often the case.

Abraham Lincoln knew a good picture when he saw it. On one occasion he was shown a picture done by an amateur, and was asked to give his opinion of it.

"I can truthfully say," replied Lincoln, "that the painter of this picture is a very good painter in that he observes the Commandments."

"What do you mean by that?" asked someone.

"I mean that he hath not made to himself the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth," replied Lincoln.—Christian Science Monitor.

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NEW ORLEANS

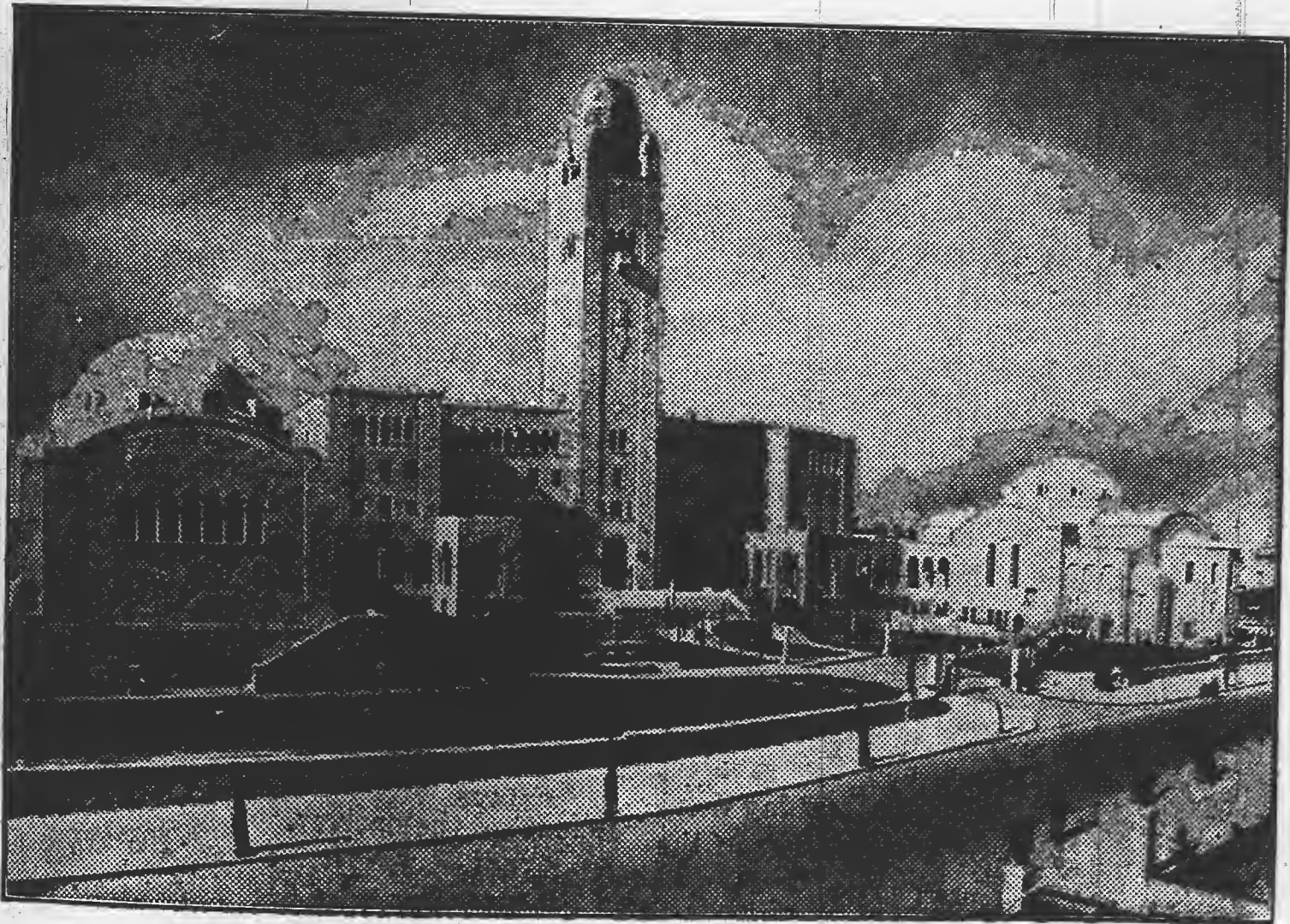
Christian Advocate

Vol. 83—No. 20.

NEW ORLEANS, LA., THURSDAY, MAY 14, 1936.

Whole No. 4182.

JERUSALEM Y. M. C. A.



(Courtesy Richmond Christian Advocate)



Wallet of the Week



THE QUEEN MARY, on her trial run from Clydebank to Southampton, made a speed of something better than twenty-nine knots. That is said to have been a satisfactory performance for new machinery, but it was not so good as the speed of the *Normandie* on her first return voyage across the Atlantic. As a result of this test, the four propellers, each of which weighs thirty-five tons, are to be changed for new ones with a different pitch. The builders and owners are out for a clear-cut victory, not a decision by experts, and that is not bad policy no matter what is involved.

* * *

SIR WILFRED GRENFELL, the famous medical missionary who founded the now famous mission among the fisher folk of Labrador, has been in very poor health throughout the past winter. Writing from Byrn Mawr, Pennsylvania, at the beginning of April, Mrs. Grenfell said that he was then in bed for the second time. No mission in modern times has been more romantic in its appeal, nor has any commanded a wider public interest. Dr. Grenfell is now quite old as well as infirm, but he is still a world figure in missions, and missionary-minded people in all lands will regret to learn of his failing health.

* * *

HELENA, MONTANA, HIGH SCHOOL STUDENTS have had the unique experience of attending school in eighteen passenger coaches, since the destruction of the High School building by an earthquake in 1935. The coaches, furnished by the Great Northern and the Northern Pacific railroads, were placed on spurs near the site of the destroyed plant. They were renovated and adapted to school purposes at comparatively little expense, and the greatest difficulty encountered has been that of making them comfortable during the intensely cold weather of the northwestern winter.

* * *

THE UNIVERSITY OF ROCHESTER, whose chief patron is Mr. George Eastman of Kodak fame, appears to be squarely behind a "pick the winner" policy of enrollment. One hundred and twenty scholarships which will pay \$500 each have been offered to students of "definite intellectual promise," with "qualities of high character, industry and maturity of purpose." According to the president, "No scholarship examination will be set, but the committee may ask candidates to take certain aptitude tests," similar to those used for selecting Rhodes scholars. The University has equipment valued at \$33,000,000 and an endowment of \$51,000,000.

AN ARRANGED MARRIAGE has been proposed by the London Diocesan Council of social workers. This course is urged in lieu of the present policy of blessing unions which represent whim and instinct more than serious thinking and social understanding. It was pointed out that the most serious and irrevocable of all human relations is often entered into without direction, except the guidance of instinct; and when the die is cast the principals of the transaction must often make the best of a bad bargain or do worse.

* * *

IN AN OLD, RUINED BUDDHIST MONASTERY at Nanking, China, a "beamless hall" was discovered some time ago. The architecture of that part of the ruin is different from its surroundings and from any known type of Chinese architecture. A continental architect has made a careful examination of the hall, and he says that it is really an old Franciscan church built early in the fourteenth century by missionaries of that order. This monumental structure is now part of a "Memorial Cemetery for Revolutionary Heroes."

* * *

GREAT BRITAIN'S DRINK BILL, according to figures compiled by the United Kingdom Alliance, was \$1,188,660,000 in 1935, an increase of \$40,000,000 over the previous year. This sum represents a per capita expenditure of \$37.50 for every person over twenty years of age. Of course, drunkenness increased in direct ratio to the increased consumption of intoxicants, and there is a corresponding diminution of the revenues left for the necessities and comforts of the English home. It is not necessary to moralize on such a situation, the figures are sufficient of themselves.

* * *

A NEW CHAPTER IN THE STORY of national armaments was recorded in the recent national budget of the British Empire. It is said that Mr. Neville Chamberlain's new budget sent a chill down the spine of the House of Commons by the proposal of a twenty-three and three-quarter per cent tax on incomes. Even the poorest peasant must feel the burden, for the tax on his cup of tea is to be increased by fifty per cent. Mr. Chamberlain explained that this is the penalty which the people would have to pay for their constantly expanding armaments. He said that a part of the burden would be carried by loans, but that more increases would have to be made later.

New Orleans Christian Advocate

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EDITORIAL

METHODIST HYMNOLOGY

Dr. F. Luke Wiseman, of the English Methodist Church, said recently that it was the pathos of a hymn, which he heard as a child of five years, which captured his imagination and had influenced all that he had ever done in the way of social work. Among other things, he lamented the fact that so many of the hymns of invitation and penitence and the hymns on heaven had been dropped out of Methodist hymnals. We are not familiar with the facts as they apply to English Methodism, but we are inclined to think that Dr. Wiseman, an eminent preacher and hymn-critic, was pointing to a trend which is all too true of Methodist hymnology throughout the world. The new hymnal of American Methodism, containing six hundred and forty-four selections, lists eight as hymns of penitence, twenty-four hymns of invitation, and four hymns on heaven. It would seem that the hymns of invitation are sufficient for our need, but we are inclined to think that the importance of penitence is not sufficiently emphasized in our hymnal, and we do not think that four selections are enough on the subject of heaven. Leaving our own hymnal out of the discussion, we would say that the tendency in Methodist hymnology is definitely toward the theological, the institutional and the social. The hymns with an inspirational appeal, particularly those of an emotional nature, are being more and more suppressed. There is too great a tendency, we think, to surrender to the scientific and the intellectual, and Christian hymns are becoming a form of rationalized argumentation rather than the inspirational messages of hearts aflame with divine passion and a thrill with divine fervor. So, too, we feel that the "singable" has crowded out tunes which had become as Methodist and inspirational as the words to which they were sung, and has often been responsible for the introduction of tunes whose association and movement do not comport with the holy implications of the faith out of which the Christian sings his joy and his devotion, and because of which he has sung hymns of invitation to the ends of the earth.

CRITICISM AND CONFESSION

Pharisaism originated in the assumption of virtues which were practically denied by the spirit and the attitude of the claimant—"Lord, I thank Thee that I am not as other men are, I fast and I pray etc." Today it appears to assume, not excessive virtue, but a mock humility—"I know I am full of faults, but—" Confession is a virtue if it be the result of penitence and a prelude to a prayer for forgiveness. As such it cannot be spoken against, but it certainly does not qualify a person to speak censoriously and even bitterly of the conduct of others. Neither does it qualify one to argue a theology which cannot be separated from a conscious salvation through Christ. Paul said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Surely the assumption of humility is just as false as the boast of virtue was in the original. We know a young preacher who was heckled throughout a series of services by an anonymous critic whose broken halo was indicated by confessions of personal fault. For our part, we doubt if the opinion of one who denies an experience of salvation is worth more than the testimony of his father, the Devil, and that applies whether the criticism is favorable or unfavorable. We do not believe that the statement of one who denies a definite commitment to the things of God has any value whatever, as an interpretation of the will and work of God, and such critics of His workmen are not even interesting to us.

"EFFICIENT OBSTRUCTORS"

The caption of this article was a term applied recently to certain people whose deeds operated as a complete reversal of their pretensions. There is, we think, altogether too much of that thing prevalent in the attitudes of men today. One cannot escape the conviction that a condition little short of moral chaos prevails throughout the country. Alvin Karpis, captured under the very shadow of our office, brings it

home to us in a very real way. But our troubles are not confined to high-powered crime rings, but to a general moral break-down which replaces immediately every apprehended public enemy, from the ranks of an unsuspected citizenship. There is no great city anywhere that is not seething with corruption and cursed with vices protected, not always by law, but rather winked at by those charged with the enforcement of the law. In the face of such a moral and social debacle, it is the last word in un-wisdom for us to indulge in biting criticisms of the church, as some are doing. We need to re-enforce the message of the church by a hue and cry against prevalent corruptions and immunized vices. Such an attitude will help to remove some of the smoke-screens behind which such things operate. Any deflection of moral interest and thought from the main problem is essentially the work of an efficient obstructor. Jesus often rebuked his disciples, but we do not recall where it was ever done under circumstances which might give comfort to the enemies of his kingdom, and at the last he prayed for such a oneness among them that it might be an authentication of His divine commission.

"MARRIAGE MENDERS"

An English magistrate is credited with an interesting innovation in the handling of marital problems which come before his court. A panel of clergymen, physicians, psychologists and other experts were named as advisers in such cases. Out of the experiment came the report of the "Marriage Menders" committee which seems destined to find recognition in national legislation on the subject. The committee suggested that a thorough investigation into both sides be made before any case be brought into court, that a specially trained probation officer give his entire time to such investigations, and that matrimonial cases be completely separated from criminal matters and, as far as possible, be heard in private. These suggestions strike us as being wholesome and as indicating an approach that may help to re-establish homes that might otherwise be completely wrecked. In our country, the time has come when we need to do some sober thinking and some constructive planning for the safeguarding of our domestic life.

EDITOR GALLOWAY

Some days ago we received a private letter from an enthusiastic temperance worker, which concluded as follows:

"Yours for temperance and the third party."

Our friend is mistaken. We are for temperance and prohibition, but not for the third party. The

organization of a political party upon that issue we believe to be unwise and fraught with evil to the cause. Let us command the support of good men in all parties and of all political and ecclesiastical creeds, and meet upon a platform broad as the brotherhood of man and repeat for a shibboleth the song of the angels the shepherds heard.—New Orleans Christian Advocate, Jan. 21, 1886.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

HOGS

The hog is the most appropriately named of all animals. There is a legend to the effect that Adam, when engaged in the task of giving names to all living creatures, began to run short of proper appellations along toward the close of the day, he stated the difficulty to his secretary, and intimated that appropriate suggestions would be acceptable. At the very end of the long procession a strange-looking creature came grunting and rooting along. The secretary, seeing the look of perplexity on Adam's face, said (speaking, of course, in the Edenic Hebrew dialect), "Thank goodness, there's no trouble in finding a name for this creature—anybody would know it's a hog." In some versions of the legend there is an intimation that Adam was so greatly pleased with his secretary's remark that he set him up to an extra-fine supper and added the equivalent of a dollar to his day's pay.

The appropriateness of the hog's name is seen in his filthy habits, his repulsive manners, his greediness, and the general cussedness of his disposition. He has no regard for his personal appearance—if he shaved at all, it probably wouldn't be oftener than once a week. He expresses his feelings by grunts and squeals—a grunt when he is happy, and a squeal when he is unhappy. He takes what he wants—and he generally wants everything in sight. He has an utter disregard for the rights of others—men or beasts—and seems never happier than when he can break into and destroy a garden or root up a row of corn from one end to the other. He is Public Nuisance No. 1 when allowed to run at large. He is ugly, odorous, and insolent.

There are three varieties of hogs—the pig, the grown hog, and the road-hog. Practically the only difference is in the degree of hoggishness. The pig is only a little hog; the grown hog is all hog; the road-hog is all hog plus. There is this difference, too: the pig and the grown hog walk, while the road-hog drives an automobile.

Probably Adam's clerk was thinking of the road-hog when he said, "Anybody would know he's a hog."



News and Views



HEADLINES

By Rev. D. B. Raulins, D. D.

Four hundred and seventy to eighty-three is the vote of the Methodist Episcopal General Conference is the information found under headlines giving news of the doings of our Northern brethren at Columbus, Ohio. So they have made short and quick work of unification. Bishop Ainsworth, fraternal delegate, announces that he is the last of the fraternal delegates from our Church, not because we have lost interest in fraternity but that we have completed it. May it be so.

Seems that the race question was the one issue that insisted upon a hearing. It was to be expected that this would create some disagreement. Some of the Negro Methodists themselves are for the plan while others oppose it. And Methodists should not imagine, if unification be completed, that this problem will be solved. It will remain with us. But unification is a step in the right direction. And together Methodists should be able to work out the difficulties involved.

We rejoice in the anticipated reunion of Methodism. Just what is there, in view of the responsibilities of Methodism for the Kingdom at this time, that should be allowed to keep us apart? Our rejoicing should be tempered with soberness and clear-thinking as we contemplate the task that awaits us.

Reporters make much of the fact that unification will mean an 8,000,000 combination of Methodists. This is just about the least possible cause for exaltation. This is measuring the Church of Jesus Christ in commercial terms, in terms of mules and potatoes. A Church must measure itself by what it has accomplished for the Kingdom and what it is now accomplishing. When measured by this standard we Methodists shall find sufficient cause for humiliation and repentance. Let us recall the zeal and sacrifice of the early Christians. Let us think of the Quakers. There were and are small groups of Christians doing wonders in the Kingdom. So let us Methodists not substitute bulk and bigness for spiritual power that is mighty in the tearing down of the strongholds of darkness.

As we approach unification we would do well to make a study of the early Christian Church as found in the Acts of the Apostles, and also the history of

early Methodism with due attention to Wesley, Asbury and other stalwarts of early days. Our reunion is not that we may have a grand picnic together, but that we may hear the bugle call to a greater battle. It remains to be seen whether or not we shall meet the issue of our century as effectively as did Wesley and his early Methodists the problem of their century.

Methodism by its emphasis upon religion as personal experience has escaped many of the more serious phases of heresy-hunting. And by its insistence upon the social application of the gospel it has escaped the charges of other worldliness. These emphases are among our permanent treasures.

Such limitations as "individual gospel" and "social gospel" certainly should not be placed upon the gospel that Methodists preach and practice. Let us remember that there is but one gospel and that is The Gospel. We have no right to set bounds to it. The "individual gospel" tends to save the individual at the cost of the world, while the "social gospel" tends to save the world at the cost of the individual.

As we move into the larger possibilities of Methodism provided by unification let us celebrate the heart warming experience of Wesley in our personal lives, and let us celebrate his slogan, "The World is My Parish," with advance, extensively and intensively, along all fronts of the life of our day.

SEASHORE DISTRICT CONFERENCE

From the very beginning the tone and spirit of the nineteen thirty-six session of the Seashore District Conference was good. Business was conducted with unusual dispatch, with no time wasted at all. The pastors' reports were encouraging. Judging from these reports the "spiritual state" of the people of our district is most encouraging. Rev. E. S. Lewis, reporting from the committee on this matter states: "After a careful consideration of the reports made by the pastors, we beg leave to report that there is a certain and definite sign of improvement in many phases of our church life." This "sign" was manifest also in the reports on finances. At the close of the morning session Rev. W. O. Sadler, Moss Point, delivered a very helpful sermon.

The Conference was honored with the presence of Dr. W. L. Duren, editor of the New Orleans Christian Advocate, who made a few statements about the progress of this publication. There were several ministers of other districts who spoke to the Conference on matters of special interest: Dr. J. L. Decell, spoke in behalf of the Methodist Orphanage; Rev. L. E. Alford, spoke in the interest of the Conference Board of Finance; and Rev. I. H. Sells, Executive Secretary of the Board of Christian Education of the Mississippi Conference, introduced several speakers: Rev. J. L. Carter, who spoke on the value of our Church literature; Rev. J. L. Nell, who spoke on the work of Whitworth College; and Dr. D. M. Key, who gave us a carefully made report on the general educational and financial condition of Millsaps College. Also of our own district Brother Sells presented Miss Josephine Lewis, who spoke in the interest of young people's work of the district and Rev. Van R. Landrum, who gave the pastors a splendid outline of the evils of alcohol. The people of the Seashore District Conference were greatly honored by the presence of Bishop Hoyt M. Dobbs and the high point of the whole Conference was the sermon by Bishop Dobbs, Thursday night, on "The Church." Far more than usual interest was manifested in his message.

The Conference appreciated the presence of many visitors. Among those not already mentioned were Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, Mrs. W. B. Alsworth and their son Baylis; Roy Wolfe, J. W. Leggett, L. P. Anders, W. B. Jones, who is presiding elder of the Meridian District; Otto Porter, Dr. C. W. Crisler, who is presiding elder of the Brookhaven District; W. M. Williams and Mrs. W. M. Williams; Dr. J. M. Sullivan, who addressed the Conference on laymen's work, and W. D. Hawkins, Conference Missionary Secretary, who addressed the Conference in regard to his work.

The following were elected principal lay delegates to Annual Conference: W. L. Mabry, L. C. Corbin, Willie Ray King, C. V. Hathorn, L. C. Thompson, Alf Goff, J. C. Ross, Ray Hailton, L. T. Flickling, E. B. Flurry, Mrs. L. J. Power, Mrs. C. McDonald, H. P. Flateau, C. M. Fairley.

The pastors and lay members of the Conference appreciated the courtesy and consideration extended by the presiding

elder, Rev. L. J. Power, in his able handling of the Conference. There was no rushing or undue haste and yet the Conference closed at noon Friday, the second day.

H. W. F. VAUGHAN.

VICKSBURG DISTRICT CONFERENCE

The District Conference of the Vicksburg District of the Mississippi Annual Conference was held in the beautiful Methodist Church in Yazoo City, April 30 and May 1, with Rev. H. A. Gatlin, presiding elder, directing the affairs of the Conference.

T. J. O'Neil was elected secretary and F. O. Lewis, assistant secretary.

All the pastors in the district, except G. P. McKeown, who was prevented by sickness, were present. A large number of lay members were also in attendance.

The reports from the several charges in the district showed that 304 members have been added to the church rolls to date this year, that the attendance on the church services is quite satisfactory, and that a very good per cent has been paid for benevolences, and the support of the ministry.

Visitors to the Conference were Dr. W. L. Duren, editor of the New Orleans Christian Advocate; Dr. A. T. McIlwain, and W. J. Dawson of the North Mississippi Conference; Dr. T. M. Brownlee, presiding elder of the Jackson District; Dr. J. M. Sullivan, Dr. D. M. Key, and Dr. H. M. Bullock, of Millsaps College; Dr. J. O. Leath, associate president of Whitworth College; Dr. W. D. Hawkins, Conference Missionary secretary; I. H. Sells, Executive-Extension secretary of Mississippi Conference Board of Christian Education; Dr. J. L. Sutton, superintendent Children's Home Society; Mr. Fred McDonnell, superintendent Mississippi Orphanage; G. H. Thompson, pastor Lumberton Methodist Church; R. H. Clegg, pastor Hazelhurst Methodist Church; J. H. Morrow, pastor Madison Methodist Church; R. L. Lane, pastor Benton Methodist Church.

The preaching was done by Dr. W. L. Duren, Rev. L. E. Alford, and Rev. W. M. Sullivan. To say it was well done is superfluous—the names of the preachers bespeak that fact.

The following were elected delegates to the Annual Conference: J. P. Bennett, R. T. Liddell, J. M. Bush, H. H. Crisler, R. E. Sullivan, S. W. Sharbrough, Mrs. S. C. Newman, Mrs. Carl Lehman, J. K. Harvey, Mrs. L. E. Roberts, W. H. Gibson, R. E. Selby.

S. W. Sharbrough was elected district lay leader, with R. E. Selby and R. E. Sullivan assistant lay leaders.

F. M. Casey was elected district direc-

tor of Golden Cross.

Dr. Edely H. Jones was elected trustee of district property vice J. R. Bankston, deceased.

L. E. Alford, M. M. Black, E. M. Allen, and T. J. O'Neil were elected adinterim Licensing Committee.

Rolling Fork was selected as the seat of the 1937 District Conference.

Rev. J. B. Cain, pastor-host, and the good people of Yazoo City were very gracious to the members of the Conference. The entertainment given was superb, and duly appreciated.

Some of the brethren call Dr. Gatlin "A warmed-over presiding elder." Well, the second warming has not diminished his alertness, dexterity, or efficiency. From the introductory word the first hymn sung to the finis of the final benediction, there was not a dull moment. The work was done with dispatch, and yet every interest of the Church was given due consideration, all the deliberations of the Conference were done in decency, and perfect order, and all members of the Conference went away after adjournment feeling that it was good to be there, and feeling that they will be glad when it is said, "Let us go up to District Conference again."

T. J. O'NEIL, Secretary.

MERIDIAN DISTRICT CONFERENCE

The Methodist Church at Newton, Miss., was host to the Meridian District Conference, April 28-29. The hearty welcome by the pastor-host, Rev. M. K. Miller, and the gracious hospitality of his fine congregation and others of Newton was thoroughly appreciated by everyone.

The presiding elder, Rev. W. B. Jones, ever courteous and considerate, presided with a poise and dignity that was only endangered by Irish wit of Walters and the laconic observations of H. J. Moore. The writer was elected secretary. He was able to keep the calendar clear by the timely aid of his "clear-headed" assistant, John L. Carter.

The reports of the pastors revealed steady progress in all departments of church activity. A note of optimism prevailed. Only two pastors were absent. W. H. Lane was called to the death bed of his son-in-law at Sturgis, Miss. Norman Boone was kept away by the illness of his wife in the Meridian Sanitarium. Two of our honored superannuates were present, Revs. R. F. Witt and J. W. Ramsey. Their presence and timely remarks were an inspiration. A message of love and sympathy was sent to Rev. A. J. Davis, who was unable to attend the conference.

Rev. J. L. Sutton, Fred McDonald, Dr. J. M. Sullivan, and Rev. L. E. Alford, each in a brief and impressive manner,

represented respectively the important causes of the Mississippi Children's Home, the Methodist Orphanage, Lay Activities and the Superannuate Endowment Fund. The great cause of Christian Education was presented in a program directed by Rev. Irl H. Sells, using as speakers Mrs. J. L. Carter, Miss Lilybec Phillips, O. S. Lewis, J. T. Calhoun, substituting for Dr. D. M. Key of Millsaps College. Brother Sells represented Whitworth College and stressed also the importance of our church school literature. That many-sided layman, W. D. Hawkins, represented a variety of interests, including the Cause of Missions. Mrs. D. L. St. John, district secretary of the W. M. S., addressed the conference concerning the work of the women. On nomination of the presiding elder she was made the district director of the Golden Cross.

Two fine young men were recommended for admission on trial, Guy St. Greg and Sherral Coleman. The pastors of the Meridian Methodist Churches were named as the licensing committee.

The laymen made a fine showing at the conference, more than one hundred being present. The devotional exercises led by L. P. Brown, J. B. Holland and G. W. Mars, greatly enriched and inspired the members of the conference. C. C. Clark and J. L. Carter preached good sermons that were mentally stimulating and spiritually helpful. The message of the writer seemed also to have struck a responsive chord, for which he is grateful.

Rev. T. M. Brownlee, presiding elder of the Jackson District, breezed in with his winsome smile and left us all feeling better for his visit. Harmon Lee Smith, local preacher of the Hattiesburg District, was present and made valuable contribution by his stirring messages in song. Other visitors we were glad to see were A. M. Broadfoot, H. Mellard, W. W. Moore, J. H. Grice, J. W. Loudenslager, Geo. H. Jones and Dr. W. L. Duren, whose time with us was all too short.

The following lay delegates to the Annual Conference were elected: F. B. De-weese, R. I. Jolly, W. E. Hopkins, L. P. Brown, H. M. Ivy, C. G. Stokes, S. J. Creekmore, T. H. Naylor, W. D. Hawkins, J. D. Fatheree, C. A. Massey, G. W. Mars, J. W. Dement, P. L. Blackwell, J. B. Holland, Mrs. D. L. St. John, and Miss Lilybec Phillips. Alternates are as follows: O. S. Hopkins, T. A. Clark, C. M. Davis, W. C. Mabry, Jr., Mrs. W. W. Jones, and W. M. Pilgrim.

The district parsonage trustees were authorized to put on a campaign as soon as practicable to raise money for liquidating the debt on the parsonage.

The conference closed with an inspiring consecration service led by Dr. Joseph A. Smith. O. S. LEWIS, Secretary.

HATTIESBURG DISTRICT

The Hattiesburg District goes forward as was indicated by reports at the district conference as well as quarterly conference reports. They show that the Christmas special for superannuates and offering for the Memorial Mercy Home have been reported 100 per cent by charges. Plans are well in hand and through the pledges of many of the laymen and the pastors, all of the specials ordered by the Annual Conference will be responded to 100 per cent by charges. Church School Day and Laymen's Day will be observed in every charge.

WAYNESBORO

At a sunrise service held by the pastor, Rev. A. M. Broadfoot, on Christmas morning, the good people of Waynesboro laid approximately \$500.00 on the altar of the church to apply on the church debt. This was an inspiration to wipe out the church debt and dedicate the building Easter Sunday. To this end every organization of the church combined their energies, and on Easter Sunday, in the presence of a large congregation, Joan Huggins, the little granddaughter of Brother J. M. Huggins, a member of the building committee for the erection of the first church and also a member of the building committee of the present church, applied the lighted match to the mortgage and notes held by the presiding elder over a silver tray in the hands of A. F. Holcomb and R. E. Cooley. The dedicatory sermon was to have been preached and the building dedicated by Bishop H. M. Dubose, but he was called to the bedside of his daughter in Virginia, who was seriously ill. This will be done at a later date.

MAIN STREET

The Main Street congregation has assumed more than twice as much on benevolences as any church in the district and in spite of the fact that the pastor, Dr. J. T. Leggett, was ill with a severe attack of influenza during the Lenten season, he and his good people raised nearly 50 per cent of this amount by district conference.

There are more than fifty subscribers to the New Orleans Christian Advocate in this congregation. Needless to say the entire program of the church is being well looked after and the pastor's salary was increased \$300.00.

LAUREL, FIRST CHURCH

In their enterprising way the congregation at First Church, Laurel, under the leadership of Rev. J. F. Campbell, are taking care of their financial obligations

on time. The officials raised the pastor's salary \$400.00.

They have recently closed a training school in which several courses were offered and a goodly number of credits taken. The other Methodist churches of Laurel and surrounding territory were invited to attend classes and take credits. This they did. Rev. I. H. Sells was in charge of the school, assisted by Rev. W. C. Baker of the Alabama Conference, Miss Virginia Thomas and Mrs. J. L. Carter.

YOUNG PEOPLE'S WORK

All of the various departments of the church program have their respective district organizations and are accomplishing a great deal for the Kingdom, but one of the outstanding departments is the Young People's Work, under the leadership of Miss Grace McCann, district director. One of their feature programs was the "Echoes of the Memphis Young People's Conference." This program was put on by the Hattiesburg Young People's Union, held at Broad Street Church and the high points of the program were the administration of the Sacrament of the Lord's Supper by Dr. J. T. Leggett, and the consecration service was conducted by Rev. E. E. McKelthen of Petal. This was an all-day program.

KINGSTON, LAUREL

In several of the charges pre-Easter revivals were held, many of the pastors doing their own preaching with great results. Several large classes were received into the church, but Rev. R. A. Allums, of Kingston, takes the lead in having the largest group received on profession of faith. The writer had the pleasure of attending the closing service and saw the pastor's heart made glad by the presentation of a well-filled purse from the congregation. He is in high favor with his people and the board of stewards have given him a substantial increase in salary.

RIGHTON

Rev. L. D. Haughton and his good people at Richton royally entertained the district Conference which was a very happy event in that little city.

They have more than one-half of the money in hand to install new pews and the work is going forward. Benevolences are paid to date.

MOSELLE-SEMINARY

The new charge of the district, Moselle-Seminary, is doing well under the leadership of Rev. W. H. McRaney. In addition

to carrying on the program of the church the parsonage is being rebuilt.

The laymen's work within the bounds of this charge is one of outstanding features and accomplishments.

BAY SPRINGS

The work progresses in the northern part of the district as well as in other sections. Rev. E. A. King, our pastor at Bay Springs, has recently made needed repairs in finishing and furnishing several rooms in the basement of the church, aiding considerably in the program of the church school.

ELLISVILLE

Rev. George H. Jones, at Ellisville, is giving an unusual account of himself in the fine work he is doing among the student body at Jones County Junior College which numbers something over a thousand. He also preaches in afternoons at the Feeble Minded Institute, the County Tubercular Camp and the Convict Camp.

Brother Jones is in high favor with the congregations of his charge and is making great progress in material improvements as well as spiritual. After having dressed up Mt. Zion, a country church, with several coats of paint, it is indeed, a beautiful church, sitting back in a great grove of oaks.

HATTIESBURG, BROAD STREET

Rev. T. O. Prewitt has converted his Broad Street station into an eight-point circuit. He preaches three to four times every Sunday and holds four prayer meetings each week.

His second quarterly conference had the largest number of officials in attendance of any quarterly conference that the writer has had the privilege of holding. This conference was held in the living room of the beautiful Monte Vista home of Mr. and Mrs. S. M. Sigrest, near College Heights. The stewardship committee, under the direction of the pastor and with the assistance of the board of stewards, have revolutionized the finances of the congregation by putting on a stewardship and tithing program, and the report of this committee at the above mentioned conference showed that they had secured over fifty tithers who had signed the pledge cards.

W. B. ALSWORTH, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Mississippi and Louisiana

Rev. T. D. Lipscomb, Melville, and Rev. L. E. Douglas, Walker, are other Louisiana pastors who threaten to raise their Advocate quotas early.

According to an announcement recently made by the American Bible Society, Bishop Paul B. Kern is writing this year's Bible Sunday brochure for the Society.

We are indebted to Rev. W. J. Cunningham, Ripley, Miss., for a large list of renewals and new subscriptions, and his generous words of commendation of the Advocate.

Brooksville charge, North Mississippi Conference, Rev. R. P. Neblett, pastor, has paid one-half the benevolent apportionments and has had eight accessions since Conference.

Rev. R. T. Ware will be assisted by Rev. J. O. Haynes, evangelist, in a series of revival meetings at Park Avenue Methodist Church, Shreveport, beginning on May 18, and continuing through May 31.

Dr. I. M. Dye, of Clarksdale, Miss., is quite seriously ill following a mastoid operation. After returning to his home, it became necessary to carry him back to Oxford, where the operation had been performed.

Captain F. A. Howell, of Durant, Miss., will be ninety-six years of age on May 19. Notwithstanding his years, he attended the recent session of his District Conference and was an active participant in its business.

Henry B. Collins, Washington, D. C., Millsaps College alumnus, was recently awarded a gold medal and 1000 crowns by the Royal Danish Academy of Science and Letters for a paper on the subject of the origin of Eskimo culture.

The editor is indebted to many friends for courtesies, but particularly to Mr. Fred McDonald, Dr. D. M. Key and Rev.

John L. Sutton, who were his traveling companions for a good part of the journey from Conference to Conference.

Rev. S. A. Brown of Inverness and Isola charge, North Mississippi Conference, as usual, is one of the first to over-subscribe his Advocate subscription quota. The Conference organ has no more loyal friend than Brother Brown.

Rev. D. R. McDougal, pastor at Hickory Flat, Miss., is another loyal friend of the Advocate. We are again indebted to him for additional Advocate subscriptions, and that "more to follow" phrase indicates an over-subscribed quota.

Rev. A. A. Collins, Bernice and Farmerville charge, Louisiana, has requested us to announce the change in his address from Bernice to Farmerville. Accordingly, those desiring to communicate with him will direct their mail to Farmerville, La.

Rev. A. D. St. Amant, Jr., has been well received by the congregations of the Delhi, La., charge. In a letter to the office he writes that the interest of the people is steadily increasing and that the outlook for the future is most encouraging.

The Pastors' School and Conference for Christian Workers, Louisiana Conference, will be held at Centenary College, Shreveport, La., June 1-6. Dr. George Stoves, pastor of the First Methodist Church, Memphis, Tenn., will be the Conference preacher.

Rev. W. N. Duncan, of Tunica, Miss., charge, was not able to attend his District Conference because of illness, and Rev. J. E. Stephens, who was present the first day, was compelled to take his bed because of a temperature due to a throat infection.

Aberdeen District reported three times as much on benevolences as was reported

to the District Conference a year ago. We did not get the figures reported by other districts, but there was an air of optimism among preachers and people in all the districts.

On Sunday, May 10, Bishop Hoyt M. Dobbs dedicated the Minor Memorial Methodist Church, Horn Lake charge, North Mississippi Conference, Rev. R. A. Grisham, pastor. We acknowledge receipt of the beautiful souvenir program printed for the occasion.

"My quota is seven and I am enclosing herewith a list of nine subscriptions. I will have more to send a little later. We are happy in our work here which is moving along in a satisfactory way," writes Rev. Seamon Rhea, our pastor at Como, Miss., to whom we are grateful.

Dr. J. R. Countiss, presiding elder of the Greenville, Miss., District, was compelled to return to his home in Greenville on account of becoming ill. The second day's session was entrusted to the direction of Rev. J. W. Ward, whose capacity for leadership was well sustained.

Rev. J. O. Hanes, evangelist of Birmingham, Ala., is in the midst of his sixteenth annual camp meeting at the Tatum Lumber Company, Hattiesburg, Miss. These services are held at the Bonhomme Church each year and are sponsored by Hon. W. S. F. Tatum, of Hattiesburg.

Epworth Church, New Orleans, under the leadership of Rev. J. B. Grambling, has broken all records in finances previously established by the church for the first half-year. During the weeks preceding district conference a "Help Break the Record" campaign was successfully launched.

Mr. J. H. Johnson, treasurer of the North Mississippi Conference, has been critically ill for practically a month. His condition was improved when we saw him a few days ago, and many will look forward with prayer and deep solicitude for the recovery of this valuable citizen and servant of the Church.

The general outlook of the work on the Oloh charge, Seashore District, is very good; the spirit of the people is commendable, and their response is unusually good, according to the pastor, Rev. Swope Noblin, who further states that he expects to exceed his quota of Advocate subscriptions within the next few weeks.

The editor made a detour during his trip through North Mississippi, in order that he might look in upon friends at Tupelo and see the wreckage caused by the recent storm which visited that place. It cannot be adequately described and the marvel is that so few were killed. Houses were not just blown down; they were splintered.



Definite progress has been made along all lines at Covington, La., under the pastorate of Rev. Ira W. Flowers. Some of the more prominent accomplishments are the purchase of the new Methodist Hymnal; increased offerings on Orphanage and Church School Day, and a substantial gain in finances over the same period last year.

"Visitors to Jackson, La., will hardly be able to recognize now the site of old Centenary College," writes Rev. R. S. Walton, pastor. "The main building and one of the wings have been torn down and moved off the grounds. Also the stately old pines, some of them over a hundred years old, have been cut down and sawed into lumber."

The recent fourteen-day tent meeting conducted at Lauderdale, Miss., resulted in twenty-nine accessions on profession of faith, nine joining the Methodist Church and the others going to the Baptist and Presbyterian Churches. Rev. J. F. McClelland, a Baptist pastor of Louisiana, conducted the service, assisted by Mr. Crisco of Meridian, who led the singing. Dr. Rolf Hunt is the local Methodist pastor.

Word has just reached our office that the Natalbany charge, Baton Rouge District, Rev. J. P. Bonnacarrere, pastor, has paid all Conference apportionments in full for the entire year and has paid all other obligations in full to date. According to the oldest laymen, this is the first time such a record has been made in the history of the charge. In addition, over half of the quota of the Advocate subscriptions have been secured and we are assured that the balance will be forthcoming in the very near future.

DR. U. G. FOOTE PASSES

The many friends of Dr. U. G. Foote, formerly a member of the Louisiana Conference and for four years pastor of the Rayne Memorial Methodist Church, New Orleans, will regret to learn of his death, which occurred in Kentucky on Friday of last week.

PASTORS OF THE MISSISSIPPI CONFERENCE

Nearly every day I have a letter or card from some pastor ordering the literature for the Golden Cross, and this letter is in the Advocate to remind you that a sample of this literature, with an order card, was mailed to you some weeks ago, and the literature was to be ordered from Dr. Grover C. Emmons, Doctors Building, Nashville, Tenn., and hope that you will order from him, for I do not have any of the literature, and tell him how many churches you have and the number of

pieces that you will need, and he will send it to you. You can observe the Golden Cross Enrollment Week at a later time, and send your money to F. Y. Whitfield, Conference Treasurer, at Meridian, and be certain to tell him it is for the Golden Cross. The pastors who have ordered the literature from me, their orders have been forwarded to Dr. Emmons at Nashville. Help us reach our Conference goal, "The Golden Cross Enrollment in Every Church." Should you need the help of your District Director of Golden Cross, you will find the name and address given below.

District Directors of Golden Cross
Brookhaven District—Rev. Morelle Wells, Harrisville.

Hattiesburg District—Mr. A. C. Lynd, Hattiesburg.

Jackson District—Dr. H. C. Sheffield, Jackson, Lamar Bldg.

Meridian District—Mrs. D. L. St. John, 1806-11th St., Meridian.

Seashore District—Mrs. C. McDonald, Picayune.

Vicksburg District—Rev. F. M. Casey, Roxie.

Yours for Golden Cross,
W. D. HAWKINS, Director.

"REVIVAL AT FERRIDAY, LA."

We have had a very fine revival at our church in Ferriday. Rev. F. C. Collins, who has spent several years as a missionary in Mexico and Cuba, came to us and stayed ten days and did some very fine work. His sermons were of a very high order and we found him also a very spiritual man in every way. He had penitents at the altar and that is a rare thing nowadays as we all know. There were ten additions to the church, and on Easter Sunday following the pastor baptized four babies and administered the Sacrament to the largest crowd we have seen at Ferriday since coming here.

After our meeting the pastor and his family were treated to one of the best poundings we have had in a long time. Such things are highly appreciated during these times of low salaries and high prices. We extend our hearty appreciation.

Ferriday would have been a good appointment for Peter or any other good fisherman. We live here in the middle of a Fisherman's Paradise. We also have plenty of deer and other wild life. If some preacher who isn't afraid of his shadow and is willing to take a chance a few miles off the pavement wants to have some real sport shooting deer this fall just come over and we will try to take you along. If Uncle Dann Barr reads this he will know all about the matter.

Our church is spiritually on the up

grade. Our people are all in good trim for a good year's report.

Faithfully,
R. A. BOZEMAN, Pastor.

LOCAL LEADERS SPONSORING PUBLIC HEALTH MEETING

Dr. J. N. Batchelor, superintendent of Public Health, has accepted the chairmanship of the local committee in charge of arrangements for the 65th annual meeting of the 18th annual Health Exhibit of the American Public Health Association to be held here October 20-23.

Among the many civic leaders serving on the committee are: Dr. J. A. O'Hara, president State Board of Health; Mr. J. H. O'Neill, State Sanitary Engineer; Dr. W. H. Seeman, State and City Bacteriologist; Dr. C. C. Dauer, assistant professor of Preventive Medicine, Tulane University; Dr. Rigney D'Aunoy, Pathologist at Charity Hospital; Dr. A. E. Fossier, director Public Health Education; Dr. W. W. Perkins, director department of Preventive Medicine, Tulane University; Mr. C. L. Clay, State Analyst; Honorable A. Miles Pratt, Commissioner of Public Finance; Dr. H. W. Kostmayer, president Louisiana State Medical Society; Dr. J. A. Henderson, chief sanitary officer; Mr. Charles J. Ball, assistant superintendent of Public Health and Mrs. Charles L. Buck, Jr.

The American Public Health Association is the oldest and most powerful organization of professional public health workers on this continent. More than 2000 nationally known health authorities will be in attendance at the meeting this fall. The program will contain 300 papers on every aspect of health protection and promotion. The evening sessions are open to the public, as is also the Health Exhibit.

SOUTHERN METHODIST UNIVERSITY NOTES

The campaign to raise \$1,000,000.00 in Dallas for S. M. U. officially begins April 27. This will be the third step (the first being the new library made possible by the gift of \$400,000 from the Fondrens, and the second being the payment of the Stadium from Rose Bowl game receipts) in the Five Year Program of expansion, which program was adopted by the Board at the last June meeting upon the suggestion of President Sealeman.

Vice-president C. Q. Smith, who is in direct charge of the Five Year Plan organization of the campaign is being tain are ten workers. There are over says, "Never have I seen a campaign go so smoothly as this one thus far." The

(Continued on last page)

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

At the biennial election of officers for the Louisiana Conference which was held in Alexandria, only one change was made. Mrs. R. W. Irvine, who has served for the past eight years as superintendent of Christian Social Relations, did not stand for re-election, and Mrs. D. C. Metcalf, of West Monroe, was elected to the office. Mrs. W. A. Newell, Council Superintendent of Christian Social Relations, has written Mrs. Irvine as follows: "I cannot tell you how I shall miss your letters and your good reports. They were always welcome, always well worked out, and from my contacts with you I know how thoroughly you carried on your work in the Louisiana Conference. I shall never forget how you pulled the work up and shall always think of you with affection and appreciation." These words speak for themselves and we all rejoice because of the splendid place Mrs. Irvine has made for herself in the minds of the Council.

* * *

The Louisiana Conference has a number of new district secretaries in the official family. Following is the list of secretaries: Alexandria District, Mrs. H. V. Dunford, Rochelle; Baton Rouge District, Mrs. S. J. Fairchild, 620 Ninth St., Baton Rouge; Lake Charles District, Mrs. J. J. Davidson, Jr., Lafayette; New Orleans District, Mrs. J. W. Warren, 470 Audubon Blvd., New Orleans; Ruston District, Mrs. Ed Gillon, Ringgold; Shreveport District, Mrs. H. B. Wren, 200 Dalzell St., Shreveport. The vacancy in the Monroe District which was caused by the election of Mrs. D. C. Metcalf to the office of Superintendent of Christian Social Relations, has not been filled as yet. Announcement of this will be made at a later date.

* * *

There were two contenders at Dallas for the Council meeting for 1937. They were Columbia, South Carolina, and Chattanooga, Tenn. The Council Bulletin

says: "The magnolia gardens of South Carolina were pitted against Tennessee's T. U. A. and Morris Dam. There was much oratory, singing and parading, but the votes told the tale and Columbia was chosen." So many missionary women from all over Southern Methodism will turn their faces toward South Carolina early next spring.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

WORLD OUTLOOK CAMPAIGN WIND-UP—MAY 20.

What the local superintendents should do:

Think hard today how to make the next five days count on District and Conference World Outlook goal.

Decide that on May 20, 1936, you will—you just WILL—have more subscribers than on May 20, 1935.

Get every possible renewal.

Try for new ones—and get them.

Try hard for that District prize—why shouldn't you win!

Hurry on subscriptions to us before May 20.

The Mississippi Conference needs 175 to reach goal.

Yours to reach that goal,

E. H. RAWLINGS,
Business Manager.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. Dan Comfort writes of the Annual Conference as follows:

It was most fitting that the 1936 Annual Conference of the Woman's Missionary Society be held in Winona, for it was there that the first Home Mission Society was founded in North Mississippi. Since we celebrate our Home Mission Jubilee this year, it was a privilege and an honor to meet in this place of hallowed memories. The spirit of those early days hovered over us, and the presence of some who had "launched out into the deep" was an inspiration to the entire conference. Just as Winona graciously received that first conference of many years ago, so she exhibited the same cordiality and hospitality toward those who came to attend the fiftieth annual meeting.

The theme of the Conference was "Kingdom Building." Around this thought were interwoven the devotional talks, reports, and various messages. Such was the atmosphere that no one could have gone away without a great desire to become a "Kingdom Person" and obsessed with an ambition to be a "lively stone" in the Spiritual House.

On Tuesday evening Holy Communion was served by Revs. A. T. McIlwain, W. H. Mounger, J. H. Holder, and R. G. Lord. The service fell like a benediction upon the participants by setting the tone of the Conference. Following this Dr. John Q. Schisler, member of the General Board of Christian Education, urged his hearers to awaken to the dangers of alcohol among our people and to project a program of education for total abstinence.

One of our Missionaries from Mexico, Miss Priscilla Walker, led us in worship on Wednesday evening. At this time Mrs. W. B. Landrum of Tyler, Texas, the Council guest, magnificently described the "March of the Kingdom" in terms of the activities of the Woman's Missionary Council in which we all have a part. Her route to the Kingdom was "a journey toward the sunrise." Hers was not a Declaration of Independence but a Declaration of Interdependence. During this evening Mrs. J. W. Conger, a former president of the Conference, reviewed "Fifty Years of Missions in North Mississippi." It was a splendid compilation, dating from the days when parsonage provision was the goal of the society until the time of our comprehensive program of social and evangelistic service today. Mrs. Walter Trotter and Miss Louise Dunstan were introduced as those who were first members and Conference officers.

The final night was marked by a beautiful pageant, "Lift Up Thine Eyes," which was excellently presented by the young people of Winona. We are indebted to them for a graphic picture of Home Mission Society history, and the welding of the home and foreign work.

The closing hours of the last morning were too intimate and sacred to discuss or describe in a report like this. What our fellowship was as it reached a climax that Friday can be felt only and not expressed. What one of us was not impelled to explore the spiritual heights and to keep step with those who journey toward the sunrise of His love and toward a Kingdom where neither moth nor rust doth corrupt, where joy and peace abound?

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FROM THE MISSISSIPPI CONFERENCE LAY LEADER

Dear Brethren: For a number of years the General Board of Lay Activities has given great emphasis to the importance of early and systematic attention to the benevolences with a goal of one-half of these claims raised by Easter or the district Conference season. In the Mississippi Conference, as in other Conferences, presiding elders and pastors have repeatedly stressed such a goal as a fair assurance that the benevolences would be met in full, and the facts justify such an assumption. It does seem that early and emphatic cultivation of loyalty to the entire program of the Church and of a Christian stewardship attitude has led some charges into the realization of greater possibilities and the joy of achievement.

I am submitting the report of the Conference treasurer on payments made on benevolences up to May 1, the date of the closing of the last of the district conferences. In the closing lines of this message I give a few facts gathered in a review of the report, which is as follows:

BROOKHAVEN DISTRICT—\$1,310.80

—Adams, \$50.00; Bayou Pierre, \$6.00; Crystal Springs, \$30.00; Harrisville, \$18.50; Hazlehurst, \$200.00; Magnolia, \$50.00; McComb, Centenary, \$210.21; McComb, Pearl River Ave., \$50.00; Meadville and Bude, \$114.40; Monticello and Pleasant Grove, \$14.95; Osyka, \$36.00; Prentiss, \$262.60; Silver Creek, \$22.87; Summit and Topisaw, \$58.50; Utica, \$111.77; Wesson, \$75.00.

HATTIESBURG DISTRICT—\$1,725.95

—Bonhomie, \$50.00; Bucatunna, \$68.00; Ellisville, \$50.00; Eucutta, \$5.50; Hattiesburg, Broad Street, \$90.44; Hattiesburg, Main Street, \$498.60; Laurel, First

Church, \$100.00; Laurel, Kingston, \$27.25; Laurel, West Laurel, \$21.00; Magee, \$100.00; Matherville, \$69.41; Mt. Olive, \$88.25; New Augusta, \$18.00; Petal, \$82.50; Richton, \$162.50; Shubuta, \$150.00; Sumrall, \$100.00; Taylorsville, \$20.50; Waynesboro Circuit, \$24.00.

JACKSON DISTRICT—\$6,947.27—Benton, \$306.02; Bolton and Raymond, \$75.00; Brandon and Pelahatchie, \$175.00; Camden and Sharon, \$84.25; Canton, \$300.00; Fannin, \$150.00; Forest, \$100.00; Harperville, \$36.00; Homewood, \$17.00; Jackson, Capitol Street, \$3,806.00; Jackson, Galloway Memorial, \$738.00; Jackson, Glendale, \$75.00; Jackson, Grace, \$181.35; Jackson, Millsaps Memorial, \$230.00; Lake, \$30.00; Madison and Pocahontas, \$250.00; Morton, \$205.00; Terry, \$100.00; Vaughan, \$58.65; Walnut Grove, \$30.00.

MERIDIAN DISTRICT—\$750.65—Burnside, \$7.50; Chunky, \$11.00; Cleveland, \$16.40; Daleville, \$3.75; DeSoto, \$43.00; Lauderdale and Electric Mills, \$117.00; Meridian, East End, \$25.00; Meridian, Fifth Street, \$100.00; Meridian, Hawkins Memorial, \$110.00; Meridian, Poplar Springs, \$52.50; Meridian, Wesley, \$8.00; Philadelphia Station, \$250.00; Porterville, \$6.50.

VICKSBURG DISTRICT — \$1,156.58—Centerville, \$130.00; Louise and Holly Bluff, \$33.00; Mayersville, \$50.00; Natchez, \$106.58; Nebo, \$25.00; Port Gibson, \$60.00; Rolling Fork and Cary, \$100.00; Roxie, \$50.00; Satartia, \$78.32; Silver City, \$75.00; Vicksburg, Gibson Memorial, \$85.35; Washington, \$30.00; Yazoo City, \$333.33.

SEASHORE DISTRICT—\$1,726.27—Columbia, \$750.00; Gulfport, First Church, \$300.00; Handsboro and Second Church, Gulfport, \$10.00; Kreole, \$50.00; Leakesville, \$20.00; Logtown, \$5.70; Long Beach and Pass Christian, \$16.00; Lucedale, \$50.00; Moss Point, \$36.40; Epworth and Wesley Memorial, \$45.00; Oloh, \$5.89; Pascagoula, \$112.37; Picayune, \$200.00; Saucier, \$118.91; Vancleave, \$6.00.

GRAND TOTAL—\$13,617.52.

* * *

The total paid to May 1 is \$3,420.67 greater than was paid up to the same date last year. Of the 157 charges, 96 have paid \$13,617.52, and 61 have paid nothing on benevolences. Those that have paid at least fifty per cent are: Brookhaven District, none; Hattiesburg District; Matherville, Petal, Richton, Shubuta, Sumrall; Jackson District; Capitol Street, Glendale, Grace, Millsaps Memorial, Benton; Meridian District, none; Seashore District: Columbia, Kreole, Picayune; Vicksburg District: Centerville, Mayersville, Silver City. It should be noted that two charges, Capitol Street and Millsaps Memorial, have paid the benevolences in full, and the former ac-

cepted considerably more than was apportioned.

Will it not be possible to have some payment from every charge for the next report?

J. M. SULLIVAN.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Jackson Dist.—Third Round

Camden, at Sharon, May 24, 11 a.m. and 1:30 p.m.
Madison, May 24, 4 p.m. and 7:30 p.m.
Bolton, at Raymond, May 31, 11 a.m. and 1:30 p.m.

Florence, at Monteray, May 31, 3:30 p.m.
Morton, at Pulaski, June 7, 11 a.m. and 1:30 p.m.
Fannin, at Holly Bush, June 7, 3:30 p.m.
Brandon, June 14, 11 a.m. and 1:30 p.m.
Flora, June 14, 3:30 and 7:30 p.m.
Clinton, at Richland, June 21, 11 a.m. and 1:30 p.m.

Terry, at Byram, June 21, 3:30 p.m.
Shiloh, at Lodabar, June 28, 11 a.m. and 1:30 p.m.
Glendale, June 28, 7:30 p.m.
Carthage, July 5, 11 a.m. and 1:30 p.m.
Canton, July 5, 7:30 p.m.
Forest, July 12, 11 a.m. and 1:30 p.m.
Galloway Memorial, July 12, 7:30 p.m.
Raleigh, at Unity, July 18, 11 a.m. and 1:30 p.m.
Benton, at Geigerville, July 19, 11 a.m. and 1:30 p.m.

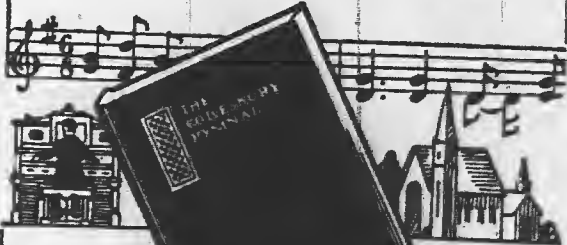
Vaughan, July 19, 3:30 p.m.
Harperville, July 26, 11 a.m. and 1:30 p.m.
Millsaps Memorial, July 26, 7:30 p.m.
Carthage Circuit, at Thomaston, July 28, 11 a.m.
Walnut Grove, August 2, 11 a.m. and 1:30 p.m.
Capitol Street, Aug. 2, 7:30 p.m.
Mendenhall, at Bethany, August 5, 11 a.m. and 1:30 p.m.

Lake, Aug. 9, 11 a.m. and 1:30 p.m.
Grace, Aug. 9, 7:30 p.m.
Lena, Aug. 12, 11 a.m. and 1:30 p.m.
Homewood, Aug. 16, 11 a.m. and 1:30 p.m.
Bessie Shands Mission, Aug. 16, 7:30 p.m.

Only the preaching dates for the churches of Jackson and Canton are announced in this schedule. The quarterly conference dates for these churches will be announced later.

T. M. BROWNLEE, P. E.

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Christian Education

CHURCH SCHOOL LESSON, MAY 17.

By Dr. J. R. Countiss

JESUS INSPIRES HONESTY (Luke 19)

In spite of difficulties and opposition, two seekers found Jesus at Jericho. Blind Bartimaeus, crying for mercy was charged to keep quiet, but Jesus sent for him and healed him. Little Zacchaeus, despised and pushed aside, climbed a tree that he might have a glimpse of the famous Prophet. His motive was more than curiosity. He desired more than he dared to hope, and was as surprised as others were shocked when Jesus stopped and asked for lodging at his house. God finds the seeker as surely as the seeker finds God. Earnest and honest souls refuse to be bound by conventions. The proud would laugh at a rich Roman officer climbing a tree; the hypocritical would scoff at one who claimed to speak for God visiting the home of a sinner. Those who seek the lost must go where they are, to their homes and their places of business. The visiting list of a good minister will contain the names of others than the saints.

We have made much of the contagion of evil, often forgetting the contagion of goodness. The goodness of Jesus was contagious. Men who had even a fair glimpse of his real character yearned to be like him, and to see the Father, to learn how to pray, to know where to worship, to understand the kingdom of God. Even the thief on the cross appreciated the goodness of Jesus and forgot his pain in his desire to be like him and to be with him. Some persons call out the worst in us, others the best. The transformation of Zacchaeus was immediate and com-

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from: Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic pains, get a bottle of Cardui at the drug store and try it.

plete. He had no doubt been a good member of the "system," possibly as bad as the worst, and probably loathing himself for conforming to the customs of his office and the expectations of the people. Jesus expected the best of him, and he hastened to give it. The demands of the law were no measure of his desire to do justice and show mercy. Four-fold restitution and half his fortune for charity did not seem extravagant for one who had caught the vision of Jesus. It is not true that the greatest sinners make the best saints, but it is true that great ability finds its largest room for service and expansion in the kingdom of righteousness. What minister does not covet for the Master's use fine gifts of leadership, personal magnetism, generosity, business acumen now devoted to trivial or unworthy ends?

Dishonesty was not confined to tax collectors. It had crept into the church and found shelter in the very temple. Worshippers from distant lands would need to purchase animals for their sacrifices and to exchange their coins for the sacred money required for their gifts. Tradesmen offering convenient and helpful service soon found occasion to take advantage of the pilgrims for exorbitant profit and exchange. They brought their merchandise into the outer court where the Gentiles were supposed to worship and robbed the ignorant visitors who patronized them. Holy graft in the house of God! Dishonesty in the name of religious service! No wonder the indignation of Jesus reached its supreme expression at the sight. Zacchaeus responded to suggestion or inspiration. The callous grafters knew no law but compulsion, and the Master used it.

A revival of common honesty is needed today in capital, in labor, in commerce, in industry, in diplomacy, in race relations—even in churches where benevolent funds have sometimes been taken to pay the pastor's salary, or the salary used to pay the church debt! Money is still the root of many evils.

POTTS CAMP REVIVAL

As all know, there are revivals and revivals. Our community has just been blessed with a real one, a shower of love, renewal of spirit, and a turning about face in the march of life.

Dr. Theodore Copeland of Dallas, Tex., led this revival, assisted by our beloved

pastor, Rev. E. P. Craddock, and it seemed that with Dr. Copeland's first message the atmosphere became permeated with love. A stir in the hearts was felt by the entire audience in our beautifully equipped church.

With each service this heart throb grew stronger, and at the end of ten days the whole community was fired with a new desire to do and be for Christ. Dr. Copeland radiated love, and soon others were doing likewise.

All were on the mountain top, and may this rich experience send them prepared for the inevitable work in the valley. There is indeed a new spirit in our midst, and we believe it will stay.

Many joined the church, and others are yet coming in. A large class of children joined during the church school hour, which was very inspiring to all. Several joined by letter, among them was Dr. White, wife and daughter.

This was not advertised as a union meeting, but in reality it was, all denominations took active part, and seemed perfectly at home in the Methodist Church.

We, as a church, recommend Dr. Copeland to any pastor who may desire a revival of good fellowship and love. He knows human nature, and loves humanity, well educated, cultured, and has a magnetic personality. He can not be around without doing good, without leaving a place better than he found it. May he live long and have strength to carry on.

We are indebted to our pastor, Dr. Craddock, for bringing Dr. Copeland to us, and for his consecrated leadership, dignified Christ-like example, and for his gracious fellowship. May he, too, live long and happily.

MRS. LESTER GREER.

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MISSISSIPPI CONFERENCE PASTORS' SCHOOL

The Mississippi Conference Pastors' School will be held at the Seashore Methodist Assembly Grounds, June 15-20, 1936. Dr. Clovis Chappell, of Birmingham, will be the platform speaker. All who know him, know him to be an attractive and challenging speaker. We consider ourselves fortunate to have him, and bespeak for him a large hearing.

The following courses will be offered by the persons whose names appear below:

"Missions in the World Today"—Dr. A. W. Wasson.

"The Pastor and His Task"—Dr. J. Richard Spann.

"The Financial Program of the Church"—Mr. Boyd M. McKeown.

"Music and Hymn Appreciation"—Mr. John Lewis.

"Leadership of Mission Study Groups"—Mrs. Helen B. Bourne.

Mr. Lewis will lead the music during the public addresses. He is considered one of the outstanding young men in the field of music in the South. We are particularly fortunate in having him.

The opening session will be Monday afternoon at 2:30, with a devotional service and the organization of the school. Classes will begin at 3 o'clock, and will continue throughout the week. It is necessary for all who expect to take credit to attend all of the classes.

There will be a registration fee of \$1.00 to all who attend.

We have secured the following rates at Kellar Lodge. Three or more in a room, \$1.50 per day. If one or two are in a room the charges will be proportionately more. For information or registration write Mrs. J. M. Stone, Kellar Lodge, Biloxi, Miss.

A number of cottages are available for those desiring them. If interested, write

SCARRITT COLLEGE FOR CHRISTIAN WORKERS

SUMMER QUARTER, 1936

First Term: June 9-July 15

Second Term: July 16-August 21

Scarritt College is designed for the training of lay workers for social and religious service.

Open to men and women on equal terms.

Affiliated with George Peabody College for Teachers.

Students may take work leading to A. B. and M. A. degrees, registering for either or both of the terms.

During the 1936 Summer Quarter, standard courses will be offered in Church History, Sociology, and Religious Education.

For further information, apply to Dr. J. L. Cunningham, President, Scarritt College, Nashville, Tennessee.

FOR REST, WORSHIP and RECREATION

Spend your vacation at the beautiful Seashore Camp Ground, on the Gulf Coast, Biloxi, Miss. Bathing, boating, fishing. Large shade trees. Beautiful grounds. Cool salt breezes. Health-giving artesian water.

Cottages and apartments for light housekeeping may be engaged by communicating with Mrs. J. A. Bishop, Camp Ground, Biloxi, Miss.



SYLVAN SOLITUDE

Those desiring hotel accommodations may secure board and lodging at Kellar Lodge, on the grounds, by addressing Mrs. J. M. Stone, Camp Ground, Biloxi, Miss.

Camping parties can arrange for use of "Camp Biloxi," on the grounds, by addressing Chas. O. Chalmers, Manager Camp Ground, Biloxi, Miss.

BATHING

BOATING

FISHING

Seashore Camp Ground, Biloxi, Miss.

Mrs. J. A. Bishop, Seashore Assembly Grounds, Biloxi, Miss.

Camp Biloxi is available for a number of men who desire to take advantage of it. If interested write Mr. C. O. Chalmers, at the above address.

We are anxious to make this the best Pastors' School we have ever had. To this end we earnestly seek your co-operation.

No Church could do a better thing than to make it possible for their pastor to attend. It furnishes not only an opportunity for one to get a new grip on his problems, but "as iron sharpeneth iron" so do the opportunities offered here make it possible for one to increase his capacity for effective service.

It is to be hoped that the Missionary Societies will see to it that the leaders of their Mission Study groups attend and take this opportunity for a fresh view of their task. Mrs. Bourne is not only one of the outstanding leaders of the Council, but one vitally interested in all phases of the work of the church.

We feel that we have never had a stronger faculty, or list of courses. May we all work to the making of this the best school we have ever had.

I. H. SELLS.

Brookhaven Dist.—Third Round

Magnolia, May 17, 11 a.m.; June 8, 7:30 p.m.

Pearl River Avenue, May 17, 7:30 p.m.; July 20, 7:30 p.m.

Georgetown, at Byhalla Chapel, May 24, 11 a.m. and 1:30 p.m.

Wesson, at Wesson, May 24, 7:30 p.m.; July 27, 7:30 p.m.

Prentiss, at Mount Zion, May 31, 11 a.m. and 1:15 p.m.

Summit and Topisaw, at Summit, May 31, 7:30 p.m.; July 14, 7:30 p.m.

Monticello and Pleasant Grove, at Pleasant Grove, June 7, 11 a.m. and 1:30 p.m.

Centenary, June 7, 7:30 p.m.; July 30, 7:30 p.m.

Meadville and Bude, at Mount Olive, June 14, 11 a.m. and 1:30 p.m.

LaBranch and Fernwood, at Fernwood, June 14, 7:30 p.m.; July 15, 7:30 p.m.

Gallman, at Mount Pleasant, June 21, 11 a.m. and 1:15 p.m.

Utica, at Cayuga, June 21, 3:30 p.m., preaching and Q. C.

Silver Creek, at New Hebron, June 28, 11 a.m.; July 29, 3 p.m.

Hazlehurst, June 28, 7:30 p.m.; July 17, 7:30 p.m.

Osyka, at Holmesville, July 5, 11 a.m. and 1:30 p.m.

Brookhaven, July 5, 5 p.m.; Aug. 3, 7:30 p.m.

Scotland, at Hawkins Chapel, July 12, 11 a.m. and 1:15 p.m.

Barlow, at Lebanon, July 12, 3:30 p.m., preaching and Q. C.

Harrisville, at Poplar Springs, July 19, 11 a.m. and 1:30 p.m.

Crystal Springs, July 19; Q. C., 5 p.m.; preaching 7:30 p.m.

Tylertown, July 25, 11 a.m., Q. C. following.

Foxworth, at Sandy Hook, July 26, 3:30 p.m. and Q. C.

Adams, at McCall, Aug. 2, 11 a.m. and 1:30 p.m.

Bayou Pierre, at Bogue Chitto, Aug. 2, 3:30 p.m., Q. C. following.

Pastors are requested to have duplicate lists of General Superintendents of Church Schools and the three Assistant Division Superintendents, one for presiding elder, the other for quarterly conference secretary.

CHAS. W. CRISLER, P. E.

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Proposition: Every member of the Church has a definite responsibility to the Church;

1. Because of personal membership. This personal relationship can be illustrated by the following story:

"So the king gathered all his subjects together in one enormous field. And he gave the order that at the sound of the trumpet, each one was to shout as loud as ever he could—all at once. For the king had a burning curiosity to hear how great the shout would be if all his subjects should shout as loudly as they could—all at once. At the signal, the trumpet sounded, and the king, in great wonder and excitement, listened. But not a sound came from that immense throng—the silence was startling and impressive. For each person of the thousands there gathered had decided that He would listen while THEY shouted, so that he, as well as the king, might hear how loud a noise THEY made.

"There are probably two groups of people in your church—those who say, 'What are THEY going to do about that?' and those who ask, 'What should We do about that?' You can easily feel the difference when you put the question in those two ways. Whose church IS the church which you attend?" . . . Frank K. Herriott in "Christian Youth in Action," Friendship Press, 1935.

2. Every member has a definite contribution to make. "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now God hath set the members everyone of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, but one body." I Cor. 12:14-20.

Dr. Holt, a finger print expert, contends that finger prints are an infallible means of identification. He has declared that if a hundred babies one day old had impressions made of their fingers that they could be positively identified no matter how they were moved around and no matter how their clothes were mixed

up. If each babe is different from every other infant on the first day of life, it is easy to realize that the personality of every individual is distinct. This individuality means that every person has a distinctive contribution to make to the Kingdom of God.

Jesus taught the lesson of personal responsibility in the parable of the talents and the parable of the pounds. Jesus commissioned His disciples individually. When Jesus recommissioned in that post-resurrection appearance to the disciples by the sea of Tiberias, Peter looked at John and then asked of Jesus, "Lord, what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me." John 21:21, 22. Jesus was instructing Peter in his personal commission and his individual accountability.

3. Because we are laborers together with God. The Church is God. "Now therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and the household of God: And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; In Whom all the building fitly framed together groweth unto an holy temple in the Lord; In Whom ye also are builded for an habitation of God through the Spirit." Ephesians 2:19-22.

Every member should gladly assume personal responsibility in the Church, because Christ is identified with the Church. Paul labored "for His body's sake, which is the Church." Col. 1:24. Therefore let us gladly serve. "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen. Eph. 3:21.

Then let every member engage in the magnificent adventure with Christ. Let every energy be released and every power be exerted for the Kingdom of God.

LOUISIANA CONFERENCE PASTORS' SCHOOL AND CONFERENCE OF CHRISTIAN WORKERS, JUNE 1-6, 1936.

The following courses and instructors will be available at the Pastors' School and Conference for Christian Workers the first week in June:

The Minister's Message for the Needs of Today—Dr. Gilbert T. Rowe, Duke University.

The Church and Rural Welfare—Rev. A. W. Martin, presiding elder Helena District, N. Arkansas Conference.

Bible and Mission Study—Mrs. Helen Bourne, Nashville.

Missionary Education of Children—Miss Constance Rumbough, Nashville.

Hymn Appreciation—Dr. Fagan Thompson, Vanderbilt University.

Dr. George Stoves, pastor of First Church, Memphis, Tenn., will be the platform speaker.

The entire cost of the school will be \$8.00; \$2.00 for registration and \$6.00 for board.

It is hoped that each presiding elder will do all he can to get as many of the pastors and Christian workers present as possible.

Many churches will want to send their pastor and leading workers to the school. This is an investment which will pay large dividends. Begin now to make plans for this period of training and fellowship.

B. C. TAYLOR, Dean.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do



Mrs. Barbara Spears anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

In Memoriam

RESOLUTIONS

Whereas, our beloved and highly esteemed Mrs. Julia Rodus, our Sunday school mother, departed this life April 10, 1936, after a lingering illness; therefore be it

Resolved, That we, the members of the boys' intermediate Sunday school class of the Methodist Episcopal Church, South, of Elizabeth, La., do tender our deepest sympathy to her daughters and families.

That we realize the great and irreparable loss that her going will cause her friends and loved ones.

And that we shall miss her in our Sunday school work.

And that we do humbly bow in submission to God's Divine will.

And that we send a copy of these resolutions to her daughters and that they shall also be spread upon the minutes of our secretary's book; and, also, that a copy shall be sent to the New Orleans Christian Advocate.

Signed by Committee:

JAMES KELLY,
JOHN HENRY STEGALL,
GEORGE PECK,
MRS. GEORGE PECK,

Teacher.

MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

From June 1 through June 5 the Mississippi Conference Young People's Assembly will meet at Whitworth College, Brookhaven. The theme of the assembly will be "In My Name, Build." The guest from the General Board of Christian Education in Nashville will be Miss Alleen Moon, and the platform speaker will be Rev. W. H. Wallace, Jr., pastor of First Methodist Church in New Orleans.

For you Mississippi Conference young people who seek information and guidance, who love fun and new friendships, who long to make religion more real and life more abundant, this assembly is held. And you, being that kind of young people, will co-operate enthusiastically in making this the very finest assembly we have ever had.

PIMPLY, ROUGH SKIN
due to external irritation
Cleanse clogged pores—aid healing
of the sore spots the easy Resinol way.
Sample of Ointment and Soap free. Write
Resinol, Dept. Y1, Balto., Md.

Resinol

HEROES OF AMERICAN HISTORY



HIS PEN WAS
MIGHTIER THAN A SWORD.

John Hancock attended Harvard University and then entered his uncle's trading business. At 27 he fell heir both to the prosperous business and to a large personal fortune. His wealth and social position made him a great influence in the Colonies, and the battles of Lexington and Concord were directly due to the attempt of the English General Gage to capture him and Samuel Adams as the leaders of the Revolution.

Hancock fought in Rhode Island during the war and attained the rank of major general. He was the first governor of Massachusetts, and his popularity was attested by his reelection eleven times! He served in that office until his death in 1793.



In 1776 Hancock was the first boldly to affix his signature to the Declaration of Independence, a very brave move, when it is considered that as first published the Declaration went abroad with only his signature on it. His name is now an expression to signify the signing of any great document.

© Grosset & Dunlap.—WNU Service.

On June 1, then, we will see you at Whitworth, a place with trees shading friendly walks, a campus inviting play, room encouraging thought and discussion, a dining hall filled with singing, a magic garden revealing the wonder of God, and an atmosphere daring you, in God's name, to build!

IDA LOUISE ALFORD,
Publicity Superintendent.

MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

The Mississippi Conference Young People's Assembly meets at Whitworth College, Brookhaven, Miss., June 1-6, 1936. The theme of this year is "In My Name, Build."

Rev. W. H. Wallace, Jr., pastor of First Church, New Orleans, La., will be the platform speaker, and Miss Alleen Moon, will be the representative of the General Board of Christian Education.

The program will open with the recreational activities at 3 o'clock Monday afternoon. The annual fellowship dinner will be held Monday evening at 7 o'clock,

with Miss Moon and Dr. Wallace as the principal speakers. The class room work will start Tuesday morning.

The registration fee will be \$2.00 this year, which will include the books, note books and pencils. The total cost will be \$7.00 for the entire time.

Interest groups of music, handicraft, journalism and dramatics will be among the activities featured. A strong faculty has been secured and all arrangements are completed. Every church should be represented in this group this year.

I. H. SELLS.

A Laxative for Children

SYRUP OF BLACK-DRAUGHT is a purely vegetable laxative that is acceptable to children because it is pleasant-tasting. Many mothers have found that when their children are bilious, or have sour stomach, colic due to gas, sick headache, coated tongue, sallow complexion, or seem sluggish so they do not romp or play as usual, a dose or two of Syrup of Black-Draught relieves constipation and thereby assists in prompt recovery. Sold in 5-ounce, 50-cent bottles.

1936 ADVOCATE CIRCULATION CAMPAIGN REPORT

We are printing below the first report of subscriptions received in the 1936 Advocate Circulation Campaign. Only two months remain in which to complete the canvass and win the \$100.00 offered to each district securing its quota in full. Therefore, pastors are urged to present the claims of the Conference organ without further delay so that the task can be completed before hot weather sets in. The following report covers all subscriptions received from December 1, 1935, through May 12, 1936:

Rev. Dana Dawson, First Church, Shreveport, La.	83
Rev. W. W. Holmes, Rayne Memorial, N. O., La.	81
Rev. L. L. Cowen, Noel Memorial, Shreveport, La.	48
Rev. A. M. Serex, Minden, La.	40
Rev. B. C. Taylor, Homer, La.	25
Rev. J. B. Grambling, Epworth, N. O., La.	24
Rev. Guy M. Hicks, Ruston, La.	23
Rev. A. M. Broadfoot, Waynesboro, Miss.	23
Rev. C. T. Floyd, Louisville, Miss.	23
Rev. H. F. Brooks, Tupelo, Miss.	19
Rev. W. C. McKay, Baldwin and Wheeler, Miss.	19
Rev. J. C. Whitaker, Athens, La.	16
Rev. L. L. Roberts, Prentiss, Miss.	15
Rev. Chas. W. Wesley, Canton, Miss.	15
Rev. F. N. Sweeney, Franklinton, La.	14
Rev. S. A. Brown, Inverness and Isola, Miss.	14
Rev. A. W. Bailey, Sherman, Miss.	12½
Rev. A. Y. Brown, Ackerman, Miss.	12
Rev. J. M. Corley, Fayette, Miss.	12
Rev. J. F. Dring, Dubach, La.	12
Rev. D. R. McDougal, Hickory Flat, Miss.	11
Rev. F. C. Collins, Ringgold, La.	10
Rev. W. H. Lewis, Lucedale, Miss.	10
Rev. J. P. Bonnacarrere, Natalbany, La.	10
Rev. Seamon Rhea, Como, Miss.	9
Rev. W. J. Cunningham, Ripley, Miss.	9
Rev. A. A. Collins, Bernice and Farmerville, La.	9
Rev. J. R. Spann, First Church, Baton Rouge, La.	9
Rev. C. A. Northington, Pickens and Goodman, Miss.	8½
V. E. Hobgood, Main St., Hattiesburg, Miss.	8
Rev. I. E. Williams, Morton, Miss.	8
Mrs. N. E. Cunningham, Gibson Memorial, Vicksburg, Miss.	8
Rev. W. L. Doss, Jr., Lake Charles, La.	8
Rev. D. B. Raulins, Carrollton Ave., N. O., La.	8
Rev. R. R. Branton, Natchitoches, La.	7
Rev. A. S. Oliver, Meadville, Miss.	7
Rev. C. C. Clark, Philadelphia, Miss.	7
Mrs. H. Wilson, Plain Dealing, La.	7
Rev. E. M. Allen, Oak Ridge, Miss.	7
Rev. O. W. Spinks, Haughton, La.	6
Dr. H. R. Fairfax, Brookhaven, Miss.	6
Mrs. A. S. Byrd, Escatawpa, Miss.	6
Rev. J. B. Cain, Yazoo, City, Miss.	6
Rev. A. T. Law, Felicity, N. O., La.	6
Rev. J. W. Gibson, Holcomb, Miss.	5
Rev. T. W. Lewis, Calhoun City, Miss.	5
Rev. T. E. Gregory, Kosciusko, Miss.	5
Rev. R. V. Fulton, Springfield, La.	5
Rev. G. A. Morgan, Jonesboro, La.	5
Rev. C. B. Powell, Boyce, La.	4
Rev. C. D. Atkinson, Opelousas, La.	4
Rev. R. S. Walton, Jackson, La.	4
Rev. H. S. Westbrook, Homewood, Miss.	4
Rev. Rolfe Hunt, Lauderdale, Miss.	4
Rev. P. M. Caraway, Gulfport, Miss.	4
Rev. T. A. Filgo, Waterford, Miss.	4
Rev. L. L. Matheny, Scotland, Miss.	4
Rev. J. E. Stephens, Clarksdale, Miss.	4
Rev. J. L. Sells, Mt. Olive, Miss.	3½
Rev. H. P. Lewis, Charleston, Miss.	3
Rev. R. H. B. Gladney, Duncan, Miss.	3
H. D. Wilson, Chalybeate, Miss.	3
Rev. T. F. Sartain, Greenwood Springs, Miss.	3
Rev. F. J. Jones, Sartatia, Miss.	3
Rev. Wesley Ezell, Vaughan, Miss.	3
Rev. J. E. Williams, Pelahatchie, Miss.	3
Rev. Geo. H. Jones, Ellisville, Miss.	3
Rev. R. T. Ware, Park Ave., Shreveport, La.	3
Rev. E. A. King, Bay Springs, Miss.	3
Rev. L. T. Nelson, Adams, Miss.	3
Rev. H. B. Hysell, Parker Memorial, N. O.	3
Rev. L. R. Nease, Jr., Glenmora, La.	3
Mrs. E. N. Bowles, Clinton, La.	3
Rev. L. E. Douglas, Walker, La.	3
Rev. Jerome Cain, Jonesville, La.	2
Rev. J. C. Sensintafer, Montrose, La.	2
Rev. E. C. Driskell, Lake Cormorant, Miss.	2
Rev. J. C. Rousseaux, Zachary, La.	2

Rev. J. T. Harris, Rayville, La.	2
Rev. G. C. Gregory, Verona, Miss.	2
Rev. A. M. Wynne, Cotton Valley, La.	2
Rev. C. B. White, Hodge, La.	2
Rev. G. E. Allan, Georgetown, Miss.	2
Rev. R. H. Clegg, Hazlehurst, Miss.	2
Rev. E. M. Lane, Eucutta, Miss.	2
Rev. C. A. Schultz, Court, St., Hattiesburg.	2
Rev. A. J. Boyles, Carthage, Miss.	2
Rev. C. E. Downer, Clinton, Miss.	2
Rev. J. W. Sells, Forest, Miss.	2
Rev. D. E. Vickers, Brooklyn, Miss.	2
Rev. W. H. Saunders, Purvis, Miss.	2
Rev. L. E. Alford, Port Gibson, Miss.	2
Rev. V. C. Curtis, Aberdeen, Miss.	2
Rev. W. M. Jones, Prairie, Miss.	2
Rev. F. P. Luter, Booneville, Miss.	2
Rev. J. N. Humphrey, Dumas, Miss.	2
Rev. J. V. Stewart, Guntown, Miss.	2
Rev. M. E. Armstrong, Mooreville, Miss.	2
Rev. E. G. Mohler, Merigold, Miss.	2
Rev. W. W. Bruner, Carrollton, Miss.	2
Rev. N. E. Joyner, P. E. Alexandria District	1
Rev. T. D. Lipscomb, Melville, La.	1
Rev. E. C. Dufresne, Rochelle, La.	1
Rev. K. W. Dodson, Winnfield, La.	1
Rev. P. W. Sibley, Gonzales, La.	1
Rev. A. S. Lutz, Hammond, La.	1
Rev. Wm. Schuhle, Plaquemine, La.	1
Rev. Ellis Smith, Abbeville, La.	1
Rev. T. F. King, Sulphur, La.	1
Rev. D. B. Boddie, Lake Providence, La.	1
Rev. J. A. McCormack, Mer Rouge, La.	1
Rev. J. M. Alford, Oak Ridge, La.	1
Rev. C. K. Smith, Tallulah, La.	1
Rev. W. H. Royal, Bogalusa, La.	1
Rev. W. F. Roberts, Franklin, La.	1
Rev. W. H. Wallace, Jr., First Church, N. O.	1
Rev. A. W. Townsend, Jr., Second-Gentilly, N. O.	1
Rev. W. R. Lyons, Pearl River, La.	1
Rev. J. R. Roy, Calhoun, La.	1
Rev. W. H. Ledbetter, Eros, La.	1
Rev. J. B. Shearer, Gibsland, La.	1
Rev. E. V. Duplantier, Simsboro, La.	1
Rev. A. M. Shaw, Belcher, La.	1
Rev. E. B. Emmerich, Osyka, Miss.	1
Rev. D. T. Ridgeway, Jr., Silver Creek, Miss.	1
Rev. J. W. Moore, Collins, Miss.	1
Rev. E. A. Kelly, West End, Laurel, Miss.	1
Rev. J. B. King, Matherville, Miss.	1
Rev. W. L. Blackwell, Montrose, Miss.	1
Rev. C. H. Gunn, Shubuta, Miss.	1
Rev. T. M. Brownlee, P. E. Jackson District	1
Rev. R. E. Case, Fannin, Miss.	1
Rev. B. H. Williams, Flora, Miss.	1
Rev. J. A. Wells, Glendale, Jackson, Miss.	1
Rev. E. W. Ulmer, Lena, Miss.	1
Rev. W. B. Hollingsworth, Shiloh, Miss.	1
Rev. W. B. Jones, P. E. Meridian, District.	1
Rev. Murray Cox, DeKalb, Miss.	1
Rev. J. D. Ellis, Quitman, Miss.	1
J. P. Drake, Bay St. Louis, Miss.	1
Rev. B. L. Sutherland, Columbia, Miss.	1
Rev. W. F. Baggett, Kreole, Miss.	1
Rev. G. H. Thompson, Lumberton, Miss.	1
Rev. T. C. Cooper, Anguilla, Miss.	1
Rev. F. M. Casey, Roxie, Miss.	1
Rev. G. P. McKeown, Woodville, Miss.	1
Rev. J. A. Biffle, Toccoola, Miss.	1
Rev. J. J. Garner, Water Valley, Miss.	1
Rev. E. N. Broyles, Columbus, Miss.	1
Mrs. Walter Rogers, New Albany, Miss.	1
Rev. W. R. Lott, Oxford, Miss.	1
Rev. J. R. Countiss, P. E. Greenville District	1
Rev. J. W. Ward, Greenville, Miss.	1
Rev. G. W. Robertson, Acona, Miss.	1
Rev. W. G. Baker, Belzoni, Miss.	1
Rev. J. N. Hinson, Black Hawk, Miss.	1
Rev. W. L. Robinson, Moorhead, Miss.	1
Rev. W. M. Campbell, Ruleville, Miss.	1
Rev. J. C. Wasson, Vaiden, Miss.	1
Rev. W. T. Phillips, Webb, Miss.	1
Rev. H. R. McKee, Batesville, Miss.	1
Rev. C. L. Rogers, Sardis, Miss.	1
Total.....	929½

SOUTHERN METHODIST UNIVERSITY NOTES

(Continued from page 9)

rapidly perfected. Nathan Adams, president of the First National Bank of Dallas, is General Campaign Chairman. There are fifty-two division leaders; under each of these are captains; under each cap-

seven hundred workers in all.

Tuesday, April 21, there will be a barbecue on the campus quadrangle for this group. Thursday, April 23, there will be a kick-off meeting at the Baker with Governor Allred speaking.

Objectives of the \$1,000,000.00 campaign are a more adequate endowment, additional scholarships and fellowships,

improved facilities, a liquidated indebtedness, and a complete administration building.

The campaign will open on the afternoon of April 27 with a gigantic, all-school parade through down-town Dallas. Included in this parade will be a float from every department of the University, a float from each of the twenty classes of former years, a float from each organization on the campus, the Mustang band, the Rose Bowl team, the entire student body, and fire engines with sirens at full blast.

At the close of each day of the campaign, these fire trucks will carry the workers up the street, marking in huge red letters the sum reached. This will proceed toward the S. M. U. down-town offices in the Tower Petroleum until a massive \$1,000,000.00 is written on the street by the building.

Minister's Son Invents

Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York city, Ady.

METHODIST BENEVOLENT ASSOCIATION
FOR LIFE INSURANCE
(Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system safe at cost rates.

PROGRAM FOR 1936

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 64.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 65, or 70. Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing memberships. Assets over legal requirements. All claims paid without delay.

Write

J. H. SHUMAKER, General Secretary
Home Office: Association Building
Broadway, Nashville, Tennessee

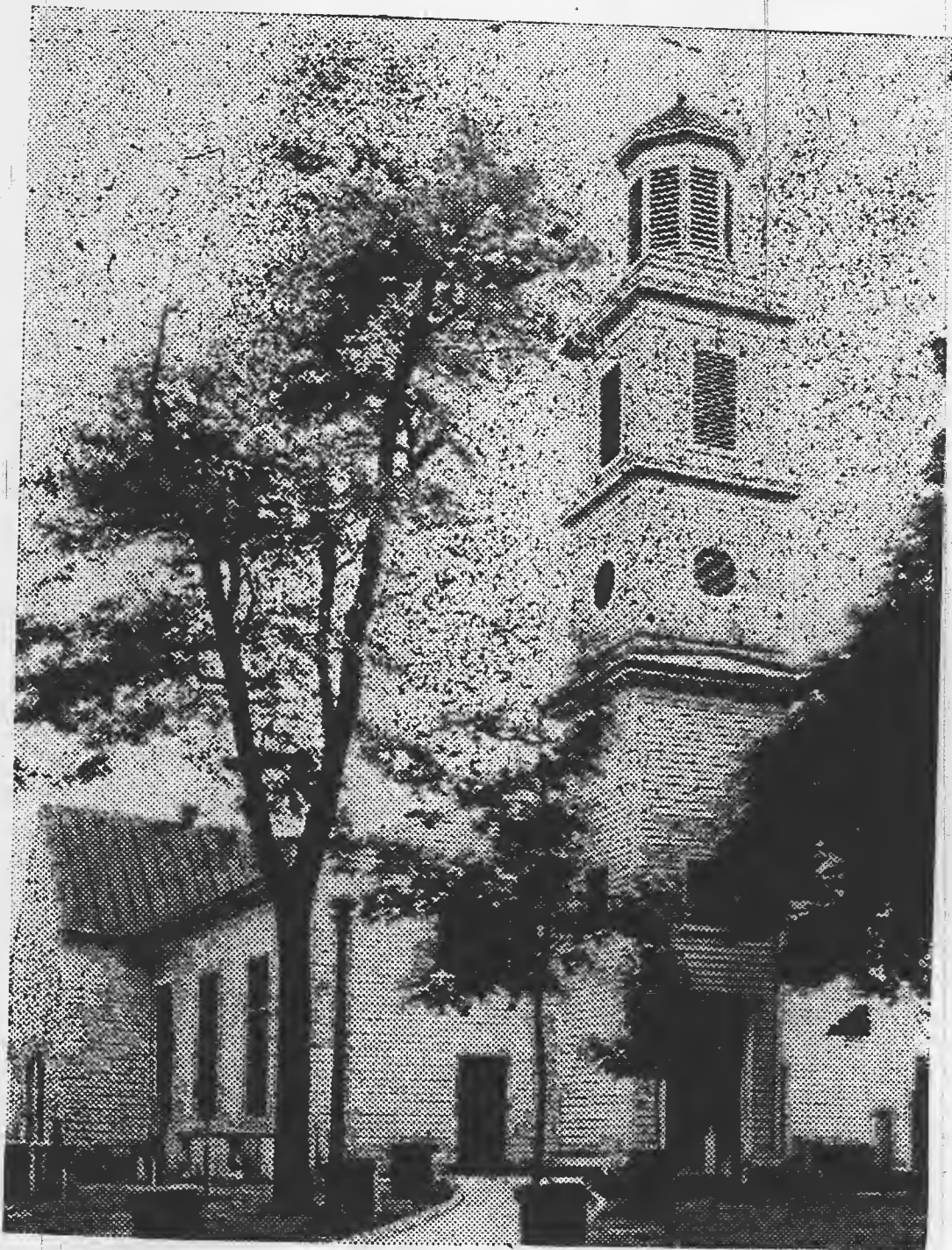
NEW ORLEANS Christian Advocate

Vol. 23—No. 21.

NEW ORLEANS, LA., THURSDAY, MAY 21, 1936.

Whole No. 4183.

ST. JOHN'S CHURCH, RICHMOND, VA.



(Courtesy Richmond Christian Advocate)



Wallet of the Week



WHEN REV. JOHN DEMPSTER arrived in Buenos Aires in 1836 it was as an English preacher to a congregation of English speaking people who had been transplanted in South America. The missionary enterprise, as such, did not begin until May 1867, when preaching was permitted in the language of the country. The celebration of the hundredth anniversary of Methodist missions in South America will occur during the General Conference now in session at Columbus, Ohio. The celebration at Buenos Aires will be held in October when it is expected that a special deputation from America will have part in the ceremonies.

* * *

THE PRACTICE OF CHLOROFORMING men at sixty would have deprived the world of some of its masterpieces. According to an exchange, at 74, Kant did some of his best work. Tintoretto did some of his most ambitious sketches at the same age. From 74 to 85, Verdi produced some of his greatest operas. Goethe wrote *Faust* at the age of eighty, at 83, Tennyson wrote *Crossing the Bar*, and at 98, Titian painted his *Battle of Lepanto*. Commodore Vanderbilt is said to have added approximately one hundred million dollars to his fortune between the ages of seventy and eighty-three. The calendar does not set the bounds of achievement for one who has a genius for work.

* * *

THE SUDDEN DEATH OF LORD ALLENBY, on May 14, removes one of the most colorful and picturesque figures of the World War. He was born in 1861; commanded a cavalry squadron in the Boer War; and he distinguished himself as a cavalry leader of the Western Front. In 1914, he directed the Allies' cavalry pursuit at the first battle of the Marne; in 1917, he was in command of the British Third Army; on December 10, 1917, supported by "Lawrence of Arabia" and the revolting Arabs, he led the army which entered Jerusalem, from which victory he pressed on to the complete subjugation of the Turks and the deliverance of Palestine from a long period of Turkish rule. In 1919, he was knighted as the first Viscount of Megiddo and of Felixstowe, and King George V. bestowed upon him "the gold stick in waiting."

* * *

KING FAUD I. OF EGYPT is dead and Prince Farouk reigns in his stead. The new king is the successor of the long and glamorous line of Pharaohs,

but he is thoroughly modern in his tastes and in his education. When Mohammedanism entered Egypt from Arabia, something more than four hundred years ago, there were eight millions of Christians in the land, but after the terrible persecutions instituted by the fanatical adherents of Allah, there are now less than one million Christians in a total population of fourteen millions of people. Whatever progress has been made in Egyptian civilization has been largely due to English occupation.

* * *

A GROUP OF COLORED PEOPLE in South Carolina are said to have kept themselves aloof from other colored people of the South for many generations. They are known as "Gullah people" and are said to have descended from the Galla tribes of Ethiopia; and it is alleged that they still preserve the distinct racial characteristics of their Ethiopian ancestors. They even retain a kinship in their speech to the tribes from which they were abducted to be sold into slavery. The evidence for this relationship may not be very conclusive, but the very suggestion affords an interesting study in race values.

* * *

THE GENERAL EDUCATION BOARD, founded by John D. Rockefeller, has made a gift of three million dollars to the Memorial Cancer Hospital in New York. This large gift was made for the purpose of fighting cancer and allied diseases. In the next few months, a building twelve stories in height and equipped with every modern facility for the treatment of cancer will be made available for the treatment of the victims of the dread malady. It is claimed that the new institute will be the best organized and will do a more effective work than any cancer hospital now in existence.

* * *

MORE THAN A MILLION young men and young women are seeking higher education in American colleges and universities, according to the president of the University of Cincinnati. More than one hundred thousand are enrolled in eight of the largest schools. They are California, Columbia, Minnesota, New York University, Illinois, Ohio State, Michigan, and Wisconsin. If education shall fail to make a distinct contribution toward the solution of our social and moral problem it will not be because it was denied a chance. Surely no other age in the history of the world ever made greater educational strides than has ours.

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C. MILTON CHALMERS, Manager.

EDITORIAL

OUR CONTRIBUTORS

A rather surprising circumstance of the past few days is the fact that we have received criticism similar in tone, but from exactly opposite points of the compass. In one instance we are complained of for what we did and in the other for what we refused to do. Perhaps it might be well for us to say that we try to see that all contributors observe the proprieties of speech and temper which befit a church paper, but we do not assume responsibility for the position or opinion of those who write for our columns. Our feeling is that a church paper should be a forum for a free and frank exchange of opinions rather than a personal or a party organ. The editor of the Advocate has no desire to talk down to people and he even tries to consider his editorial work as just another voice among the multitude of counselors composing its constituency. To exercise a repressive censorship might be within our power, but we feel that it would be an unwholesome invasion of that freedom of speech and opinion which, though often abused, is none the less necessary to a correct evaluation of any theory or circumstance which may come up for discussion. We believe that it is better policy to publish some things with which we do not agree than it would be to drive through a program, without discussion, because it accords with our thinking and because we happen to control the power which makes such a thing possible. In saying this, we neither enter a plea for ourselves, nor do we surrender the right to decline matter for any reason which we may deem sufficient. A man may be utterly mistaken in his judgment, but we believe that, within certain limitations, he has a right to be heard. The observation is quite trite, but there are at least two sides to every issue and if time were taken to consider all angles, it might save us from inflicting unnecessary wounds. We do not expect to debate matters with the Advocate family, for we are sure that such is not the way to better understanding. In the future, as in the past, we shall seek to play the game in such a manner as to be fair and

just to all, regardless of who they may be, or what their views may involve. We will not exclude an article solely because we do not agree with its conclusions, neither will we intentionally give prejudiced consideration to articles which accord with our own views.

NORTH MISSISSIPPI

The editor of the Christian Advocate completed the round of District Conferences in the Mississippi Conference with a pop call at Newton on May 29, and a day at Yazoo City where he preached on May 30. Brother Jones had a good Conference, and Brother Gatlin organized and dispatched the business of his Conference in a manner worthy of the veteran that he is in such administration. The following week we took a wide swing around the circle in North Mississippi, visiting five Conferences in a row. They were the Columbus, the Aberdeen, the Corinth, the Greenville and the Sardis-Grenada. We then completed the round in North Mississippi by a visit to the Greenwood District, meeting at Carrollton—our native heath. In between Conferences we made a numbers of detours to visit friends in Tupelo, Clarksdale, Indianola, West and Vaiden. We make sincere acknowledgment of the many courtesies extended by presiding elders and others, and we only regret that we were not able to accept the many invitations for visits and to preach. After making a complete round of all the District Conferences in Mississippi, twelve of them, we give it as our opinion that prospects for a good year have not been so bright for many years past. The Conferences were well attended and the preachers' reports were optimistic in tone and they showed much progress in all lines. We are encouraged by the uniform and manifest cordial goodwill toward the Advocate. If the Advocate campaign does not go over in Mississippi, we shall be very much surprised. We appreciate the fine loyalty of our friends in Mississippi, both preachers and laymen. Among the pleasant episodes of our visit, was that of meeting a friend who reminded us

that we had asked her what she did during a cyclone which visited the Columbus District while we were presiding elder. Her answer was: "If you could have heard me praying, you would have thought I was a bishop." At the once beautiful Tupelo, we saw a city of desolation, but the people were not in despair. We made a hurried visit to the office and then went for a great day at Mangham where the Monroe District Conference was in session.

"AN ENEMY WITHOUT HONOR"

According to the current number of the *American Issue*, which in turn quotes the Columbus, Ohio, *Dispatch*, the Ohio saloon, as an agent of lawlessness and crime, is running true to form. During the first quarter of the current year, says the statement, "the state liquor board heard 180 cases involving alleged violations of the state liquor laws or appealing from decisions handed down by the board. Of the 180 cases heard, the board revoked permits in 102 instances, handed down suspensions in 46 cases, dismissed 15, cancelled three with 14 other cases still pending. A total of 46 appeals on rejected applications were also heard by the liquor board, it was disclosed. In those instances the board reversed the department in 25 cases, affirmed 12, and six others were dismissed. Three are pending." Well, to say the least, that ought to give sensible people something to think about.

DO WE NEED THE CHURCH PAPER?

We quote below three paragraphs from the report of the New Orleans District Conference, as published in a daily paper:

"Among church leaders who will address the conference are Bishop Hoyt M. Dobbs, presiding bishop of the Louisiana-Mississippi Conference, and Presiding Elder Rev. W. W. Holmes."

"Bogalusa was selected as the meeting place of the third conference and the following delegates were elected to the Annual Conference: J. W. Riley, J. H. Carter, Mrs. Ella Hooper, S. H. Radcliff, C. O. Chalmers, Mrs. J. W. Warren, Robert Chrischolor and Vernon Gay of New Orleans were licensed as preachers. Dr. M. F. Wilson was elected as district lay leader and B. C. Jones and Elton Hooper were named as section leaders at Bogalusa and Houma."

"The highlights of the conference were a motorcade around Irish Bend and through the grounds of Oaklawn Manor, the sermon Wednesday night by Bishop Gunn on the life of Robert E. Lee and a luncheon served by ladies of the missionary society at the Elks Home."

This Episcopal District is not one conference, but three conferences; Rev. Elmer C. Gunn, not Dr. W. W. Holmes, is the Presiding Elder of the New Or-

leans District; the session of the conference which is to be held in Bogalusa next year will be nearer the hundredth session than it will be the third; the delegate elected is Miss Ella Hooper; Robert Crichlow was licensed a local preacher; R. E. E. Jones and Miss Ella Hooper were elected associate District Lay Leaders, and the lecture on Robert E. Lee was delivered by Bishop Hoyt M. Dobbs. Otherwise the three brief paragraphs are decipherable despite the horrible punctuation and the misspelled names. Another paper undertook to give this informing story and accomplished the surprising feat of croaking it in other ways than had been the case with the original. To be sure the papers did not intend to make such a nonsensical report of the conference—they simply were talking without knowing what it was all about.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

AN APOLOGY

We understand that several vigorous protests have been made against our article "Hogs," which appeared in a recent number of the paper. These protests were made by various members of the hog family, including grown hogs and pigs. There was no complaint, so far as we know, concerning any characterization of hogs themselves, though the descriptive phrases applied to them were certainly not complimentary. The point of the protests is directed against our referring to "road-hogs" as belonging to the swine family. For example, Mr. B Hampshire writes:

"I am not trying to defend hogs—they may be as bad as you suggest they are, or even worse in manners and morals than you think they are. Hogs are hogs, and we'll let it go at that. But even the intimation that 'road-hogs' belong to our breed is a reproach that arouses our indignation and resentment. Road-hogs are no more kin to us than alligator pears are kin to alligators, or polecats are kin to house cats. They don't look like us, they don't speak our language, and they act worse than we do. We are trying to make good hogs out of our pigs, and we don't want the added handicap of having to overcome even a suggested kinship to road-hogs."

"P. S. It would take a special dispensation of providence to raise a road-hog to the moral level of a wild hog."

After further reflection, we are willing to admit that we did an unintentional injustice to hogs, and we hereby beg their pardon.

To what, then, shall we liken the road-hog?



News and Views



HEADLINES

By Dr. D. B. Raulins

We just don't seem to get the hang of waging the wars of peace. We know little but the technique of cannon, sword and blood. We have associated with these the virtues of patriotism and the valor of true courage. Upon the heroes of these we bestow our distinguished service crosses and to them we build our monuments. Very rare, comparatively, are the memorials and monuments to men of peace. When the statue of Asbury was given its place in Washington, D. C., someone observed, "At last a man of peace has arrived." In times of war strain our weapons of peace are withered by propaganda. We have not learned to put into the fight for peace the punch that carries through.

And yet the militarist pays his tribute to peace when he declares for a big navy and improved implements of war saying that he desires these for the sake of peace. Few will defend war for war's sake, but war for the sake of peace. The World War, so far as the United States was concerned, was a "war to end war." We have made some advancement when we can all agree that peace is the end to be sought. And if we can just keep that ideal uppermost we may yet learn the lesson of peace.

"Moral Disarmament" is the headline. The greatest move for international peace and goodwill today is the effort to bring the American republics together in a great pact and program of understanding and co-operation upon terms of the "good neighbor." Let us give this our heartiest support. It is a chance to wage a war of peace, a war to end war.

President Alessandri of Chile (did you ever hear of Alessandri? And where is Chile?) takes some time to study the Pan-American plan. And he comes to an arresting conclusion. Speaking of the "germs of international conflict" (He seems to place war in the category of disease) he expresses the feeling that these germs cannot be destroyed by an international juridical system however perfect. In other words such a plan as the League of Nations, with all its vast possibilities, goes limping and seems to fall at the point of the main issue. The contagious virus of prejudice, selfishness,

economic hostilities, national and racial superiority, seem to pass through all these plans however noble.

Listen! President Alessandri speaking. Tune out your jazz and soul destroying commercialism for just a minute. "We must do something in favor of MORAL DISARMAMENT by means of a common and ample educational effort which will mold the coming generations of our countries to mutual understanding and affection."

Now go back and read that statement again. Note some of those words and phrases: "moral disarmament," "educational effort," "common and ample," "mold the coming generations," "mutual understanding and affection."

I believe this proposal, seriously and intelligently undertaken and unfalteringly carried out, will give a serious setback to the "germs" of war.

And this brings the matter right down to the doors of the schoolhouses and churches and homes. That is right where most of the greatest things must start and be fostered if they are to win. When Isaiah was discussing the matter he saluted a day when neither shall they LEARN war any more."

We are not lacking in pacts, proposals and plans for peace. The multitude of them convincingly declares our desire for peace. But we have been trying to build a cathedral on the pattern of a dreadnought. It cannot be done. Men of peace in schoolroom and pulpit must build a world of peace. They must create and mobilize the moral and spiritual resources.

When do you speak again, President Alessandri?

ABERDEEN DISTRICT CONFERENCE

The Aberdeen District Conference convened in the Houston church at 9 a. m., Wednesday, May 6. Dr. W. P. Buhrman, our faithful and efficient presiding elder, had not overlooked any detail which would add to the harmony and efficiency of the conference. Business was dispatched rapidly, but not with haste, and a spirit of optimism prevailed throughout the conference.

All the interests of the church were given due consideration. Rev. J. A. George, district director of adult work, and Rev. W. L. Robinson, Conference

director, spoke on the importance of the work of the adult division. The children's division was represented by Miss Mary Jane Roberds, district director. Rev. R. G. Lord, executive secretary of Conference Board of Christian Education, addressed the conference in the interest of education. Dean W. C. Newman, and Judge J. M. Foreman, represented Grenada College. Dr. D. M. Key spoke in the interest of Millsaps College. The Children's Home Society, Jackson, Miss., was represented by Dr. John L. Sutton, superintendent. Rev. T. B. Thrower, Conference director of Golden Cross, addressed the conference in the interest of the Methodist Hospital, Memphis, Tenn. Dr. W. L. Duren, editor of the Advocate, was present and urged the pastors and laymen to support the Conference organ. We hope every charge in the district will reach the goal set, one subscriber for every twenty-five members.

According to the reports of the pastors the work of the district is in advance of this time last year. Calhoun City, Derma, and Greenwood Springs have paid benevolences in full. Quite a number of charges have paid half of the amount assumed. Thirty-one out of thirty-three charges in the district reported that there had been money raised on benevolences. This doesn't mean that we are only looking after the benevolences, but salaries and other interests are being looked after as well.

Rev. George Robert Meaders of Derma, was recommended to the Annual Conference for admission on trial.

The following were elected as lay delegates to the Annual Conference: P. P. Hill, Mrs. W. W. Hartsfield, Mrs. M. E. Scott, Mrs. T. C. Lauderdale, C. A. Lamb, R. A. Pullen, Mrs. P. M. Hollis, Dr. E. D. Boozer, Mrs. R. W. Garmon, D. E. Shell, H. C. Brevard, Dr. E. K. Guinn, Mrs. S. H. Smith, C. C. Bennett, W. L. Elkin, Z. W. Powell, J. G. McGowen, Mrs. E. B. Young, Guy Mitchell, Jr., W. C. Johnson and Mrs. H. F. Brooks.

The conference preaching was by Rev. W. W. Hartsfield, pastor of Fulton; Dr. W. L. Duren, editor of the Advocate; Rev. J. A. George, pastor of Amory; and Dr. V. C. Curtis, pastor of Aberdeen. It is needless to say the preaching was of high order and thoroughly enjoyed by all.

A rising vote of thanks was extended to Brother Boyles and the splendid peo-

ple of Houston for their most generous hospitality. They left nothing undone in their efforts to make us happy and comfortable. The conference also extended thanks to Dr. Buhrman for his courtesy and efficiency in presiding. All in all, we had a great conference, which we shall not soon forget.

The next session of the district conference goes, by unanimous vote, to Water Valley.

W. M. JONES, Secretary.

A CLEAR ROAD STRAIGHT AHEAD

By Bishop Edwin D. Mouzon

I have just returned to Charlotte from attending the spring meeting of certain general boards of the Church and the May meeting of the College of Bishops. I came away from these meetings with deeper conviction than ever with reference to the responsibility that rests upon Methodism in America and especially in the South.

Moreover, I came away from Nashville with positive enthusiasm with regard to the kind of work we are doing and the progress we are making. I have never been so optimistic touching the future of our work. And this feeling of confidence is not founded on wishful thinking, but upon facts brought to my knowledge from various quarters and the fine spirit of Christian co-operation seen among the representatives of the various interests and among the Bishops of the Church.

There is a clear road straight ahead. We are not going to turn back, nor are we going to turn aside into some by-path. We are going to follow the road.

As I have the honor of being president of the Board of Christian Education, I begin with some reference to the work of this board. I could wish that the Church at large knew the amount of work our secretaries and editorial writers are doing. It would shame many another man. Indeed, the work had so increased in Dr. Alexander's department that we found it necessary to provide for some one to be associated with him. Our board has been making a careful study of the place of the college in our educational system and we are more than ever convinced that our Methodist colleges must be definitely Christian and thoroughly honest in their educational standards or we must draw from them our support.

The amount and the quality of our Church school literature is a source of constant surprise and gratification. It can be duplicated nowhere. At the present time, special attention is being given to the creation of a literature dealing

with the evils of alcohol. In recent years so little had been done in a scientific and Christian way in the education of our people that not only young people but many of the older group are in surprising ignorance with reference to the evils of this age-long curse. Meantime, systematic mis-education by politicians, by liquor dealers in the press and over the radio, and the general letdown in moral ideals together with the supercilious pharisaism of the men and women of this present age, have wrought moral havoc with multitudes of people. To meet this, our board is having developed by specially qualified writers books and pamphlets that ought to come into the hands of our people at large. Also, we are printing in our Church school magazines lessons dealing in a convincing manner with the evils of intoxicating drink. Many of our people are in confusion through pure ignorance. "My people perish for want of knowledge" is a saying as true today as when uttered by the prophet long ago.

The reorganization of the general work of education, bringing together all the educational forces of the Church in one Board of Christian Education, is building for us a constituency which is well-qualified in these days of reconstruction to lay the foundations of a better world. For the Methodist Church has not come under the influence of that defeatist theology which believes that the present world is doomed by Divine plan to go down in moral ruin. Methodism stands for the rule and reign of Jesus Christ in human affairs. I came away from Nashville deeply resolved to do my part toward leading Methodists to fulfill their mission among men.

And I came away from Nashville with renewed optimism with regard to the missionary work of our Church. Like every other high spiritual interest, Missions, it must be confessed, had greatly slumped. The negative criticisms of the *Christian Century* and the over-publicized writings of a sometime unwilling missionary have contributed much to this let-down in interest. But the tide has now definitely turned. We saw this plainly at the meeting of the Missionary Council in Washington last winter. And this was quite marked at the meeting of our Board of Missions the other day. Lying back behind all this is the conclusion reached by men of light and leading that the program of Modernism is in a state of collapse. We have learned many things from the study of the religions of non-Christian peoples, and the lesson which, above all others, has been driven home is that they offer no hope for the moral salvation of mankind.

There is a deep conviction among

Methodists that we must now plan for a new advance. I came away from these meetings feeling the thrill of it. We called to our board a new secretary. Dr. H. P. Myers, one of the strong men of the Virginia Conference, a man whose major passion has been missions, comes to Nashville as secretary of Education and Promotion. It should be known that all the active bishops of our Church except one have had experience in the foreign mission field. Our secretaries, therefore, have the advantage of intelligent co-operation on the part of the Bishops. The Bishops and the secretaries are planning a great forward movement in re-interpreting the message of Methodism to America and the removal of obstacles in the way of a great missionary advance. We must not only strengthen the wavering line; we must move forward in victorious conquest. And this we will do. In due time others will have more to say about this.

Following the General Conference two years ago I gave to the Church a message under the title, "Together." I urged that with one mind and one heart we all work together during the quadrennium. This very thing we have been doing. The spirit of unity was never more manifest than now in our Methodism. We see this in every gathering. Reports of it are brought to us by all the Bishops and other connectional men.

Our Board of Christian Education is working in the finest Christian spirit. Our Board of Missions (composed of the bishops, elders, laymen, and representative women), works in beautiful Christian co-operation, all groups working together. Our College of Bishops presents a united front. With a oneness beautiful to see we study together the great issues before the Church. We are men of different temperaments and different viewpoints, but we are one in Christ and in devotion to the Church. And with reference to all the great issues now before American Methodism we see eye to eye. Concerning not one of these things will the Church see one Bishop presenting one opinion and another, another. The Bishops in charge of Annual Conferences have passed under review and studied at great length and in large detail all the questions now before the Church. We stand together. We mean to do what the Church has called us to do. By the help of God, through the prayers of our brethren, we will lead as the Church moves forward down the open road straight ahead.

Charlotte, N. C.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

CORINTH DISTRICT

The Corinth District lies in the northeast corner of Mississippi, and contains 5,760 square miles. There are thirty-three pastoral charges with a church membership of 15,600, and church school membership of 8,500 in the 108 church schools. Over one thousand women are members of the W. M. S., under the splendid leadership of Mrs. L. K. Carlton, of New Albany, as district secretary.

Notwithstanding the fact that the Synodical College at Holly Springs, Blue Mountain College at Blue Mountain, and the State University at Oxford are in the bounds of this district, we have twenty girls in Grenada College at Grenada, Miss. We believe in Grenada College. Four trustees of the college reside in the Corinth District, one of them being chairman of the board, Mr. D. H. Hall.

Our laity work is unsurpassed. This work is headed up by Mr. W. R. McCormack of Gaines Chapel church of Corinth circuit, as district lay leader, Prof. C. H. Curd of Holly Springs, and Hon. Hugh N. Clayton of Ripley as associate lay leaders. The district is honored by having in its borders the Conference lay leader, Mr. J. G. Houston.

Calling the roll of charges let's see what we find:

Abbeville charge has a new pastor, J. G. Lowry, about whom the people say "We are afraid we like him too well."

At Ashland Rev. N. L. Threet has bedded and planted six acres of cotton to help pay off the church debt.

The Baldwin and Wheeler charge is rejoicing in the leadership of Rev. W. C. McCay for the sixth year.

Belmont charge also has a new pastor, Rev. M. H. Twitchell. They are all smiles over the situation.

Rev. W. R. Liming retains his popularity not only with his own people but also with the Baptist people as well at Blue Mountain.

At Booneville station and Blackland circuit Brothers Luter and Woods are holding up Methodism in a good way.

Burnsville circuit has a new pastor, Rev. G. M. McCord, who is finishing the repairs on the parsonage begun by Rev. T. G. Lowry before being sent to Abbeville.

At Chalybeate Rev. W. C. Mattox continues to impress his people that he is not afraid to work.

Corinth Methodism composed of First Church, Southside, and Corinth Circuit is well manned by Brothers E. H. Cunningham, R. C. Nanny, and W. P. Bailey. These brethren, aside from their regular work, have been instrumental in putting on a very fine law enforcement program

in the town. The town is now so DRY that traveling men complain that they can not buy a pint of whiskey.

Rev. J. N. Humphrey is right there at Dumas.

Guntown charge plans one new church and thinks their pastor ought to be a bishop.

Hickory Flat charge and Rev. D. R. McDougal make a good team. He has made some worthwhile improvements on the charge.

Holly Springs, under the efficient leadership of Rev. T. M. Bradley, has just entertained the District Conference in a way that can not be excelled.

Iuka station, under the leadership of Rev. S. E. Ashmore for the fifth year, has raised fifty per cent of benevolences (\$400.00). This is the only station in the district that has raised that per cent. They continue work on their new church and will in near future have it all completed without debt.

Rev. L. P. Jumper, the man that never rests, serves the eight point Iuka circuit. Cokesbury schools and vacation schools have been held over the charge, and quite a good deal of work done on the parsonage and parsonage grounds.

At Kossuth Rev. W. S. Selman is trying as hard as any man in the district to put on the whole program of the church.

At Mantachie they say that Rev. Wade Heath is a good preacher and pastor. Those two things mean lots.

On Marietta charge Rev. W. H. Andrews sits up all night with the sick and preaches in the homes of the shut-ins.

On Mooreville charge they say "When Brother Armstrong comes through the community it is just like a ray of sunshine passing through." That must have been fine after Tupelo storm. His good mother helps him much.

Rev. L. M. James is pastor of the Myrtle charge and is a true shepherd. Glenfield church has been recently repaired and now he plans to repair Union Hill and Bethlehem churches. Brother James is district director of young people's work.

New Albany station thinks it has the biggest preacher in the Conference. How much do they miss it? That church has raised about \$8,000 for all purposes up to date.

Rev. Guy Ray is serving very acceptably the fifth year on New Albany circuit. That charge has grown every year of his pastorate there.

Over at Oxford Rev. W. R. Lott, as usual, is having a fine pastorate. He is

very wisely planning the building program for a new church. His membership talks much about the seasoned wisdom he is exercising in this matter.

At Potts Camp Rev. E. P. Craddock and his good wife have just had a gracious revival in which Dr. Theodore Copeland led. Conditions on that charge are fine. Recently new pews have been put in the Potts Camp church at a cost of \$750.

Building of Sunday school rooms, charge rally, and all interests receiving attention characterize the Rienzi charge where Rev. E. M. Sharp is serving his fourth year.

Rev. Jeff Cunningham preachers to large congregations at Ripley. He is doing a fine work with the young people of his church. The various interests of the church are receiving attention.

Rev. A. W. Bailey on Sherman charge was first pastor in the district to send in his quota of subscriptions to the Advocate. All other interests are well looked after.

Tishomingo under the leadership of Rev. W. F. Howell, together with the help of Rev. W. L. Whitener, and Miss Myrtle Davis, could not do otherwise than well.

Waterford charge is enjoying Rev. Travis Filgo and Brother Filgo is enjoying the opportunity of attending "Ole Miss" and serving the charge. Good reports come from the charge.

Goodwill Mission is the baby charge and is well served by Rev. J. F. Mincy. Brother Mincy is distributing Christian literature and Bibles in that difficult territory. Heaven alone will reveal the full results of his work.

Now if I, in this roll call, have left out any important matter that the pastors have done or over-bragged on any they will please pardon me. All and in all we have a harmonious district with the revivals planned in every charge and pastors are hard at work.

I might add that the trustees of the district parsonage have repaired the house at a cost of \$1,300. The ladies of the district are gradually furnishing it, and the young people are to beautify the yard. I would like to set out a few fruit trees but first, since I will not be here when they bear, I would like for the men who are planning to succeed me as elder to send me suggestions as to the kind of trees to set out—a deposit might be sent also.

According to all reports at District Conference over 300 Advocates are taken and the campaign is now in full swing for our quota. J. D. WROTEN, P. E.

Mississippi and Louisiana

Mrs. R. C. Gorton of Shreveport, has read the Advocate for fifty-nine years and she feels that she could not do without it.

Rev. R. T. Ware, of Park Avenue Church, Shreveport, is being assisted in revival services by Evangelist J. O. Hanes of Birmingham, Ala.

Rev. C. D. Atkinson, the resourceful pastor at Opelousas, La., sends us a list of four subscriptions which were Mothers' Day gifts from children to their mothers.

A note from Dr. R. H. Harper, Lafayette, La., indicates that his illness continues. We are sorry to know that this is the case and we hope that he may soon be fully recovered.

Rev. C. C. Clark, who was assigned to Philadelphia, Miss., charge at last Conference, is delighted with his work and reports that the prospects for a good year are most encouraging.

Mrs. R. L. Gee, Ethel, Miss., says that her reading of the Christian Advocate from the days of her childhood has made it a necessity of her life. We regret that failing sight makes her reading difficult.

Rev. J. F. Mincy, Ripley, Miss., reports a good Mothers' Day service at Mt. Carmel church on his charge. He is planning to rebuild the church at that place, and he expects great success in the effort.

Rev. D. R. McDougal has completed the Advocate quota for his charge, and he says that he believes that it would be no trouble to put over the program of the Church if the people read the Advocate.

Dr. W. Asbury Christian, of the Virginia Conference, died suddenly on the morning of May 1. In the going of Dr. Christian the Virginia Conference and

the Church at large loses one of its prominent leaders.

A feature of the forthcoming commencement at Millsaps College will be the dedication of the new Buie Memorial gymnasium, on June 2, at 11 a. m. The speaker will be Mr. Francis Hermon of the International Y. M. C. A.

Rev. E. M. Allen, Route 3, Vicksburg, Miss., has our thanks for generous words of appreciation supported by a list of subscriptions. We are trying to make the paper helpful and we are encouraged by the assurances of our friends.

Mr. and Mrs. Walter Rogers of New Albany have given the editor an invitation to visit them. Mr. Rogers was our college mate years ago, and we had the honor of sharing their hospitality during the session of an Annual Conference.

Rev. G. A. LaGrange, Marksville, La., reports a flourishing condition on his charge. Pastor and presiding elder 95 per cent paid, one-half of the benevolences paid, \$28.00 raised for the Orphanage, and other causes remembered.

Rev. Jimmy Harris, pastor at Rayville, La., is at Camp Lassa, near Shreveport, where he is taking a sixty-day rest cure. Brother H. L. Johns, the presiding elder, has made arrangements for his pulpit during the absence of Brother Harris.

Rev. B. M. Hunt, who allows nothing to interfere with the presentation of the entire program of the Church, is in the midst of his Advocate circulation campaign at Capitol Street Church, Jackson. We are anticipating his full quota in the near future.

Professor André Philip, professor of economics and finance at the University of Lyon, Lyon, France, will deliver a series of lectures at Millsaps College, October 26, 27 and 28. Dr. Philip will

speak on Franco-German relations and international relations in general.

Rev. Nath Thompson, pastor at Barnesville, Ga., has been elected superintendent of the Anti-Saloon League of Georgia and has moved to Oxford, Ga. Brother Thompson is a good friend of the editor of this paper, and we know that no state will have a more capable and effective temperance leadership than he will give to Georgia.

Bishop Francis J. McConnell, of New York City, has been forced to cancel his engagement to preach the commencement sermon at Millsaps College. The cancellation was made necessary by a change in the official assignment of Bishop McConnell, and the sermon will be preached by John W. Frazer of Montgomery, Ala.

Dr. Charles C. Jarrell, Athens, Ga., was the representative of the Methodist Episcopal Church, South, at the Golden Jubilee of the Board of Hospitals, Homes and Deaconess Work at Columbus, Ohio, on May 9, during the session of the General Conference of the Methodist Episcopal Church. Dr. Jarrell's subject was: "Philanthropies of the Methodist Episcopal Church, South."

Bishop Dobbs and the leaders of education in North Mississippi are now engaged in a whirlwind campaign in the interest of Grenada College. We know something of their plans, and we are encouraged to believe that they will succeed. Judge Foreman of Indianola and Dean Newman made the district conferences, and they always made an effective and appealing presentation of the cause.

From First Church, Monroe, La., where Rev. W. C. Scott is pastor, we have just received a list of thirty-five subscriptions. To the church and to Brother Scott, we offer sincere thanks. The editor was made glad by the report that Brother Scott, in his fifth year, is doing the best and most effective work that has been done there for many years. By the end of the year, the church expects to clear all its indebtedness, including that assumed for Gordon Avenue church. It will then be ready to take a forward step in its own field.

Rev. Robert A. Cross, writing from Harrisburg, Ark., tells us that he was with the Emergency Relief Administration until the office closed on January 15 last. He is at present case work supervisor for the Poinsett County Welfare Board, and has been recently commissioned a first lieutenant in the Chaplains Reserve Corps of the United States Army. Brother Cross was formerly a member of the Louisiana Conference. He



sends us a paper, which he submitted with his application for the chaplain's position, and we hope to find room for it in an early issue. He asks to be remembered to his Louisiana friends.

RUSTON DISTRICT CONFERENCE

It is to Farmerville that preachers and laymen of the Ruston District went, on April 28, for the one day session of the 1936 District Conference. It was raining; but the rain seemed to contribute to the attractiveness of the occasion. We have had somewhat of a drought in North Louisiana this spring; and so we were so happy to see the rain that we furnished the District Conference with a record attendance which taxed the Farmerville Methodist Church to its full capacity. Rev. A. A. Collins was the genial pastor-host, and he and his good people entertained the Conference in a truly grand style.

There was a good spirit of joyful fellowship permeating the entire conference. Everybody seems to be supremely happy on the Ruston District, and one, looking on the conference, would have gained the unmistakable impression that the district is a smooth-working proposition. If there were any skeletons in the closets, well, they did not come out. Every preacher intimated he was working with the grandest people, and the laymen indicated theirs was the best preacher they had ever had—we had a perfect mutual admiration society.

Our popular presiding elder, the Rev. Louis Hoffpauir, conducted the affairs of the conference with surety and dispatch. Brother Hoffpauir knows what he wants, knows how to get what he wants, and we all love to work for him. His is what may be appropriately called an "aggressive leadership." Yet all is carried out without any jar, jerk or bump and in a smooth fashion. Besides the regular program of the Church, the district adopted two objectives, toward which, under the leadership of Brother Hoffpauir and the lay leaders we shall bend our energy:

1. A regular service in every Church every Sunday. Local preachers, laymen, young people's departments will be enlisted to the end that our rural churches which have a preaching service only once or twice a month may be supplied with a regular worship service every Sunday.

2. Every member of every church on the district subscribing to the budget of the Church. As a result of stressing this point, some improvements have already been noted. We shall continue to emphasize the vital necessity for every Methodist to realize the duties of church membership and to translate this in giving a definite financial support, no mat-

ter how small it may be, to the Kingdom of God.

Our Conference interests were represented on the floor of the District Conference by welcomed visitors: Rev. R. W. Vaughan for the Orphanage, Rev. S. A. Seegers for the Golden Cross. Rev. H. L. Johns, presiding elder of the Monroe District also visited with us, bringing Mr. S. M. McReynolds, Conference lay leader. Rev. Guy M. Hicks spoke for Dr. J. G. Snelling of the Memorial Mercy Home. A letter from Dr. Pierce Cline, president of Centenary College was read,

ing."

A good word was said in behalf of the New Orleans Christian Advocate and was one of the questions stressed by the presiding elder in the various reports. When someone made the statement that the Advocate was getting better and better all the time a spontaneous and lusty "Amen" came from the pews. Practically every charge on the Ruston District pledged itself to secure its quota of subscribers. So, you will have to check up on us, Mr. Editor, ascertain whether or not we were "truthful" in our optimistic reports.

The delegates elected to Annual Conference are as follows: Floyd James, Judge E. L. Walker, C. O. Holland, T. W. Camp, Mrs. E. B. Gillon, T. L. James, E. W. Gill, Tom Connell, Lamar Taylor, Judge C. A. Barnett, J. P. Nelson, Mrs. R. L. Clayton, Mrs. Lucille Garrett. The alternates are: A. C. Dykes, Grady Dawson, J. H. Mills, Harry McKenzie, Mrs. Dwight Blake, Mrs. W. S. McDonald and Joe Bevil.

Jack Cooke, of Minden, a ministerial student at Centenary College was granted a license to preach.

C. O. Holland of Minden, was elected district lay leader, and three associates are to assist him: Judge E. L. Walker of Ruston, E. W. Gill of Homer, and Judge C. A. Barnett of Ruston.

Worthy of mention is the delicious barbecue served by the Farmerville ladies at the noon hour. Our rural charges certainly do know how to entertain a district conference. So, it is unanimously that we voted to meet in another rural church next year, at Harmony Chapel, on the Dubach charge.

PROGRAM OF THE PASTORS AND LAYMEN MEETING, NORTHERN GROUP, BROOKHAVEN DISTRICT

Place—New Hebron.

Time—May 28, 1936.

Theme—Evangelism.

10:30—Devotional, Rev. L. L. Matheny.

10:50—"How to Plan a Revival," Rev. J. B. Holyfield.

11:10—"What I Expect from the Visiting Preacher," Rev. C. E. Allen.

11:30—Sermon, Rev. L. L. Roberts.

12:15—Lunch and social hour.

1:30—Devotional, Rev. E. W. Wedgworth.

1:45—"Importance of the Board of Christian Education, and its Personnel," Rev. R. H. Clegg.

Announcements of Conference-wide Business session.

Closing period by the presiding elder, Dr. C. W. Crisler.

H. L. DANIELS, Sec.

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PROTECTION AGAINST OLD AGE

and Floyd James spoke on the bond issue, inviting the Ruston District to raise \$850.00 to that effect within 30 days. This challenge was accepted.

Dr. George S. Sexton, presiding elder of the Shreveport District was scheduled to deliver the sermon; but he sent a telegram of regrets at being unable to come. Brother Hoffpauir then featured the address of C. O. Holland of Minden, associate lay leader, for the preaching hour. This address, one of the high points of the conference, will long be remembered by those that heard it, and most worthily took the place of the sermon. In fact, the conference offered Mr. Holland a license to preach if he wanted it—that shows what we thought of his "preach-

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

Zones numbers one, three and five of the Lake Charles District held their annual district meeting at Elizabeth, on May 1, with Mrs. J. N. McDonald presiding. Words of welcome were given by Mrs. G. G. Wisenbaker and the response was made by Mrs. T. R. Sartor, of DeRidder. Miss Julia Reed's devotional, "Standing in the Smile of God," was most inspiring.

Mrs. Jones, of Leesville, read Mrs. Sexton's message to the State Conference. Mrs. Brown, of Oakdale, told of the work of the Louisiana Council Institutions, and Miss Pomeroy, of DeRidder, presented the World Outlook.

Mrs. McDonald gave the annual report of the Lake Charles District, and at the close of her talk the names of Lake Charles District women who had passed to their reward during the year were read and prayer was made by Rev. B. F. Rogers.

A short talk was made by the presiding elder, who said he rejoiced over the progress made in his district which was largely due to the work of the women.

After a musical number, "The Kingdom of God," by Mrs. Helen Wingate Allen, Miss Daisy Davies, Council Spiritual Life leader, led the "Quiet Hour of Worship."

After a bounteous luncheon served by the Elizabeth auxiliary, Mrs. J. J. Davidson, Jr., the new district secretary, gave a beautiful devotional on "The Golden Rule." The presidents of the auxiliaries present gave reports of the first quarter's work.

Miss Davies was the speaker of the afternoon session, who talked on the work of the Spiritual Life Department.

After a short business session was

conducted by Mrs. J. J. Davidson, Jr., resolutions of thanks were read by Mrs. Pomeroy and the closing prayer was given by Brother Carre, of Hornbeck.

* * *

A touching moment of the annual meeting in Alexandria occurred when Frances Ruth Roby, baby granddaughter of Rev. and Mrs. C. B. Atkinson, was brought to the altar and presented with a life membership by her grandparents.

* * *

Many missionary women all over the Conference are anticipating a pleasant and profitable week at the Pastors' School and Conference for Christian Workers, to be held at Centenary College, June 1-6. A course in Bible and Mission Study is to be taught by Mrs. Helen Bourne and one on Missionary Education of Children by Miss Constance Rumbaugh. Both of these splendid teachers are from the Woman's Council. Dr. Fagan Thompson, of Vanderbilt University, will teach "Hymn Appreciation."

It is hoped many auxiliaries will arrange to send their superintendents of Mission and Bible Study and Children's Work to this School.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

DISTRICT MEETINGS

Brookhaven District, McComb, Centenary Church, May 29, 1936; Hattiesburg District, Petal, May 21, 1936; Jackson District, Jackson, Grace Church, May 26, 1936; Meridian District, Quitman, May 22, 1936; Seashore District, Poplarville, May 20, 1936; Vicksburg District, Edwards, May 27, 1936, Fayette, May 28, 1936.

During the Pastors' School at Biloxi, June 15-20, Mrs. Helen B. Browne, of Nashville, will teach a class for auxiliary mission study leaders, using "New Trails for Christian Teachers." (Smith) as a text. She will use in connection with that text the home mission study for fall, "A Preface Toward Racial Understanding," (Johnson). In preparation, books and articles on the American Negro should be read. All members of auxiliaries may attend this school.

On Mothers' Day, the auxiliary of Central Church, Meridian, made Mrs. J. R. Whitaker a life member. The pin was presented at the eleven o'clock service by

Mrs. Herman Shields, who has grown from one of "Aunt Whitaker's" primary children into a circle leader in the auxiliary. In part, Mrs. Shields said: "Aunt Whitaker, for nearly forty years you have been helping to start the feet of the children of Central Church on the 'straight and narrow road.' When they grow to manhood and womanhood they do not forget what you taught them. We love you. In appreciation, today, we are 'pinning' you with the pin of a life member of the Woman's Missionary Society."

Home workers appointed to the Mississippi Conference for 1936: Biloxi, Wesley House, Misses Mattie and Ethel Cunningham; Meridian, Wesley House, Miss Jennie C. Congleton; Moore Community, Miss Sallie Ellis and Miss Sophia Kuntz.

Report of the committee on woman's work, Brookhaven District Conference. We, your committee on woman's work, beg leave to report that we recommend:

1. That all Missionary Societies that are now organized be "Big Sister" to the women of the more rural sections.
2. That the active auxiliaries present one subscription to the World Outlook to these more rural groups.
3. That we call the attention of the women to the urgent need of a rural worker.
4. That we urge our women to fully realize the necessity of meeting our finances quarterly because we have the privilege of supporting Miss Mathilde Killingsworth, of Fayette, Miss., our missionary to China.

5. That every woman becoming a member of the church is automatically a member of the Missionary Society. We would urge that she identify herself with this organization of the church, by giving of her time, her talent, her prayers and her money.

6. That a copy of this report be sent to the Advocate and each auxiliary president in the district.

MRS. J. L. NEIL, Chairman,

MRS. A. S. OLIVER, Sec'y.

(Note—At the recent Council meeting in Dallas, Texas, an appropriation was made for rural work. Members of the Mississippi Conference who were present, investigated the possibility of having a worker appointed to our Conference. The salary of a rural worker is \$900.00 a year. Of this amount, Council pays \$300.00, leaving \$600.00 to be paid by the Conference. This does not include expense of transportation, etc. Since our Conference has not met its present pledge in three years, and is assuming \$450.00 for Miss Killingsworth's salary, we felt we could not undertake this new project.—Mrs. Wilson.)

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NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

More than a hundred Methodist women met in the Ripley church last Thursday for the annual missionary conference of the Corinth District, with Mrs. Carlton of New Albany, the new secretary, presiding.

Among the speakers on the program were several North Mississippi Conference officers: Mrs. R. P. Neblett, Brooksville; Mrs. D. H. Hall, New Albany, treasurer; Mrs. Clyde Maxwell, Pickens, young people's work; Mrs. E. M. Sharpe, Rienzi, superintendent mission and Bible; Mrs. J. V. Bennet, Durant, status of women; and Miss Myrta Davis Tishomingo, rural worker.

Mrs. Neblett represented Mrs. Dan Comfort of Durant in a most earnest and enlightening plea on "Christian Social

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Relations." Miss Walker, returned missionary from Mexico, talked on Scarritt College and urged women to become associate members. She also lead in the afternoon devotional. Miss Myrta Davis, gave a very interesting talk on the practical and spiritual values of her work. The high point of the meeting was Mrs. Neblett's report of the Council meeting at Dallas, March 20-24. The keynote of the day was the consecration service at the close of the meeting, led by Mrs. Emma Hamer of New Albany. Corinth District is very proud that three Conference officers are from the district.

Mr. Moreland who is conducting the publicity campaign for Scarritt College has asked North Mississippi for 201 Scarritt associates. Those of you who read this page have been hearing about Scarritt for a year now. Perhaps you have said to ourselves—"I should like to be a member." If you are interested please send me your name and whatever offering you wish to make. If you will just send me your name I shall be glad to forward you a Scarritt associate invitation that you can fill out and send to Mr. Moreland direct.

GREENVILLE DISTRICT CONFERENCE

The Greenville District Conference of North Mississippi Woman's Missionary Society was held in Shaw, Tuesday, April 28, with one hundred thirteen members in attendance. Rev. H. M. Wallace, the pastor-host, led the devotional on "Building the Kingdom." Mrs. N. P. House rendered a vocal solo, and Mrs. J. A. Ely extended words of welcome. So gracious and hospitable were the people of Shaw that the spirit of welcome seemed to pervade throughout the day.

Every phase of the Missionary program was brought to the members of this district in an informing and inspiring manner by Mesdames Neblett, Ratliff, and Moore, Conference officers. Mrs. G. A. Brown, secretary of the Greenville District, gave an encouraging report of work accomplished by auxiliaries in her district, stating that this district led all others in the North Mississippi Conference. She pointed out the weak places in her district and urged each auxiliary to do its part toward strengthening these weaknesses.

A delectable luncheon was served by the ladies of Shaw at the noon hour.

An interesting and enjoyable skit, "Literature and Publicity," was presented by the Boyle auxiliary.

The Greenville District is happy to have the privilege of sharing with other districts of North Mississippi Conference in paying one-half the salary of

Miss Mathilde Killingsworth, a young Mississippi woman of sterling qualities, who will sail for China in August.

The consecration service led by Mrs. W. H. Ratliff brought to a close this profitable day.

MRS. R. M. YARBROUGH.
Indianola, Miss.

MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

Time: June 1-6, 1936.

Place: Whitworth College, Brookhaven, Miss.

Platform speaker: Rev. W. H. Wallace, New Orleans.

Nashville representative: Miss Alleen Moon.

President: John C. Chambers, Jackson.

Dean: Rev. R. H. Clegg, Hazlehurst.

Executive secretary: Rev. I. H. Sells, Jackson.

Cost: Board, \$5; registration fee, \$2.

Age limits: Sixteen to twenty-three inclusive.

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CHURCH SCHOOL LESSON, MAY 24.

By Dr. J. R. Countiss

LIVING FOR SPIRITUAL ENDS (Luke 20, 21)

Things are always in bad way when "leaders" block the highway. They were very bad when Jesus felt compelled to warn his people against the scribes, the natural and official guides and examples. Not that he denounced the entire group. He opposed only the hypocritical who gloried in ostentation, in popularity, in ecclesiastical honors, in social preferment, while they made long prayers and wore long faces as a pious screen for the greed that devoured widow's houses. They no doubt "kept within the law" and accomplished their ends through excessive fees for their services in settling estates, through usury, through exorbitant rents, or even through "commissions" on gifts to charity. Three years was a long time for Jesus to live and speak as the prophet of the under-privileged, especially when he uttered such terrible things about the "best people." He would not be tolerated three months in some American communities today.

Contrasts caught the eye of Jesus. He observed differences in station not justified by character and noted deeds not at all commensurate with ability and opportunity. He saw rich men toss large gifts into the temple treasury—"really handsome offerings"—but they had plenty left for even luxurious living. He saw also the widow giving a fraction of a cent, but it was all she had. Jesus rates gifts and service only by percentages. The

widow gave 100 per cent. The record stands after twenty centuries. Nobody has beaten it, though it is not an impossible nor even an impracticable record. She simply did her best. No one should be satisfied to do less.

It was inevitable that some one should call the attention of Jesus to the magnificence and stability of the temple. To him it was another example of the temporary, where soon not one stone should be left upon another. It was not the result so much as the reason that troubled his heart. He was thinking: "Why?" His hearers were asking: "When?" and "What sign?" His answer was in the nature of a warning, still appropriate: "Many shall come in my name, saying—the time draweth near. Go not after them. Be not terrified." There is better business for man than the study of the calendar or the application of mathematics to the interpretation of the Bible.

"Take heed to yourselves." preserve a due balance of life. Work and play. Serve and worship. Do not allow the glamor of the temporary to obscure the light of the eternal; not even the glory of the temple to shut out the glory of God. Do not let your hearts become saturated with pleasures or revelries, nor permit personality to become absorbed in the bondage of the trivial. Jesus urged his followers not to "figure on his second coming," but to watch and pray for the building of sound, sober character, worthy to escape all catastrophe, "and to stand before the Son of man." This goal is beyond those who are drunk on wine, pleasure, amusements, business, or who in any way fail to "seek first the kingdom of God and his righteousness."

ent ran the attendance beyond the one hundred mark.

Brother Wasson, our presiding elder, delighted every one with the grace, courtesy and dignity with which he presided over the deliberations. Ample time was given for consideration of all matters coming before the Conference, yet there was no lost motion, and we were able to adjourn at the hour previously fixed for final adjournment.

The Conference was honored by the presence of a number of our connectional brethren: Dr. D. M. Key, of Millsaps College; W. C. Newman, Grenada College; Dr. W. L. Duren, New Orleans Christian Advocate; Fred J. McDonnell, Methodist Home at Jackson; R. G. Lord, Conference Executive Secretary of the Board of Christian Education; Dr. J. L. Sutton, Children's Home Finding Society, Jackson; Judge J. M. Foreman, also representing Grenada College; Prof. H. M. Bullock, of Millsaps College. Some of our pastors from without the district were also present, among them were E. L. Jernigan, of Mathison; T. B. Thrower, of Drew and W. L. Robinson, of Moorhead. All visiting brethren were given opportunity to represent the several interests of the Conference and Church, and were heard with much pleasure and profit.

Rev. A. P. Stephens was recommended for Local Deacons' Orders, and Rev. J. L. Nabors, Jr., for admission on trial into the traveling connection.

The following were elected delegates to the Annual Conference: I. H. Atkins, J. W. Overstreet, F. S. Jackson, Gen. F. A. Howell, Dr. N. D. Guerry, Mrs. J. J. Baird, L. H. Reed, B. T. Schumpert, A. P. Stephens, N. C. Oakes, Ed. F. Hardin, Dr. T. T. Box, J. H. McKinnon, Mrs. C. T. Floyd, Mrs. T. J. Lee, Mrs. R. P. Neblett and Mrs. S. W. Hines.

The hospitality of the Louisville congregation was unbounded. Rev. C. T. Floyd and wife, and all organizations of the church were on the job, and every provision was made for our comfort, convenience and happiness while their guests.

In closing, may I refer again to the presence of the editor of the New Orleans Christian Advocate—Dr. Duren. For three years he had served the Columbus District as presiding elder, as well as having served the Columbus First Church as pastor, so he was really "at home," as he said, and his coming was a real joy to every one present. May his tribe increase.

The 1937 session of the Conference will meet at First Church, Columbus, accepting the very gracious invitation of the pastor, Dr. E. Nash Broyles.

J. J. BAIRD, Secretary.
Columbus, Miss.

COLUMBUS DISTRICT CONFERENCE

The sixty-sixth annual session of the Columbus District Conference convened in the beautiful little city of Louisville, Miss., on Tuesday and Wednesday, May 5 and 6. Rev. L. P. Wasson, presiding elder, was in his place as chairman, and J. J. Baird served as secretary.

The roll call showed only one pastor absent, Rev. W. M. Hester, who was kept away because of an operation his wife had to undergo a few days before the Conference met. Two of our honored superannuates were in attendance, Dr. W. M. McIntosh and Rev. W. M. Wright, and the large number of lay delegates pres-

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BENEVOLENCES IN FULL ON THE NATALBANY CHARGE

The Natalbany charge in the Baton Rouge District was in a joyful mood Sunday. The second quarterly conference was in session at Pine Ridge. A great crowd was present and all of them were in a good humor. The pastor, Rev. J. P. Bonnacarrere, was finishing up his report to the conference when the presiding elder became aware that something unusual was about to happen, and it did. Brother Bonnacarrere took from his pocketbook two checks and handed them to the presiding elder. One of them was for the amount of the district assessment in full and the other was for the General and Conference work acceptance in full.

Last year that charge paid forty-two dollars on all benevolences. This year it paid one hundred twenty-eight dollars and had all of it in hand before the second quarterly conference. The people were high in their praises of the kind of work their pastor is doing. He is busy all the time and the charge shows the result of his hard work. Thirty-nine additions to the church thus far and none of the meetings have been held on the charge. The Natalbany charge will observe all the special days of the church during the remainder of the year for they have the main burden of the finances out of the way. The preacher's salary is just about half paid one month before the year is half gone. Good work Brother Bonnacarrere! Let others go and do likewise.

J. HENRY BOWDEN.

ALEXANDRIA DISTRICT

Dear Doctor: We enjoyed your representative, Dr. Serex. He made an excellent speech. What a capital fellow!

Next year we go to Opelousas and hope to make an occasion of it. So please put it down right now.

There were many fine items at the conference. Three churches are to be dedicated as soon as Bishop Dobbs can give us dates. Colfax and Jena have paid up the indebtedness incurred in building, and Dufresne has built a nice little church and paid for it, at Fulton. Brother Wilson, taking J. W. Lee's place, has paid the debt at Colfax, and Anders led in completing the payment at Jena.

Alexandria sent up a fine young man for license to preach, C. E. Ewing, Jr., perhaps the first in history, so far as we know. Dr. Monk received 40 at Easter

N. E. JOYNER.

BOOK REVIEW

The Trail of the Circuit Rider; by William L. Duren, editor of New Orleans Christian Advocate; published by Chalmers' Printing House, 512 Camp St., New Orleans; price \$3.00.

Dr. Duren, who has already rendered the Church distinct service in the writing of a biography of Francis Asbury and one of Bishop Galloway, now makes another extremely valuable contribution to Southern Methodist annals in this interesting volume. Being an unusually careful and accurate writer, he gives certain largely unnoticed facts in connection

with our relations with the Methodist Episcopal Church. This is not a dry collection of facts and figures, but a sprightly narrative and impartial discussion of issues involved. It is timely, because Methodists are now celebrating many historical events, and considering new and better relations. The rather full Bibliography will be helpful to those who wish to explore our history more extensively. The volume is large, well bound, and the paper and pictures are fine. Many Arkansas Methodists will be interested in this product of the brain of one of our most reliable writers.—Arkansas Methodist.

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

A distinguished gentleman recently asked, "What makes right and wrong?"

We believe actions are to be judged by their effects on personality. An inspired writer has said, "He that sinneth against Me wrongeth his own soul; all that hate Me, love death," (Prov. 8:36).

It is very patent that the ten commandments deal with personal rights. To violate them is to infringe on personality. A great many evils have been banished because of their effects on personality. War would go if considered on that basis.

The soul lives forever. Therefore no short-sighted selling of a birthright for a mess of pottage can be practiced by a Christian. The future must be considered as we discriminate between right and wrong.

The person acting is not the only one to be considered. Man lives in a community of persons. The life of man finds its meaning and fulfillment in a community of persons. Therefore we must consider other persons. The effect of our conduct on others is also a criterion of behavior. Paul wrote, "If meat maketh my brother to offend, I will eat no meat so long as the world stands." Anything that makes one a stumbling block is spiritually indefensible. We must consider what the universal practice of an act would be in determining whether it is right or wrong.

But the question cannot be settled purely

ly on the basis of human judgment. In personal and social relationships a great many things "highly esteemed among men" are "abomination in the sight of God." There is an eternal principle of right and wrong. No conventional morality can be adequate. No adjustment to human society with its fickle and fallible judgments can suffice. Only a conscience trained of God can be relied upon. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." No friend of souls will encourage any anarchistic policy of leaving each man to follow the license of his own unbridled will. "The carnal mind is not subject to the law of God, neither indeed can be." Hence laws cannot be cast aside even by the best of men. Divine grace will change the service from that of a servant to that of a child joyously given. But grace does not annul the law of God. It brings the fulfillment of God's law. Law still remains the schoolmaster to bring us to Christ.

We cannot make God after our own choosing. Authority is not something we can create or destroy. It is something we find or fail to find. The holiness of God is ultimate and absolute. It is a very convenient doctrine for a man to fix his own morality, but in practice it amounts to denying that there is a holy God. A man-made God would be shorn of all moral power. God is not a Being to be patronized but a Being to be revered. Therefore ethical standards have their basis in God. Moral sanctions are to be found in God. "He that sinneth against Me wrongeth his own soul; all that hate Me love death." The sinner is alienated from God. (Eph. 4:8.) The rejectors of His mercy reap that which they have sown. God is the fountain of life; and when one chooses to sin, he separates himself from God, and thus cuts himself off from life. God gives them existence, that they may develop their character and reveal their principles. They receive the results of their choice. The presence of God is a consuming fire to those out of harmony with Him. The glory of Him who is love will destroy them. Universalism is as old as the garden of Eden. The serpent said, "Thou shalt not die." But God's law remained the same. Man sinned and wronged his own soul. He loved death. Only "fools make a mock at sin." "The fear of the Lord is the beginning of wisdom."

Often those who desire a philosophy that leaves the determination of right

and wrong to each individual want to thus excuse dancing and playing cards, gambling, drinking, alcoholic liquors, attending sensuous theatricals, etc. But do these build character? Or do they deplete energies and waste time and effort that ought to be used for worthier efforts? Jesus said, "Fear not him who is able to destroy the body, but rather fear him which is able to destroy soul and body."

The Christian religion reveals how much God cares about moral reality. God went to the root of our malady. Christ "tasted death for every man." We find the ground of forgiveness, the adequate source of power, the all-sufficient motive to complete obedience in the cross of Christ.

God has given us a "standard of faith and practice" for our good. The will of God has to be considered by a Christian. Jesus lived a life of perfect obedience to the Father. Jesus said, "He that doeth the will of the Father, he shall know of the teaching, whether it be of God." God can reveal Himself only to the pure in heart; only to those with moral purpose. There can be no spiritual development unless man lives in harmony with the will of God.



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In Memoriam

PAUL DOUGLAS HARDIN
1872—1936

By J. L. Decell

Paul Douglas Hardin, son of John M. and Mrs. Eugenia Davis Hardin, was born in Washington, Georgia, on June 21, 1872, and departed this life from his home in the city of Jackson on January 12, 1936, being 63 years, 6 months, and 21 days of age. In his infancy his parents moved from Georgia to Leake County, Mississippi; he spent the days of his childhood and youth in the Harpersville and Walnut Grove communities. His father died when he was 12 years of age. He attended the Harpersville Institute which was famous for learning and true moral and spiritual principles of education.

At the early age of 19 years he was licensed to preach and served as junior pastor on the Trenton circuit under the direction of Rev. Robert S. Gale. In 1892 he was admitted on trial into the Mississippi Annual Conference with Bishop John C. Granberry presiding. He was ordained to the order of deacons by Bishop John C. Keener at Meridian on December 16, 1894, and at the Annual Conference, convened in the First Methodist Church at Jackson, on December 30, 1897, he was ordained to the order of elders by Bishop Alpheus W. Wilson, and from that city, which nearly a half-century later he would enter through the gates into the Eternal City, he was sent out on his first charge to begin an itinerant ministry of 43 years and more.

Through the years of his ministry he served two full quadrenniums on important districts—the Jackson and Meridian; on circuits and in larger stations. He was a member of the General Conference of 1914, he served on boards and committees of his Conference and at the time of his death he was on the Whitworth College Board of Trustees and a Trustee of the Methodist Hospital.

It was during the World War when thousands of our soldier boys were in training at Camp Shelby near Hatties-

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burg when he was pastor at Main Street that his health first gave away. Laboring night and day with all the tragedies and the pressures of such stressful years, that strong physique of his could not bear the strain to which his heart subjected it. During this period of the World War, in the prime of manhood, he won service-wounds and nothing but his indomitable will and courageous commitment to the task of his ministry carried him on through the intervening years.

His services were as follows: Clarksburg circuit, 1893-94; Westville circuit, 1895-96; Decatur circuit, 1897; Shiloh circuit, 1898-1901; Vossburg and Heidelberg, 1902-04; Newton and Hickory, 1905-06; Yazoo City, 1907-08; 1909 transferred to the West Texas Conference and stationed at the West End Church, San Antonio. Returning he was placed at Wesson, 1910. In 1911 he was Commissioner for Whitworth College. Again entering the pastorate he went to McComb, Centenary, 1912; presiding elder Jackson District, 1913-16; Main Street, Hattiesburg, 1917-20; presiding elder Meridian District, 1921-24; Brookhaven, 1925-28; Gulfport, First Church, 1929; Magnolia, 1930-32; superannuate relation 1933-36. This geographic and historical data is but a skeleton of the growing and fruitful ministry of an itinerant heart that was ever true to his holy calling into which his Master had placed him in the morning of his youth.

In presence Paul Douglas Hardin was commanding; in the years of his vigorous strength he stood as a Apollos persuading men in true eloquence to surrender their lives to Jesus Christ and take their place in His Church. His ministry was an evangelistic ministry, and whether lines had fallen to him on circuits, districts, or college work, he was a winner of souls. He looked after the disciplinary requirements with meticulous care. He lived with the yearning of a shepherd's heart, marking his ministry with distinguished and successful service as a pastor. He was one of the best pastors that our Conference has ever had.

His life and ministry were achieved through the helpful and understanding co-operation of his devoted wife, Mary Giles, to whom he was married at Westville, Mississippi, on December 29, 1895, and for forty and one years they twain walked the highway of Christian service. To their home were born seven children: Mrs. D. W. Holmes, Hattiesburg; Mrs. A. B. Amis, Jr., Newton; Mrs. Evelyn Carroll, Jackson; Mrs. Frances Gerald, Smithdale; Paul and William, Jackson. John Davis preceded him to the heavenly home. During his last and long illness his devoted wife and children bore him up in tenderness and affection.

Slipping quietly away through the portals of death after the close of a holy Sabbath day, the second Sunday in January, the last services were held from the Galloway Memorial Methodist Church, its pastor being assisted by Revs. T. M. Brownlee, J. E. Williams, and J. T. Leggett. A large number of his brother members of the Conference assembled with many other friends to pay him the last tribute of respect. The following preachers were active pallbearers: R. H. Clegg, B. M. Hunt, J. H. Jolly, M. L. McCormick, I. H. Sells, and J. A. Wells. Members of the Mississippi Conference were honorary pallbearers. His body was interred at the Lakewood Memorial Cemetery to await the Resurrection morning.

Paul Douglas Hardin was once pastor of my father and mother; he was my presiding elder and I became his presiding elder. Through the years my ministry was stabilized and enriched by his guidance and friendship. Paul Hardin was not decorated with medals by reigning monarchs or conquering generals, but his body bore the higher insignia—"the marks of the Lord Jesus." He fell with face to the front.

Farewell, our brother, we your Conference comrades give you back to God in the Everlasting Hope, and we shall carry on until the day dawns and the shadows flee and we meet each other again.

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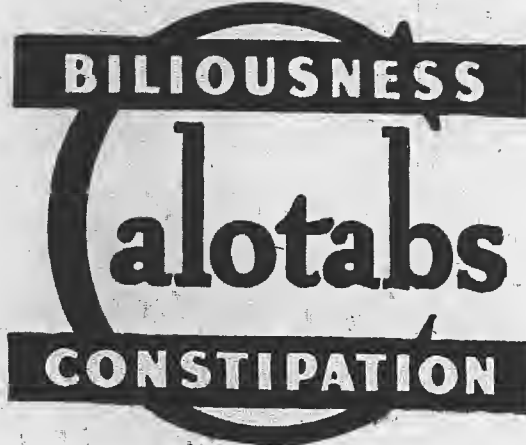
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1984 ADVOCATE SUBSCRIPTION REPORT

New Orleans, La.



NEW ORLEANS Christian Advocate

Vol. 83—No. 22.

NEW ORLEANS, LA., THURSDAY, MAY 28, 1936.

Whole No. 4184.

Is This a Crazy Idea?

The Christian Leader, published in Boston, is "a journal of the Universalist fellowship." It is also one of the very best religious papers published on this continent. One reason for that undoubtedly is that its editor knows how to do it. He is a genial Dutchman named John van Schaick, Jr., he has plenty of brains and understanding, he is fearless, and he has been at it a long time. He can and does produce a very good paper.

But perhaps there are some other reasons to add to this fine editor's good gifts and graces to help to account for the paper's success. His Church seems to believe in his paper and to be enthusiastic about it. One reason for our believing that is found in a statement made by the President of the General Convention of the Universalist Church. That office, we presume, would correspond somewhat with the Moderator or the Bishop in some other communions.

This president, apparently without any one asking him to do so and with every indication that he meant every word of it, made the following pronouncement the other day: "I thoroughly believe that most of our problems as a Church will be solved if we can increase the list of the subscribers to The Christian Leader." And as a final proof that this intelligent Church leader really believed what he said, we are told that he sends in one or more new subscribers to the paper every week and writes personal letters all over the country urging other leaders to do the same.

Is that a crazy idea, that the Church paper, and an enthusiasm for it and interest in it, would help to solve the Church's problems, or is there really something in it? The question is worth thinking about at any rate. The Church of today, our Church, has plenty of problems to solve and doesn't seem to be making too much headway in solving them. Anything that would really help ought to be welcomed.

We wonder if we oughtn't to change our mind just a little about Dr. van Schaick. Any editor of a Church paper who couldn't make a great paper with his Church enthusiastically and helpfully behind him would hardly be an editor at all. Even we—but we forbear.—The New Outlook.



Wallet of the Week



ADMIRAL WILLIAM S. SIMS, U. S. N., speaking before the annual convention of the Episcopal Diocese of Massachusetts, is reported as saying: "The point of the whole business is that we cannot keep out of a war and at the same time enforce the freedom of the seas—that is, the freedom to make profits out of countries in a death struggle. . . . We as a people must come to understand that peace is priceless; that it is worth any reasonable sacrifice of war profits; that a decent regard for humanity must be placed ahead of gold." Surely that is great talk and it is worthy of serious consideration by those who seek to control the ocean lanes for selfish interests.

* * *

FAMOUS WESTMINSTER ABBEY, the shrine where rest the ashes of England's great, is to have a new organ which is to be completed in time for the coronation ceremonies to take place next year. The organ now in the Abbey has been in use more than two hundred years. The new organ is to be built at a cost of \$100,000, it is hoped that the entire sum may be raised by private contributions, and the consulting board for working out the details of the new instrument will be composed of Sir Walter Alcock, organist of Salisbury; Dr. Ernest Bullock, organist of Westminster; and Sir Edward Bairstow, organist of York Minster.

* * *

THE FOURTH CENTURY OF THE REFORMATION will be observed at Geneva, Switzerland, June 12-14. The celebration of the Holy Communion at the Cathedral of St. Pierre will be the feature of the opening day. The second day another service will be held at the Cathedral with a discussion of "Our Present Responsibilities" at the evening hour. On Sunday, divine services will be held in all Protestant churches, a procession to all historic spots in Geneva will be held during the afternoon, a service will be held before the huge monument of the Reformation, and the celebration will end with the Jubilee spectacle, "La Source de Vie," given by 300 participants, choirs and orchestras.

* * *

FIVE KING PENGUINS recently transported from the Antarctic Circle to the London Zoo call attention to the strangeness of these dwellers in the ice of the Antarctic seas. The King Penguin is about three feet in height, weighs about seventy-five pounds, and is seldom found north of the Falkland Islands. His feathers are almost like scales and his flipper-like wings are used, not for flying, but as fins

with which to swim. It is said to be the only bird known to nest in mid-winter. The single white egg is incubated by being lifted by a deft movement of the foot into a pouch-like fold of the skin on the abdomen. In the period of incubation, the egg is frequently transferred from the male to the female and vice versa while each takes its turn at feeding, and it is always transferred by a skillful movement of the foot.

* * *

SECRETARY HAROLD L. ICKES is given as authority for what seems to be a very pertinent inquiry. "Is the America that we shall pass on to our children to be an economic feudalism with the powerful liege lord of finance in control of our resources; with a small but very rich group at one end of the scale and an even larger and poorer class of dependent vassals at the other? Or is it to be an America of contented and happy citizens supporting themselves in comfort by their own efforts?" We wonder if Mr. Ickes had thought that the liege lord of the feudal control of our resources might come to be the state?

* * *

THE MORMON CHURCH IN UTAH apparently has scant appreciation of the many relief experiments which have been put forth. William W. Bean is quoted as saying: "The church at Salt Lake has waited for a period it considers ample for the Government to make some progress with the relief program. Conditions are on the downgrade, with hunger strikes throughout the country. The program of helping your neighbor, which we will carry out, is a repetition of pioneer days for Mormonism." We are inclined to think the diagnosis a little overdrawn, but we doubt if local help will be better than public help if it shall fail to put iron into the blood of the person helped.

* * *

DR. MAUDE ROYDEN, who has given to Guildhouse, London, a great ministry in its popularity and effectiveness, is said to have indicated her intention to resign her pastorate at the end of this year. She is not, however, retiring from the ministerial vocation. It is intimated that her resignation will be followed by a peace campaign on the continent, and it is hinted that she might become associated with Deer Park United Church, Toronto, which pulpit she is to occupy for a period during the coming summer. She is a very effective minister and her wide interest in great social and international questions of the day is recognized throughout the world.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

DIVINE RIGHT

No doctrine of political and social relations has undergone more radical and revolutionary changes than has that commonly known as "divine right." It has run the gamut from the theocratic authority of Hebrew kings, through the base and selfish usurptions of licentious courts, the ambitious pretensions of empire-building governments, all the way to the broadest and even the most extravagant platforms of human equality. It was the cornerstone of Hebrew royalty, the proud boasts of the monarchs who instituted the "Order of the Golden Fleece" in the days of Philip the Good of Burgundy, and it has served to make sacrosanct almost every political innovation in the history of the race. But in all instances where there has been a manifest divorcement of conduct from what we conceive to be the mind of God, whether in persons or institutions, such have been left without sustaining justification, and the favor of divine right has shifted successively from an order of crowned heads, demanding absolute loyalty to their persons, to institutions which have claimed unlimited patriotic obligation upon the part of subjects, and finally to mankind created in the image of God and sustained by the hand of God. These changes seem to indicate that the race has been on a constant search for a consistent embodiment of what it conceived to be the over-arching sovereignty of God. In the course of that quest, idol after idol has fallen and political institutions have been broken by the relentless march of men with a divinely implanted passion for righteousness. In our time, all concepts of authority have been tried in a crucible of economic and social tragedy, the emphasis has shifted again and humanity itself has come to occupy the spot light of both political and religious thinking. The emphasis is upon the inalienable and the abiding right of man as man. The day of glamorous courts resting upon the shoulders of vassals and serfs is a story as mythical as the legends of the Arabian Nights; the ruthless demand for unreasoning political loyalty is met with a proposal of

world peace and human brotherhood based upon the divine right of life; against a feudal system which built up an order of barons, is offered a program of industrial and social relations based upon the divine right of every creature to share in the goodness of God, and to every argument for the absoluteness of law is opposed a clamor for the righteousness which shall square with the character attributed to Him who is the source of all authority and power. Under this latest phase of divine right, the humblest person in the land has an even chance to become a prince of his generation, but no less certainly is it true that his face is turned toward that very rejection which has been the experience of those who have misinterpreted and misused their high commission. The responsibility of the church since the days of Abraham has centered at this point, and at no time in the history of civilization has more depended upon the church than at the present moment.

THE CONFERENCE ENDS

The General Conference of the Methodist Episcopal Church for 1936 has passed into history. It was unusually brief in the time of its sitting and, as far as we are able to judge from press reports, it did not undertake any ambitious legislative program. Its thought appears to have centered upon healing the breach which occurred practically one hundred years ago. From the very beginning, there was manifested an enthusiasm for the restoration of the long dissevered bonds of Methodist unity. The passion for such a consummation was beautifully and strikingly expressed in the closing words of Bishop McDowell's prayer at the opening of the Conference: "O Lord God, never before, it seems to us, did it mean so much for us to be praying as just now. We recall those older Conferences reaching back and back and back. Important they were, but no one of them just now seems to have been so important as this; not important for our sakes, not important for what shall come to us, but important for Christ's

sake and for what shall come to the world through us.

"So now we bow our hearts before Thee, we bow our minds before Thee, we bow our wills before Thee, we bow our affections before Thee, we bow all our desires before Thee and ask Thee for Christ's sake to make them all Christlike."

This spirit was more practically demonstrated in the splendid bearing of the Conference during the discussion of the Plan of Union. There were some present who are opposed to union on any basis and others held conscientious objections to the terms of the Plan. Apparently three-fourths of the Negro delegates stood with the opposition, and the chief objection offered against the plan was that it proposed to write "race segregation" into the bond of a reunited Methodism. But despite a very pronounced difference of opinion, a wholesome and commendable restraint characterized the discussion on both sides. The verdict rendered at the end of a two-hours debate was decisive. An issue which threatened to bulk large in the discussions on the Conference floor, the issue over the position of the church on social questions, seems to have created little commotion and the Conference did not surrender the fruits of its conquest in that field. On the whole, we would say that the 1936 session reflected great credit upon our sister Methodism and it will be written down as a courageous and a forward-looking event in the history of the church.

WE ARE CROWDED

The editor wishes to say to all contributors that we have not been so overrun with material at any other time since we began editing the paper, as we are now. We beg that our friends will be patient and we will do our best to catch up at the earliest moment possible.

Editorial Miscellany

By Rev. H. T. Carley, D. D.

CAR TROUBLE

It happened yesterday.

We had spent the day on the farm, some seven miles from home, looking after the thousand and one details that go with the operation of an agricultural project. Much walking was involved, over ploughed ground, under a hot sun. A degree of weariness came as the day drew to a close, and late in the afternoon we started for home.

The car had been running beautifully all day. But weariness must have seized it also. After not more than a quarter of a mile, it stopped—wholly

of its own accord, and without a syllable of preliminary warning. We knew the trouble wasn't lack of gas, for we had filled the tank that morning. After stepping on the starter several times and getting no response except the grind of the starter itself, we sat quietly and meditated.

It was a lovely time for meditation—the quiet of the eventide had fallen over nature, the whistle of a bobwhite could be heard across the fields, the whirr of the tractor making its last round for the day came from the distance. It was, indeed, a lovely time for meditation.

But meditation never started a stalled car. So we got out and raised the hood. There it was—everything just as it ought to be. We looked it over very carefully, then got back in the car and stepped on the starter. The starter started—but nothing else. Then we got out and looked under the hood some more. We pulled some wires and shook some pipes, and wiped some dirt off the machinery. Then we got in the car again and stepped on the starter. Nothing started but the starter. Under the hood again. We took a monkey-wrench and loosened some nuts and tightened them. We shook the pipes some more. Back in the car and stepped on the starter. The motor sputtered, ran half a minute, stopped. Back under the hood, pulling wires, shaking pipes, loosening and tightening nuts. Back in the car, stepped on the starter, the motor sputtered, almost stopped, then kept going. We gently engaged the gears and began to creep along—slowly, uncertainly. We nursed it along for two miles. Then it stopped again.

It was almost dark. We were five miles from home. We got out, looked under the hood, shook pipes, pulled wires, loosened and tightened nuts. Back in the car and stepped on the starter. Even the starter wouldn't start—locked! Got out, rocked the car, listened for the click that would indicate the starter was loose. No click. Almost dark. Rocked the car some more—from the front end, the back end, both sides. No click. Got in, stepped on the starter—still stuck. Got out, walked around the car, looked at the tires. Right rear flat—no wonder the starter wouldn't start, the motor wouldn't run.

It was almost dark. Five miles from home. Not a soul had passed from the time the trouble began until now. Silently we stood—and silently meditated. It was a lovely time for meditation—almost dark. Then, like a flash, a happy thought struck us. We could walk home!

We did.

It was almost dark when we got there. A word to a friendly mechanic, he was on his way, and soon the troubles were found and mended, and all was well.

If you can't ride, walk.



News and Views



HEADLINES

By Dr. D. B. Raulins

When liquor dealers become lecturers on morals and moderation you may rest assured that there is something dead and still unburied in Denmark and other places and that there are a few colored brethren in the wood pile.

"We Who Make Whiskey Suggest," is the top line of a quarter-page liquor advertisement in my morning paper. Well, just what then do you "suggest?" You have the floor.

"Say 'NO' when it's one drink too many."

And then follows the plea for moderation in drinking. Avoid that "Just one more" slogan. You are instructed not to take that one more that lands you in the gutter. Seemingly you are advised to stop just at that point. Nothing is said as to the width of the margin.

"Your interest," says the speaker, "is the continued enjoyment of your personal liberty. Our interest is the many millions of dollars we have invested in American plants, payrolls, grain and good-will." This is offered as "justification for us to speak frankly about our common problem, moderation in drinking."

Now just who do you suppose that is that is about to jeopardize the good name of the liquor business and wreck his own personal liberty? The "enemy of society"? No. The "alcoholic"? No. "More often than not this thoughtless individual is just plain John Citizen."

Seems though the lecturer fails at the point of implementing those pious instructions. Has it occurred to him that each successive drink makes increasingly difficult the ability to see a danger signal and the ability to observe it when he has seen it? Just how many drinks should one take? Would not that differ with different drinkers? And what about that "personal liberty?" Who are you, Mr. Distiller, to tell me where to stop? You have put it on the counter and I have paid my money. One drink more, if you please or not.

The liquor one drinks gets busy at once to make more and more difficult the observance of the distiller's instructions.

Let it be noted that the distiller entertains fear that the immoderate drinker

may endanger the great reputation of the business and his own personal liberty. Hasn't that always been the case? It is the drinking of liquor that debases any business, and liquor straightway destroys personal liberty. There is no such thing as liberty, personal or other, without control. And liquor brooks no control but its own.

Just what will the distiller suggest should be done about those who cannot stop just short of "one more" drink and the people of his community who do not drink and who are presumed to have a little of that much abused something called "liberty?"

Just what does this distiller suggest as a curriculum of education for us to follow in the public and church schools? Has the impossibility of bringing the matter with safety into the zone of Christian life and character occurred to him?

The only sure way of drawing the line at that "one drink more" is to stop short of the first one.

INDIAN CHURCH DEDICATED

By Wade W. Scott,
Publisher of The Delhi Dispatch

Dedication services of what is believed to be the only Indian church in the South, and particularly in Louisiana, attracted wide attention in this section this week when Bishop Hoyt M. Dobbs, of the Louisiana, Mississippi and North Mississippi Conferences of the Methodist Church, preached the dedication sermon.

The new church, known as Clanton Chapel, officially presented by Mr. and Mrs. T. C. Clanton of Shreveport, donors of the new edifice, was officially received for the Indians and for the Louisiana Conference by Bishop Dobbs, in a short but impressive sermon.

Both Indians and white people participated in the program, the first number of which was a French hymn, "Mon Corps, Mon Coeur, Mon Ame," (My Body, My Heart, My Soul), by Howard Martin, a young ministerial student of Centenary College at Shreveport; a prayer by Dr. George Sexton, president-emeritus of Centenary College, and presiding elder of the Shreveport District; Scripture reading by Rev. J. W. Booth, pastor of the Houma church; introduction of the distinguished visitors, and their connection with the church, and interpretation in French by

Miss Nettie Brunette, Houma church worker; a solo, "Speak to My Heart," by Mrs. Dana Dawson, wife of Dr. Dawson, pastor of the First Methodist Church in Shreveport. Rev. E. C. Gunn, presiding elder of the New Orleans District, acted as master of ceremonies.

An interesting phase of the program was that the services were presented in both French and English and during the English presentations murmurs could be heard through the congregation as English speaking Indians interpreted for their neighbors who have not yet learned the English language. The Indians, descendants of the once powerful Houmas, know only the French language and only a few of the older members of the tribe remember a few words of the mother tongue.

The Clanton Chapel is the outgrowth of a school started three years ago by Miss Ella K. Hooper, Methodist mission worker in charge of the Wesley McDonnell School in Houma. The school was a private project of Miss Hooper and taught by her sister, Miss Wilhemina Hooper and Miss Eluida Hoffpaulr, who have taught without pay since the inception of the school.

The Indians, not allowed in the white schools and too proud to attend the Negro schools, were going untutored until Miss Hooper started the school in an old dance hall, eventually purchasing the old Dulac plantation home, which has been redecorated and walls plastered and exterior painted in striking contrast to the Indians' shacks along Bayou Grand Calliou, which runs through this little village twenty miles south of Houma. An Indian family appointed themselves as keepers of the house which serves as classrooms for the children and a dormitory for the teachers and the Indian family.

The choir of the Franklin Methodist Church, led by Judge R. E. Brumby, rendered several well-prepared numbers and the Indians, led by Miss Nettie Brunette, and Mrs. C. J. Thibodeaux, wife of the French speaking pastor of the little church, sang several selections in French as the Indian women served a dinner of jambalaya, gumbo, chicken, spaghetti and cakes to the visitors. Mrs. Dobbs, wife of the Bishop, accompanied all selections except the French offerings, on the little organ. Rev. Mr. Thibodeaux spoke both in French and English

in a short talk to the congregation.

Visitors from over the state included Mrs. George Sexton, Jr., of Shreveport, president of the Louisiana Women's Missionary Societies; Mrs. G. V. Martin of Shreveport, vice-president, and Mrs. Geo. Sexton, Sr., Mr. and Mrs. J. H. Thatcher of Shreveport and Houma.

Many of the visitors had to occupy home-made hide bottom chairs, made by the Indians, because of the overflow crowd which attended the services. Painted an immaculate white, the chapel was described by Bishop Dobbs as "a gem on the bayou to serve the good Indian people and feed their hunger for spiritual recreation."

Miss Ella K. Hooper, Joe Biellut and Henry Norman, members of the tribe, were named trustees of the new church.

JACKSON DISTRICT CONFERENCE

The 1936 district conference of the Jackson District held at Mendenhall recently was a session indicative of advance on all lines of church activity. Reports of the pastors showed increase in finances and membership and under the splendid leadership of the presiding elder, Rev. T. M. Brownlee, the district has pledged itself to pay everything in full for the year.

Dr. W. L. Duren represented the New Orleans Advocate, Rev. C. W. Wesley spoke for the Memorial Mercy Home, Dr. J. L. Sutton for the Children's Home Finding Society, Rev. L. E. Alford for the Superannuate Endowment Fund, and Fred J. McDonald addressed the conference in behalf of the Methodist Orphanage.

The educational interests of the church were presented by a number of speakers in cooperation with the church school under the direction of Rev. I. H. Sells, Conference executive secretary. These were: Mrs. J. C. Burrow, Miss Lilla Mills, Dr. B. E. Mitchell, Mrs. R. L. Ezell, Rev. A. L. Gilmore, Dr. J. L. Decell, and Dr. D. M. Key.

Sermons during the conference were preached by Rev. C. W. Wesley, Rev. M. L. McCormick and Dr. J. L. Decell. The conference was inspired and led to pledge new endeavor by the masterful sermon by Dr. Decell.

Lay delegates to the Annual Conference from the Jackson District are: Dr. J. M. Sullivan, Dr. D. M. Key, J. A. Lindsey, Mrs. W. H. Watkins, Judge J. M. Stevens, H. L. Middleton, O. C. Hull, T. F. Cross, O. H. Wingfield, Mrs. J. C. Wood, I. O. Brown, W. C. Davis, G. L. Harrell, Forrest B. Jackson, R. L. Ezelle, W. H. Bradley, R. J. Kneblock, Joe H.

Currie, T. J. Luke, Mrs. J. H. Fox, Miss Emma Ruth Waggoner, and W. A. Langley. The alternates are: M. M. Mapp, W. S. Ridgeway, C. C. Swayze, J. C. Barnett, J. J. Childre, and G. P. Cook.

Four young men were licensed to preach: Earl Christian Presley, David Eugene Watts, Wallace Thornton Mangum and Robert Minor Matheney.

Upon invitation of the church at Canton the district conference voted to meet there in 1937. Also the conference by vote gave the Jackson District trustees authority to dispose of their interest in the old Newton District parsonage property and present the church at Newton with the amount realized from the sale.

Indicative of the response given to the leadership of the presiding elder the tabulation of the pastors' reports showed that the amount of \$7,777.00 had been raised by the district on benevolences. This amount was just a little larger than the amount reported last year at the district conference which was held a month later. There were several churches that reported all benevolences in full, the most notable instance being Capitol St. Church, with a total of more than \$3,900.

Other reports showed that \$1,861 had been raised on church and parsonage debts and that \$3,337 had been raised for building and repairing churches and parsonages.

A strong report condemning the laxity of law enforcement in the Jackson District was passed and ordered published in the various daily papers.

Under the effective leadership of Rev. H. E. Raley the church at Mendenhall gave the conference the finest of entertainment and the conference adjourned in the finest of spirits and with a determination to make this year the greatest in the history of the Jackson District.

JAMES W. SELLS, Secretary.

REVIVAL AT BALDWIN

Dear Dr. Duren: On April 26, at 11 o'clock, we began our revival and continued through May 3.

Rev. A. P. Stevens, of Kosciusko, doing the preaching. Brother Stephens' preaching was evangelistic and full of fervor. Each message was visualized on canvass by a painting of his own which enabled the audience to both see and hear the message.

He is both earnest and forceful in his preaching, in this manner he exalted Christ, the prominence he gave the Word of God, the emphasis he lay upon the Holy Spirit. His ministry among us has been a great blessing. The church has been revived and many of us feel that instead of the revival ending, in reality

it has just begun. His work among the young people was wonderful and will continue to bring forth fruit for the Master in days to come.

Our church will not soon forget the fine service he rendered.

Very sincerely,

W. C. McCAY.

FRATERNAL HUMOR

By Rev. B. F. Rogers

Mr. Chairman, Brethren and Friends of the New Orleans District Conference:

The presiding elder of the Lake Charles District has appointed me Fraternal delegate from that district and by virtue of that appointment I am here bringing to you fraternal greetings and brotherly felicitations from the best district in the Conference with the possible exception of the district whose august representatives I now have the distinguished honor to address. Following a notable historical precedent, I have refused to speak unless I am recognized in my official capacity. Your chairman has very courteously recognized my credentials. I am, therefore, delighted to be here.

We have heard of your lovely Holmes and beautiful Flowers. However, we understand that you have grown just a little Rickeyty because of what you are constantly enduring, but we expect you to make a Royal comeback since we gave you our big Gunn. Though some of you may think that you have fallen into Raulins and unpleasant places. I admonish you to remember that you have the Townsend plan, so you see that you have a Lyons share of good things even to your own Booth and gourd vine.

Now the Lake Charles District is an unusual district in many respects. We have Moreland than any other district. Paradoxical as it may seem, we have a Holladay every day and yet Knight is constantly with us, by George! We already had an abundance of the gospel so we recently imported an important Law who brought along a Mother Superior Law and two little Laws. We hope our King will not have to execute the Law. We believe in preparedness and safety first, so we have two Smiths. If anything goes wrong with the machinery, they can always make repairs Early before any part of it Tuckers-out. Having an extra supply of Gray matter, we recently shipped a large quantity to the New Orleans District. When things go wrong and we need guidance we simply Neill and pray.

Seriously, I have enjoyed your fellowship and rejoice that the work of the Kingdom seems to be making such splen-

did progress. I congratulate all of you upon the many evidences of loyalty and devotion to the cause we represent and pray that the year may be a glorious one in the New Orleans District.

PREACHING MISSION IN THE ORIENT

By Walt Holcomb

After I returned from a preaching mission in Belgium, Poland, and Czechoslovakia with Bishop W. B. Beauchamp, I was invited to the Orient by Bishop H. A. Boaz to preach in Japan, Korea, and China, but the great earthquake caused the engagement to be cancelled.

With the approval of Bishop Arthur J. Moore, I am planning another preaching mission in Tokyo, Seoul, Shanghai, and Kobe this summer.

In connection with the best selected tour of the Orient, the Brownell, I have arrangements to take a small party with them. We leave Chicago the last of June through the Canadian Rockies, and sail from Vancouver June 27, stopping in Honolulu, reaching Yokohama July 11. We will visit all the places of interest in Japan, then make a tour through Korea, Manchukuo, Peking, Nanking, Shanghai, Hongkong, Canton, and Manila, returning to Vancouver August 24. This is, undoubtedly, the finest tour ever planned for the Orient at a most reasonable expense.

My plans are to preach in Honolulu July 2. My preaching missions in the Orient will start on Sundays in the following cities: Toyko, July 12; Seoul, Korea, July 19; Shanghai, July 26, and Kobe, Japan, August 9. The members of our party will have a special invitation to worship with our Oriental brethren and churches on these Sabbaths.

I should like to have a host of Methodists visit our missions in the Orient, while making this educational, recreative, sightseeing tour. The eyes of the world are turning toward the Orient this summer. It is far more inviting than a summer in Europe.

I have asked Mr. Wm. M. Cassetty, Jr., executive secretary, Steamship and Railroad Transportation Bureau, to furnish details of this tour, and you may write him at 810 Broadway, Nashville, Tenn., or address me at Decatur, Ga.

AN INTERESTING AND INFORMING VOLUME

Dr. William Larkin Duren has written a number of very interesting volumes. His Biographies of Francis Asbury, Jesse Lee and Charles Galloway are very valu-

able volumes; but, his last volume entitled "The Trail of the Circuit Rider" is his best.

It is a contribution to the history of American Methodism which every preacher and every layman, who is interested in Methodist history should have and read.

Dr. Duren has been careful in his investigations of fact, and his statements of fact are very clear.

The volume is embellished by admirable engravings of John and Charles Wesley, Coke and Asbury, Richard Allen and Melville Cox. Perhaps the most interesting engraving in the volume is that of the "forty of the sixty signers of the protest in 1844." Among the notable faces appearing in this engraving are Bishop Bascom, Bishop Capers, Bishop Pierce, Bishop Wightman, Dr. McFerrin and Dr. Lovick Pierce.

If one should say that every statement in the book is absolutely correct, the extreme statement would reveal the insincerity of the writer, but it is true that the volume is one of great accuracy as well as graceful expression.

In recent years there has been no volume concerning Methodist history that is more valuable and informing.

WARREN A. CANDLER.

THE PASTOR'S STUDY

By Rev. H. M. McCormack, Jr.

How to be interesting: Tell a man something he does not know, and tell it in words that he does know. . . . Both awkward: When referring to people in general it is decidedly archaic to speak of them as "folk" And "folks," though quite preferable to the singular form, is commonly considered colloquial. . . . Words frequently mispronounced from the pulpit: gratis, harass, alternate (adjective and noun), banquet, sacrilegious, status, hearth, often, salve, apparatus, strata, aversion, grievous, bouquet, and data. . . . Which reminds us that nearly everyone says "irrevelant" when he means irrelevant.

Someone said of Jesus: "He walks up and down in my soul with a lighted candle."

Well said: "In a sermon an object is more important than a subject" How's this for a good text: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way?" . . . A good plan gaining the attention of your audience at the very outset of your sermon is to introduce the subject by using a simple, concrete, illustrative incident, taken from everyday life . . . A joke with a philosophical slant: Minis-

ter: "Brother Jones, it is wonderful how you and the Lord have changed the looks of that piece of ground." Farmer: "Yes, but you should have seen it when the Lord had it all to himself" . . . Humor in the pulpit is like dynamite in new ground; most useful and effective for one who has the knack of using it, but disastrous in the hands of one not adept in its use.

If suddenly called upon, how many of the following characters of American Methodist history could you identify: Robert Strawbridge, Barbara Heck, Freeborn Garrettson, Captain Webb, John Early, William McKendree, Joshua Soule, William Winans, William Capers, Tobias Gibson? . . . Not too hasty, the names are familiar enough, but could you give a resume of the distinguishing accomplishments of five of them? . . . Which goes to show that we need to brush up on our Methodist history occasionally; and a good summer tour for any preacher would be one over "The Trail of the Circuit Rider."

TEXAS CENTENNIAL—DALLAS

Dates for Texas Centennial Exposition church programs were announced today by W. A. Scott, secretary of the Committee on Religious Participation.

The activities will be statewide in character and the programs will include celebrated ministers, religious authorities, laymen, educators and church musicians, vocal and instrumental.

They are as follows:

Baptist, June 11-18 and October 25-31.

Lutherans, June 21-27.

Disciples of Christ, June 26 and July 11.

Church of Christ, August 9-15.

All Church Negro Day, August 19.

Catholics, October 11-15.

Episcopalians, October 16-24.

Jewish, November 1-7.

Methodist church days are tentatively set for July 19 to August 1, but hinge on the speaking dates of Gypsy Smith, celebrated evangelist, and the Methodist dates may be changed to September 20 to October 3. The latter dates have been tentatively assigned to the Presbyterians. If the Methodist dates are changed to the tentative Presbyterian dates, the Presbyterian services will be September 13-19, inclusive.

The Texas Centennial Exposition, opening June 6, and closing November 29, is the only World's Fair that has ever had a Hall of Religions. The Exposition's structure devoted to church history and church functions exclusive of the congregational programs, cost approximately \$50,000.

Mississippi and Louisiana

Rev. R. H. Staples reports that work in the Coushatta, La., charge is progressing favorably, and he is planning to carry through the entire program of the church.

Rev. W. O. Hunt, pastor at Shannon, Miss., sends a list of subscribers with the assurance that more will follow. He adds, too, "We are for the Advocate one hundred per cent."

Rev. Huntley C. Lewis, pastor at Etta, Miss., is to be assisted by his father, Rev. Henry P. Lewis, in revival services at two of his churches this summer. He is expecting great meetings.

The Advocate acknowledges the honor of an invitation to be present for the graduation exercises of Scarritt College, June 3, 4, and 5. We regret that we must be denied the delightful privilege.

We appreciate the news story of the dedication of the Indian church at Dulac, which was sent us by Mr. Wade W. Scott of the Delhi, La., Dispatch. The story appears elsewhere in this issue.

Rev. F. C. Collins, pastor at Ringgold, La., is being assisted in a meeting by Rev. R. A. Bozeman of Ferriday, La. The meeting began on May 27, and we are not informed as to the length of time it is expected to continue.

Dr. Pierce Cline, president of Centenary College, Shreveport, spoke at Homer, La., on Sunday May 17, and we have heard enthusiastic words regarding the address and the reception of it by the people of Homer.

Mrs. A. J. Jones, whose husband, a member of the North Mississippi Conference, was translated in 1899, lives at Winborn, Miss. She is a devoted friend of the Advocate which she finds a great comfort in her loneliness.

Rev. H. B. Hines, Amite, La., has our

thanks for fine loyalty and a completed Advocate quota for his work. His list includes a renewal for every subscriber in the charge and five new subscriptions. We call that a perfect record.

Rev. A. L. Gilmore, recently appointed to Many, La., to succeed Dr. W. T. Gray, was delayed in reaching his work by the illness and death of his mother. In this sorrow he will be remembered by his brethren in Louisiana and elsewhere.

Mrs. L. H. Bird, Monticello, Miss., writes that she appreciates the Christian Advocate so much that, when it comes each week, she reads everything in it before she puts it down; and she feels that it grows better with the years.

Rev. W. C. Scott, pastor at First Church, Monroe, La., was the commencement preacher at Centenary College last Sunday. Brother Scott, who was pastor at Noel Memorial, Shreveport, for four years, is now in his fifth year at Monroe.

Mrs. C. M. Martin, of East End Church, Meridian, Miss., writes to assure us that she is not failing us in the Advocate campaign and that she will have her list in before the gong sounds. Sister Martin has never failed us and she will not do so now.

A letter from Rev. R. G. Lord, inviting the editor to sit in at the Training School to be held at Grenada College, has been received. We are sorry that we must deny ourselves that splendid fellowship, but such is the decree of circumstances.

The editor acknowledges the honor of an invitation to the commencement exercises at Coushatta High School, on Friday, May 22. The invitation was sent by Miss Myrna Staples, daughter of Rev. R. H. Staples, who is a member of the graduating class.

In a business note to the office, our good friend and member of the Advocate Publishing Committee, Rev. J. T. Leggett of Hattiesburg, sends us words of hope and encouragement from his work. Brother Leggett has never failed the Advocate in any matter.

Mr. W. R. McHugh, Jr., asks that we call attention to the New Orleans Youth Conference to be held at the Y. W. C. A., 7:30 p. m., May 30. This is one of a series of Youth Conferences to be held in all large cities throughout the country on National Youth Day.

We have not heard directly from Rev. Ashly T. Law, recently transferred to Crowley, but indirect reports indicate that he is getting his work well in hand. This is as we expected it would be, and we confidently expect that he will have a good pastorate at Crowley.

Rev. W. T. Gray, who succeeds Rev. A. T. Law as pastor of Felicity Church, New Orleans, is at his post and is energetically working at his new task. We have not yet had the opportunity of seeing him, as we have been away attending district conferences.

Rev. Carroll Varner, who is in his fourth year at Union Avenue, Memphis, has been invited to fill the pulpit of Park Place Church, San Diego, Calif., again this summer. He plans to accept the invitation if he can make satisfactory arrangements for his own pulpit.

Reports to the Monroe District Conference showed 253 additions to the church; \$1,675 paid on benevolences; \$2,534 raised for Orphanage; \$295 for Memorial Mercy Home; \$135 on Church School Day; \$332 for district work; and 75 subscriptions were reported on the Advocate quota.

At the recent session of the Aberdeen District Conference, Rev. T. W. Lewis, Rev. G. R. Meaders and Rev. T. F. Sartin reported their entire assessments for benevolences paid, whereupon Dr. Buhrman, the presiding elder, had them stand while he conferred upon each of them the "Done Done It" degree.

Yes sir, we are walking on thin air these days. A good friend up in Mississippi sent us an "angel food cake" of her own baking. That is something worthwhile to one who has been running on a flat tire as long as we have. To our friend, we say a hearty thank you, and blessings on you ever!

Mrs. A. P. Holt, 507 Tejon St., Colorado Springs, Colo., writes us to change her address to 906 West Broadway, Ardmore, Okla., which will be her address after June 1, until further notice. We appreciate the fact that our subscribers



wish to have the Advocate journey with them as they go from place to place.

Rev. Claude P. Jones, formerly a member of the Mississippi Conference, but now pastor at Roswell, New Mexico, sends us a calendar giving the order of service for the dedication of his church. Bishop H. A. Boaz dedicated the building and delivered the sermon. Another church debt has been paid in full.

Rev. B. C. Taylor was the preacher at the closing exercises of Homer High School last Sunday, and we feel sure that his deliverance was worthy of the occasion. The notice of the Pastors' School concerning which he makes inquiry was published in our issue of May 14, and he will find it as it was sent to us. Perhaps our having to place it on the Home Page caused it to be overlooked.

Our good friend, Rev. R. S. Walton, offers a friendly criticism of the Advocate campaign plan. He thinks that we penalize those who are not counted after the campaign period is ended. To begin with, it is very important that we try to get our Advocate campaign back to its normal place in the spring months, and we offer a prize of \$100 to each district in order to do that. Last year we gave a box of Christmas cards to those who came after the close of the campaign.

We regret to learn of the serious accident which happened to Rev. W. C. Barham on the highway near Raceland, La., last Thursday. Brother Barham, who is the pastor at Church Point, La., was coming to New Orleans on a truck. It appears that the steering gear stuck and the truck went into a ditch, injuring Brother Barham and the driver. At last reports Brother Barham, who is at Charity Hospital in the City, seemed not so seriously injured as was at first thought.

The commencement program of Emory University, Atlanta, includes the annual clinic conducted by the Emory Medical Alumni; and the ceremony presenting the portrait of Mr. Charles Howard Candler of the class of 1898. The entire commencement is a celebration of the centennial of the school and Emory alumni are featured throughout. Bishop W. N. Ainsworth will deliver the baccalaureate sermon, Dr. Dumas Malone the baccalaureate address, and Hon. Harry S. Strotz the alumni address.

The events of Millsaps College commencement beginning May 29, include: Band Concert, 7:30 P. M. Friday; Saturday, 11 A. M., Buie Declamation Contest, 7:30 P. M., Millsaps Players; Sunday, 11 A. M., Commencement Sermon at Gallo-

way Memorial Church, by Dr. J. Frazer, Montgomery, Ala.; Monday, 3 to 5 P. M., Reception Woman's Association, 6:30 Alumni Meeting and Banquet; Tuesday 11 A. M. Dedication Buie Memorial Gymnasium, Hon. Francis Harmon speaker, 3 P. M. Concert, Fine Arts Department, 4 to 6 P. M. Presidents Reception, 8 P. M. Commencement Exercises, Address by T. W. Appleby of Cincinnati, Ohio.

CHRISTIAN WORKERS AND PASTORS' TRAINING SCHOOL

The Conference Christian Workers Training School for the North Mississippi Conference will be held at Grenada College, June 8-13. Special features and courses have been planned that should appeal to every pastor and worker in the entire Conference. We are very fortunate in securing the presence and services of Bishop Hoyt M. Dobbs, who will deliver the evening address each day. At the morning devotional hour each day Dr. W. P. King, editor of the Nashville Christian Advocate, will speak on topics vital to all. Dr. J. R. Spann, pastor of First Church, Baton Rouge, will lead the pastors each day in a conference concerning things important in their work. There will be special group meetings for those who work with children, young people and adults.

The courses provided cover a wide range of interests and there should be something for every one. Each course will be led by one of the most able instructors to be found in the entire church. The courses follow:

"Missionary Education of Children," Mrs. C. W. Kent, instructor. This course is for all who work with children in the local church, both in the church school and the Missionary Society.

"Intermediate Department Administration," Miss Ethelene Sampley, instructor. Every person who teaches intermediates counselors of intermediate departments, and Epworth League meetings should be in this class.

"Teaching Adults," Mrs. B. C. Nettles, instructor. This course is for all teachers of adult classes and officers of classes and departments.

"Leadership of Mission Study Groups," Mrs. W. M. Alexander, instructor. This course is provided for the study leaders of the Missionary Society and others interested in mission study groups.

"The Financial Program of the Church," Dr. J. R. Spann, instructor. This course is for the laymen of the church, pastors and all others interested in the financial policy and administration of the church.

"Program of Administration of Circuits," Rev. A. W. Martin, instructor. Every pastor of a circuit will want to take this course, for it will deal with his work. Also, officials of churches on circuits should be in this class.

"Contemporary Religious Thought and Movements," Dr. W. P. King, instructor. This course is designed especially for pastors and others interested in the religious movements of our day.

The school will open Monday afternoon at 2 o'clock and close Saturday morning at 10 o'clock. Expenses \$6.00 and text book and incidentals.

It is important that you notify Rev. W. C. Newman, Grenada, Miss., that you are coming. We will provide a comfortable room for all who come. We shall be looking for you at Grenada College, June 8-13.

R. G. LORD,

NOTICE

Permit me to say through your paper that our Young People's Assembly at Whitworth College, Brookhaven, Miss., will open Monday, June 1, at 3 o'clock p. m. Let all those who are coming take note of this. We are beginning work at 3 o'clock Monday evening and will close Friday noon this year.

R. N. CLEGG,
Dean of Assembly.

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

Deaconess Shiela Nuttall, Conference rural worker, makes a most interesting report of her work for the month of April. She says, "How I am enjoying the new car! I am so grateful to everyone who had a part in making it possible." She tells of an Easter play that the young people of Bernice presented under her direction and also of a new project that is being undertaken. She says:

"A dream that had been burning in my heart for two months has been realized. Through the co-operation of the principal of the Negro school, the chairman of the interracial committee of the Christian Social Relations committee, I have begun a weekly story-hour at the Negro school. This program was started on April 22. School closes May 12, but we hope to continue it through the vacation. They are hoping to have a Vacation Church School again this summer.

"There have been a number of Vacation Church School conferences during the month—and many letters written concerning plans for the schools. If all the churches that I know are planning to have Vacation Church Schools can carry out the plans, there will be more in the district than last year.

"My schedule for the summer is filling fast. I expect to have six or eight two-week schools with the possible addition of two or more one-week schools."

* * *

Zone No. 1 of the Baton Rouge District held their quarterly meeting in Plaquemine on May 14, with Mrs. William Schuhle, zone leader, presiding. The theme of the program was "The House by the Side of the Road," which emphasized eight different types of houses built by Home Missions in the last fifty

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years. There were about seventy-five in attendance.

* * *

The time of the year has come for the opening of the swimming pool at St. Mark's. Much time and consideration of rules and regulations were given at the last meeting of the St. Mark's board so that all boys and girls and young people of the district might equally and fairly enjoy this privilege. This means extra work for our deaconesses as it requires constant supervision.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

HAVE YOU HEARD?

That Meridian Wesley House has been freshly painted outside and redecorated inside? The City Mission Board is proud of its appearance and appreciates the kindness of those who made it possible. Miss Annie Trawick, head resident, is spending three weeks at McCleary Sanitarium in Excelsior Springs, Mo. The new head resident, Miss Jennie Congleton, will come in July.

That the Mississippi Conference paid \$3,663.41 the first quarter of 1935 and \$3,587.52 the first quarter of 1936. Let's make up the deficit this quarter.

That Miss Mathilde Killingsworth sails for China in the late summer and that our \$450.00 for her salary must be in the treasury at that time.

That we are still collecting Octagon coupons for the Orphanage in Jackson.

That Mrs. Helen B. Bourne, of Nashville, secretary of education and promotion of our Council, will teach a mission study leader's class, at the Pastors' School, in Biloxi, June 15-20.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Following are two zone reports that represent two plans—one where the small group meets to study in a local way Conference Committee reports, the other where two zones of five auxiliaries each meet to discuss chosen topics and to get the inspiration of numbers. The third article is a description of a study group, the outstanding features of which are the young women and an average attendance of seventy-five per cent.

The fourth zone of the Greenville District met in Merigold for the second quarter's zone meeting at the Methodist Church at two o'clock Monday, May 18. The fourth zone includes the Methodist Missionary Societies of Gunnison, Merigold, Rosedale, and Shelby. There were thirty-one representatives from the four towns.

The meeting was called to order by the chairman, Mrs. E. Moore. The four societies gave excellent reports. The minutes of the last meeting were read and approved!

The following program was presented by the Shelby Missionary Society:

1. Devotional—"Stewardship of Citizenship," I Cor. 4:1-21, by Mrs. J. L. Wilkin-son.
2. Song—"Prayer Perfect," James W. Riley, by Mrs. E. R. Smoot.
3. Committee Reports from Conference at Winona:
 - a. Extension of Work—Mrs. D. J. Rhyne.
 - b. Status of Women—Mrs. T. J. Portevant.
 - c. Christian Social Relations—Mrs. J. L. Wilkinson.
 - d. Spiritual Life Groups—Mrs. E. R. Smoot.

At this point the chairman, Mrs. Moore, emphasized some outstanding features of this year's program. Each society was urged to bring the young women of the church into the Missionary Society. Appeals could be made by the use of Noreen Dunn's pamphlet, "Making Christ Real." This is a stirring presentation of the work of the founders of the Home Mission work and offers opportunity for the use of much of "Lift Up Thine Eyes." The Christian Social Relations leaders were asked to incorporate "Education on the Evils of Alcohol" in their study program. Mrs. Moore further appealed to the four societies to contribute their part to the gathering of "Two Hundred Scarritt Associates" from the North Mississippi Conference. A Scarritt Associate is a person who contributes financially and prayerfully and interestedly to Scarritt College. All societies must remember such activities as Octagon coupons, Killingsworth salary, Daily Vacation Bible School, and fourth Sunday's offering of our churches for missions.

The closing song was "I Would Be True," chosen because of its significance in carrying out the ambitious program just discussed. The formal closing was the motto of the Woman's Missionary Society.

The zone meeting adjourned to meet again in July with Merigold in charge of the program and Shelby hostess.

Zones five and six of the Woman's Missionary Society of the Greenville Dis-

strict met in joint session for their second quarter meeting at Indianola, Thursday, May 14, with an attendance of 90 members. Mrs. J. S. Brock of Hollandale, chairman of zone 6 and Mrs. S. K. Hogue of Pace, chairman of zone five, presided over the meeting.

After a brief business session, roll call and reports from the ten auxiliaries comprising the two zones, the following program as planned by Conference officers was given:

Devotional—Stewardship of Citizenship,

Mrs. G. A. Brown.

Special song—Mr. and Mrs. Boyce, Pace.

New members—Young Women's Circles,

Mrs. B. F. Jones, Leland.

Life members—Mrs. N. C. Galceran, Hollandale.

Supplies—Mrs. H. E. Carter, Arcola.

C. S. R.—Alcohol Education, Rev. J. H. Holder, Cleveland.

Spiritual Life Group—Mrs. Guy Drew, Greenville.

Solo—Miss Hill, Indianola.

Scarritt Associates—Mrs. Courtenay, Pace.

Reading—Young Lady from New Salem.

Prayer—Rev. C. A. Parks, Indianola.

The Artesia Methodist Woman's Missionary Society met in the Home of Mrs. C. A. Pilkinton on the 11th of May to finish the study book "Toward a Christian America." The Young Women's Circle added much to the interest of these studies. The attendance was unusually large, being about seventy-five per cent of the total membership. Emphasizing as it does our debt to the past and the challenge which the future holds out to us we found the study of "Toward a Christian America" a timely book for study just now.

QUARTERLY CONFERENCES

NORTH MISSISSIPPI CONFERENCE

Columbus Dist.—Third Round

Pickens and Goodman, at Richland, May 24, a.m.
Crawford and Mayhew, at Sessums, June 3, a.m.
Ackerman Station, June 7, a.m.

Macon Station, June 7, p.m.
Kosciusko Station, June 14, a.m.
Columbus, Central, June 14, p.m.
Sallis, at Bethel, June 16, a.m.
Durant Station, June 16, p.m.
Mashulaville, at New Hope, June 17, a.m.
Louisville Station, June 17, p.m.
Macon Circuit, at Cookville, June 18, a.m.
Brooksville, June 18, p.m.
Longview, at Pheba, June 19, a.m.
Ethel, at Shady Grove, June 21, a.m.
Shuqualak, at Macedonia, July 2, a.m.
West Point, at Siloam, July 3, a.m.
Caledonia, at Caledonia, July 5, a.m.
Columbus, First Church, July 5, p.m.
Sturgis, at Bethel, July 7, a.m.
Weir and McCool, at Bouie, July 12, a.m.
Kosciusko Circuit, at Bethel, July 13, a.m.; preaching, July 12, p.m.
Louisville Circuit, at Rural Hill, July 19, a.m.
Starkville, July 19, p.m.
Noxapater, at Camp Ground, July 26, a.m.
Chester, at South Union, July 27.
Artesia, at Curtis Chapel, Aug. 2, a.m.
L. P. WASSON, P. E.

Corinth Dist.—Third Round

Ashland Circuit, at Black Jack, May 15, 11 a.m. and 1:15 p.m.
Chalybeate Circuit, at Brownfield, May 16, 11 a.m. and 1:15 p.m.
Booneville Station, preaching, May 17, 11 a.m.
New Albany Station, preaching by Bishop Hoyt M. Dobbs, May 22, 10 a.m.
Booneville Station, preaching by Bishop Dobbs, May 22, 3 p.m.
Corinth, First Church, preaching by Bishop Dobbs, May 24, 11 a.m.
Mooreville and Mantachie Circuits, in group conference, at Mantachie, May 26, 11 a.m. and 1:15 p.m.
Corinth, First Church, preaching, May 31, 11 a.m. Q. C. at 2 p.m.
Southside, preaching, May 31, 7:30 p.m.
Hickory Flat and Potts Camp in group meeting at Winburn, June 6, 11 a.m. and 1:15 p.m.
Blue Mountain and Dumas, at Jacob's Chapel, June 7, 11 a.m. and 1:30 p.m.
Standard Training School at Grenada, June 8-13.
Rienzi Circuit, at Bethel, June 14, 11 a.m. and 1:15 p.m.
Belmont and Tishomingo Circuits, at Dennis, June 21, 11 a.m. and 1:15 p.m.
Booneville Station, Blackland Circuit, and Baldwin, in group meeting, at Wheeler, June 23, 11 a.m. and 1:15 p.m.
Myrtle and New Albany Circuits in joint conference at Bethlehem, June 27, 11 a.m. and 1:15 p.m.; preaching at Myrtle, June 28, 11 a.m.
Abbeville and Waterford Circuits in joint conference at Asbury, July 5, 11 a.m. and 1:15 p.m.
Sherman Circuit, at Chesterville, July 7, 11 a.m. and 1:15 p.m.
Kossuth Circuit, at Mt. Pleasant, July 8, 11 a.m. and 1:15 p.m.
Southside, July 9, 7:30 p.m.
Ripley Station, July 12, preaching 11 a.m.; Q. C. July 13, 9 a.m.
New Albany Station, July 12, preaching 7:30 p.m., followed by Q. C.
Burnsville Circuit, at Clausel Hill, July 15, 11 a.m. and 1:15 p.m.
Marietta Circuit, at Shady Grove, July 16, 11 a.m. and 1:15 p.m.
Holly Springs, July 19, 11 a.m. and 2 p.m.
Oxford Station, July 19, preaching at 7:30 p.m., followed by Q. C.
Iuka Circuit, at Bethel, July 26, 11 a.m. and 1:15 p.m.
Iuka Station, July 27, preaching at 7:30 p.m., followed by Q. C.
Corinth Circuit, at Gaines Chapel, July 29, 11 a.m. and 1:15 p.m.
Goodwill Mission, at Paul's Chapel, July 30, 11 a.m. and 1:15 p.m.
Guntown and Saltillo, at Guntown, Aug. 2, 11 a.m. and 1:15 p.m.
J. D. WROTEN, P. E.

Sardis-Grenada Dist.—Third Round

Holcomb, at Ebenezer, June 12, 11 a.m.
Shuford, at Pisgah, June 16, 11 a.m.
Mt. Pleasant, at New Salem, June 17, 11 a.m.
Red Banks, at Mack, June 19, 11 a.m.
Olive Branch, at Miller, June 20, 11 a.m.; preaching, June 21, 11 a.m.
Byhalia, at Emory, June 21, 8 p.m.
Pleasant Hill, at Baker's Chapel, June 24, 11 a.m.
Tyro, at Mt. Vernon, June 25, 11 a.m.
Lambert and Crowder, at Lambert, June 28, 11 a.m.
Batesville Station, June 28, 8 p.m.
Sardis Circuit, at Wesley Chapel, June 30, 11 a.m.
Horn Lake, at Eudora, July 1, 11 a.m.
Marks and Belen, at Darling, July 2, 8 p.m.
Longtown, at See's Chapel, July 5, 11 a.m.
Crenshaw and Sledge, at Sledge, July 5, 8 p.m.
Arkabutla, at Hunter's Chapel, July 8, 11 a.m.
Lake Cormorant, at Walls, July 9, 8 p.m.
Hernando Station, July 12, 11 a.m.
Oakland, at Oak Grove, July 14, 11 a.m.
Coldwater, at Brook's Chapel, July 15, 11 a.m.

Cockrum, at Palestine, July 16, 11 a.m.
Charleston, at Bethel, July 19, 11 a.m.
Courtland, at Wesley Chapel, July 21, 11 a.m.
Senatobia Station, July 22, 8 p.m.
Sardis Station, July 23, 8 p.m.
Como Station, July 24, 4 p.m.
Grenada Station, July 26, 11 a.m.
Campaign for Grenada College, June 14-28.
Quota to be raised for College is one-fourth pastor's salary.

W. L. STORMENT, P. E.

MISSISSIPPI CONFERENCE

Hattiesburg Dist.—Third Round

Court Street, May 24, 7:30 p.m.; June 11, 7:30 p.m.
Moselle-Seminary, May 27, 7:30 p.m.
Petal, May 31, 11 a.m.; Q. C., 2 p.m.
Broad Street, May 31, 7:30 p.m.; Q. C., Arnold Line; June 9, 7:30 p.m.
New Augusta, at McLain, June 7, 11 a.m.; Q. C., 2 p.m.
Main Street, June 7, 7:30 p.m.; Q. C., July 13, 7:30 p.m.
Bucatanua, at Bucatanua, June 14, 11 a.m.; Q. C., 1:30 p.m.
Waynesboro Circuit, at Winchester, preaching and Q. C., June 14, 3:30 p.m.
Waynesboro, June 14, 7:30 p.m.; Q. C., June 15, 9 a.m.
Ellisville, at Hinton, June 21, 11 a.m.; Q. C., 1:30 p.m.
Richton, at Overt, June 21, Q. C., 4 p.m., preaching, 7:30 p.m.
First Church, Laurel, June 28, 10:45 a.m.; Q. C., July 6, 7:30 p.m.
Bonhomie, June 28, 7:30 p.m.
Collins, at Eminence, July 5, 11 a.m.; Q. C., 1:30 p.m.
Taylorsville, at Hebron, July 5, 7:30 p.m.; Q. C., Taylorsville, July 6, 9 a.m.
Eucutta, at Eucutta, July 12, 11 a.m.; Q. C., 1:30 p.m.
Heidelberg, at Sandersville, July 12, Q. C., 4 p.m., preaching, 7:30 p.m.
Matherville, at Poplar Springs, July 19, 11 a.m.; Q. C., 1:30 p.m.
Shubuta, July 19, 7:30 p.m.
Bay Springs, at Holder, July 26, 11 a.m.; Q. C., 1:30 p.m.
Kingston, July 26, 7:30 p.m.
Williamsburg, at Good Hope, July 29, 11 a.m.; Q. C., 1:30 p.m.
Montrose, at Camp Allen, Aug. 2, 11 a.m.; Q. C., 1:30 p.m.
Magee, Aug. 2, 7:30 p.m.
Sumrall, at Advance, Aug. 5, 11 a.m.; Q. C., 1:30 p.m.
Mt. Olive, at Gilmer, Aug. 9, 11 a.m.; Q. C., 1:30 p.m.
Laurel, West, Aug. 9, Q. C., 4 p.m., preaching 7:30 p.m.
Let each pastor have in duplicate a list of his nominations for members of Board of Christian Education, Church School superintendents, Assistant Superintendents for Children's, Young People and Adult Divisions, giving the name of church they are from, with post office address of each.
W. B. ALSWORTH, P. E.

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Christian Education

CHURCH SCHOOL LESSON, MAY 31.

By Dr. J. R. Countiss

WHAT THE LAST SUPPER MEANT TO JESUS. (Luke 22:1-38)

The Bible not only warns men against forgetting the goodness and mercy of God, but urges them to remember and directs that sundry memorials be set up to keep fresh in their minds the good providence which has been always about them. Pillars, altars, temples marked the places where the devout had met God, or where deliverance had come to his people. The happiest memorial kept by the Jews was the feast of the Passover, celebrated in honor of their deliverance from the plague which destroyed their oppressors in Egypt. Jesus found it profitable to conform to religious customs and to use all the helps and reminders provided by and for his people. Great piety does not seek to live in the stratosphere nor does it scorn to participate in the common worship and lowly service prescribed for ordinary folk.

Much of the life of Jesus was shaped by outward force or circumstance, subject to the cross currents of human will and impulse. Witness the flight into Egypt, residence at Nazareth, departure from Gadara, his being cast out of the city, his failure to win Jerusalem, and many other incidents. Tragic as was the last week of his life, it was gloriously self-directed. He set his face to go to Jerusalem, he ordered the room set for the Passover, he planned a farewell supper with his disciples, he the head of the house and they his guests. As surely as men intrigued to take his life, he himself planned to lay it down. It was a week to end intrigue, maneuver, betrayal, false hopes and misunderstandings. Parables gave place to open teaching. He had laid the foundation and was ready to leave the completion of the work to his followers.

Jesus had looked forward with great desire to eating this Passover with his own. It marked the passing of prophecy into fulfillment. It was a memorial of partial and racial salvation and the inauguration of a complete and universal salvation. Its value was not only historical and prophetic, but immediate and personal. It was not merely the sacramental pledge of a new covenant, but a feast of fellowship, friendship, brother-

hood, communion. In that presence, self-seeking vanished and treachery slunk away, while the faithful very humbly searched their hearts and asked, "Is it I?" Symbol melted into substance and Jesus became the Paschal Lamb. Henceforth, he was to be the very center and life of the Kingdom. He was to be so identified with his followers that his very life blended with theirs, even as if his blood had been transfused into their veins.

The Lord's Supper is chiefly of value not merely for its historical basis nor yet for its anticipation of future good, but for the immediate fellowship it brings with our Lord and for its continual reminder that the Christian way is the way of suffering, sacrifice, and service. We must share his cup and baptism if we are to share his glory and peace.

MONROE DISTRICT CONFERENCE NEWS

The Monroe District Conference was held in the Mangham Methodist Church, Mangham, La., on Thursday, May 14. The conference was the guest of the Mangham charge (Mangham, Union, Little Creek, and Baskin) with Rev. D. W. Poole as the pastor-host.

Rev. H. L. Johns, the presiding elder, led the conference through an orderly and an interesting session. A spirit of co-operation and optimism prevailed throughout the conference.

The following conference officers were present and spoke to the conference: Rev. R. W. Vaughan, Louisiana Methodist Orphanage; Rev. W. L. Duren, New Orleans Advocate; Rev. G. W. Dameron, Christian Education; Rev. S. A. Seegers, Golden Cross; Mr. S. M. McReynolds,

Lay Activities; and, Mrs. D. C. Metcalf, Christian Social Relations.

The following district officers and workers were present and reported to the conference: W. B. Clarke, lay leader; Mrs. E. J. Brown, Children's Division; Bruce Redditt, Adult Division; Mrs. W. B. Clarke, District Parsonage; Mrs. F. B. Hatch, Golden Cross; Mrs. E. C. Gibson, new district secretary of the Woman's Missionary Society.

All the pastors were present except Rev. James T. Harris of Rayville who could not be present on account of illness. The reports of the pastors were encouraging and revealed that all phases of the work were being given due consideration.

Dr. W. L. Duren was the conference preacher. He brought a most appealing message.

Miss Shiela Nuttal, rural deaconess, who will soon take up her work in the Monroe District, was presented to the conference.

The conference unanimously voted to raise the sum of \$530 as the Monroe District's part in making the 1936 payment for the conference bond issue for our educational work.

An Advocate committee was set up for the purpose of carrying out the subscription campaign in the district. The following are on the committee: V. D. Morris, Martin Hebert, D. W. Poole, C. K. Smith, and Miss Elizabeth Langford.

The following were elected delegates to the Annual Conference: W. B. Clarke, Monroe; Miss Fannie Norman, Rayville; C. P. Thornhill, Columbia; W. M. Cox, Bonne I'Dee; Mrs. W. A. Mecom, Winer; Mrs. S. E. Cathey, Bastrop; C. W. Richards, Lake Providence; Mrs. E. C. Gibson, Monroe; T. J. Matthews, Boeuf Prairie; S. M. McReynolds, Monroe. The following alternate delegates were elected: Mrs. D. C. Metcalf, West Monroe; Mrs. H. L. Johns, Monroe; W. C. Williams, Oak Ridge; Richard Hatch, Union; W. H. Waggoner, Columbia.

JACK H. MIDYETT,
Secretary.

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Brookhaven, Mississippi

A CARD OF THANKS

We take this method of expressing our heartfelt thanks to all our friends in the North Mississippi Conference for their thoughtfulness and sympathy in the recent bereavement through which we have passed in the loss of wife and mother. We deeply appreciate every expression of sympathy from our friends, for they made lighter the burden of sorrow.

R. C. MAYO AND CHILDREN.
Sarah, Miss.

NOTICE

The Mississippi Conference Historical Society is hereby called to meet at 2 p. m., Tuesday, June 2, at Whitworth College, Brookhaven, Miss.

H. G. HAWKINS, Pres.

HATTIESBURG DISTRICT CONFERENCE

The Hattiesburg District Conference met at Richton, Miss., April 21 and 22. Rev. L. D. Haughton, pastor-host, and his people entertained the conference in a most pleasant manner.

The business of the conference was dispatched in a rapid yet thorough manner by the presiding elder, Rev. W. B. Alsworth. Printed programs had been mailed to members of the conference and at the opening of the first session of the conference this printed program was made the order of business.

Pastors' reports indicate progress along all lines of work. These reports were written and distributed to the various committees for their work and to furnish information for their reports to the Conference.

The following visitors were introduced to the conference: J. A. Smith, Dr. J. L. Decell, B. L. Sutherland, R. L. Walton, W. D. Hawkins, W. B. Jones, J. O. Ware, Dr. J. L. Sutton, Dr. J. O. Leath, Dr. D. M. Key, Chas. Assaf, M. K. Miller, Dr. J. G. Snelling, Dr. J. M. Sullivan, Miss Ann Deavors, and L. E. Alford.

The preaching was ably done by Dr. W. L. Duren, editor of the New Orleans Christian Advocate; J. W. Moore, pastor at Collins; and J. F. Campbell, pastor at First Church, Laurel.

Various interests of the church were presented in a forceful and effective manner by different individuals sent to the Conference for that purpose.

The following were elected lay delegates to the Annual Conference: B. M. Stevens, H. V. Waits, H. Ogden, Mrs. W. M. Williams, W. H. L. Carruth, J. F. Ruffin, D. W. Heidelberg, H. C. Norsworthy, A. C. Lynd, Mrs. S. E. Shannon,

W. A. Holloway, Mrs. J. F. Campbell, Mrs. C. A. Loftin, R. P. Webb, and W. E. Barksdale.

A. C. Lynd was elected district director of Golden Cross and Shelby Pickett

was elected district lay leader.

The conference closed with a consecration service conducted by Rev. W. M. Williams, Chaplain of the Sanatorium.

CLYDE H. GUNN, Secretary.



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WHAT ARE YOUR YOUNG PEOPLE READING?

All of us love the young people in our homes and churches. We want to see that they are well taken care of. But do we think enough about what they are reading?

Into the minds of these young folks is pouring a constant stream of knowledge gathered from good and bad sources. We must see to it that Christian ideals reach these impressionable minds. *It is the responsibility of the leaders of the Sunday school to furnish every young person in the church with the Epworth Highroad.* This magazine will give them information about the Christian achievements of the present. It will tie them on the church. It will inspire them to high living.

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Two years ago about the first of April we saw the Trolio peach orchard near Canton. The orchard was laid out with care so that we saw straight rows in every direction. The trees were in full bloom. We were much impressed by the dazzling riot of color. We left with a pleasant memory of the glorious pageant of pink petals.

Ten days later we saw the orchard again. Most of the blossoms had fallen and blown away. The growth of leaves had entirely altered the appearance. We wished for the former spectacle.

However the trees were nearer fruition than ever before. A tree that bears no fruit is worthless. It is the fruit that matters. So we became reconciled to the marked change. The shedding of the blossoms proved to be the growing pain of the fruit trees.

That is a picture of life. There are spiritual applications also. The world is a great university. From infancy to old age, we are in God's kindergarten. Some people are always storing up information. Blessed are those that have eyes that see, ears that hear, and hearts that are eager to learn.

Schopenhaur held that persons can never attain happiness because as soon as they gain the height of ambitions, they set their affections on objects higher still. But dissatisfaction with present attainment makes development possible. The victors in life's struggles are not those who are satisfied with aims that are commonplace.

Some Christians yearn for the rapturous ecstasy that once visited them. It is well to remember that it is the fruit that counts. The great souls of earth

have so identified themselves with others that they "laugh with those that laugh and weep with those that weep." All growth is not tumultuous. The discipline of life is not always pleasant. The pruning process sometimes becomes painful. It is well to remember the words of George Matheson:

"O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Spiritual growth may bring pain, but it brings the development of human powers; it brings abiding fellowship with God; it brings forth abundant fruitage.

PRAYER

Help us to feel continuously the thrust of expanding life within the soul. Give us new insights. May we daily feel the throb of new purposes. Help us to "grow in grace and in the knowledge of our Lord and Savior, Jesus Christ." Help us to develop keener perceptions, finer moral discriminations, sounder judgments, and deeper loyalty to Thee and to Thy Kingdom. Help us to be increasingly fruitful as we "press to the mark for the prize of the high calling of God in Christ Jesus." We offer our prayer in the name of Jesus.

A WORD FROM HOMEWOOD, MISS.

Dear Dr. Duren: Just a word from the Homewood charge, Jackson District, Mississippi Conference.

The Board of Stewards and the Woman's Missionary Society and all others, who wished to come, met at the Homewood parsonage with our pastor, Rev. Hilary S. Westbrook and family, on the afternoon of May 12, 1936. A most cordial welcome was extended to all who were present by these two good people, and all seemed to enjoy the afternoon spent together very much.

At 3:30 o'clock p. m., the stewards were called to order by the chairman, Mr. C. D. Brown, to look after the business coming before the Board at this time. Brother Westbrook spoke briefly on the duties of a good and faithful steward as it is given in the Discipline, and Rev. O. M. Morgan, the Lutheran pastor, led us in prayer. After completing our

work the board was invited into the dining hall, where they were entertained by Sister Westbrook as hostess, assisted by the ladies of the Woman's Missionary Society, with a sumptuous dinner consisting of salads, baked chicken and dressing, fried chicken, sausage, ham, cakes, pies, loaf, bread, hot rolls and ice tea. Our hats are off to the hostess and her co-helpers in preparing and serving this bountiful repast, which was enjoyed to the fullest extent by all who were present.

We wish to thank Brother Westbrook and his good wife for their fine work over the charge, and their loyal service in looking after the repairs on the parsonage and its surroundings generally, and also the churches which made it possible for them to improve the parsonage. We therefore assure them that we stand ready to assist them in every way possible in the advancement of the kingdom of God on our charge. We were glad to have with us as our honored guest the Rev. O. M. Morgan, pastor of the Luthern Church.

On leaving the parsonage for their homes all expressed themselves as being greatly encouraged, happy in soul and with a feeling that it was good for us to turn aside from the daily routine and spend a while together in pleasantries and helpful fellowship. We are hoping, praying and confidently expecting this to be a great year for us on the Homewood charge. When you approach the Lord's throne of grace remember me.

J. P. CRAIG,
Secretary of Board.

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PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

PROGRAM FOR 1936

Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

POLICY PLANS

Whole Life, 20-Premium Life, 20- and 15-Year Endowment, Endowment at 55, 65, or 70, Disability-Annuity and Juvenile on Term to 16 and Whole Life. Growing memberships. Assets over legal requirements. All claims paid without delay.

Writes

J. H. SHUMAKER, General Secretary
Home Office: Association Building, 200 Broadway, Nashville, Tennessee

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

In Memoriam

ATTICUS M. HOWARD

On April 19, 1936, Atticus M. Howard departed this life. He was born in July, 1891.

For a number of years he had served as a steward in the Methodist Church of Choushatta and for several years of this time he was also church treasurer.

He leaves one daughter, one sister, and his father and mother to mourn for his going. He was preceded in death by his wife, over a year ago.

Before his going he expressed a readiness that knew no fear. In the journey of life we pass hours of sorrow but there is always the comforting thought that we do not have to pass them again. We lean toward the future and love those who have gone on, not in the past, but in the future where we expect a reunion.

To those who sorrow we join you, for we, too, shall miss him.

"Here we have no continuing City but we seek one to come."

His pastor,

R. H. STAPLES.

MRS. LOTTIE LACK WOODWARD

A beautiful, fragile Easter flower was broken off on Easter day to be replanted in a beautiful garden where flowers never wither and die.

Mrs. Woodward was born in Conehatta, Miss., on May 29, 1903, the daughter of W. H. Lack and Mrs. Ella Holmes Lack. She was married to J. F. Woodward on March 21, 1922. To this happy marriage

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box.

25c and 50c sizes. Ask

your druggist for new

large size with dropper.

Dickey Drug Co., Bristol, Va.

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Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use. Adv.

two children were born, a daughter, Mary Jean, and a son, Jimmie. She passed peacefully to her eternal reward on April 11, 1936, in a hospital at London, Ky. On Tuesday afternoon, April 14, 1936, she was tenderly laid to rest beside her father in the Morton cemetery, at Morton, Miss.

She is survived by her husband, J. F. Woodward, and children, Mary Jean, age 11, and Jimmie, age 8, of Williamsburg, Ky, her mother, Mrs. Ella Holmes Lack, one brother, Owen Lack, of Morton, Miss, four sisters, Mrs. J. T. Ogletree, Sylacauga, Ala., Mrs. P. H. McDee, Bay Springs, Miss., Mrs. B. F. Brown, Morton, Miss., Mrs. W. Schroeder, Birmingham, Ala.

In her early girlhood, the family moved to Morton, Miss., where Lottie spent her girlhood days, a happy and beautiful girl. She carried with her much sunshine in her life, and brightened the path of many with her radiant personality. Early in her life she gave her heart to God, united with the Methodist Church and continued to grow in spiritual life and graces. She worked for her Church with an untiring energy and zeal that aroused enthusiasm in others. It can be truly said that her diligent efforts made this world a better and happier place in which to live. Lottie ever looked for the beautiful, the true, and the holy. Her life was an inspiration to all who knew her, and even though she is gone her spirit and influence abides with us all.

A FRIEND.

AN APPRECIATION

BROTHER W. G. BRIDGES

In the early morning hours of January 13, 1936, Brother W. G. Bridges, at the age of 79 years, heard the voice of his Savior saying: "Come unto me and rest."

He was a member of Friendship Church, of the Salem and Friendship charge, Aberdeen District, North Mississippi Conference. For many years he was a Steward and Trustee of this church. He always put the work of the Lord first and was regular in attendance and active in the work to the end of his long useful life. He was a true friend to the pastor and a wise councilor in affairs of church and community.

He had a great influence over the young people of his community, they all loved and respected him. He is greatly missed in our church and community. He leaves his faithful and devoted companion and four children, as well as a great host of devoted friends in North East Mississippi. May the Lord bless his memory is my prayer.

HUNTLEY C. LEWIS.

THE TRAIL OF THE CIRCUIT RIDER

Dear Dr. Duren: Thank you very much for your volume "The Trail of the Circuit Rider." I wish you would say to the editor of the New Orleans Christian Advocate for me that I think the author of this volume has made a genuine and large contribution to the history and understanding of that important movement known as Methodism. This is one of the volumes which will take its place as an authority on the things that pertain to the church. And will you also accept my very cordial greetings. I have just returned from the General Conference.

WILLIAM F. McDOWELL.

SKIN INJURIES Burns, Blisters, Scratches, etc.
To relieve soreness—
hasten healing—help
prevent infection—apply
at once, mild, reliable
Resinol

**WHEN QUIVERING
NERVES
WON'T LET YOU
SLEEP**

Doesn't the night seem an eternity? You toss and turn—try to



Mrs. Batchelder

find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

**"It Seemed As If Morning
Would Never Come"**

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

• Liquid and Tablet Form

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

SAFETY SIGNALS

By Rev. S. J. Davies, D.D.

The big, bad wolf, the grey, gaunt wolf, the grizzly, green wolf, are not too scary or noisy to daunt the courage of a true American citizen who knows the real, solid foundation upon which the perpetuation of this republic of ours is founded. Communism, socialism, fascism, or any other imported foreign ism, find little or no sympathy with the masses of our people who constitute the strength, life and existence of this nation. Uncle Sam is a very patient, forbearing father, but you must not explode too many fire-crackers under his coat tails. And if you know your onions, or any other malodorous vegetable, for with all his hospitality and kindness when it comes to protecting the sacred institutions and constitutions of his home and fireside, these wolves aforesaid had far better lie low and yap gently, or else choose some other territory for howling. We are not scared, only a bit nervous, and this thing of coming here from foreign shores, with foreign ideas of conducting American civil, social and political life, shows such idiotic ideas as to what really constitutes the public and private welfare of this great commonwealth that it sometimes taxes the patience of thinking men and makes good men mad. The black forest of Germany, the lonely steppes of Russia, the Alpine heights of Italy afford ample howling grounds for these multi-colored wolves. We simply don't want them on our premises. They might frighten the children or unsettle the minds of simple people.

Much is written nowadays, from the viewpoint of Christ's teachings against narrow, selfish nationalism, and every true follower of the Master believes and should teach that the proper vision of his Kingdom is world-wide. But patriotism is somewhat different. Because I love my own does not hinder me from loving others. And real Christianity is aggressive against all manner of evil, in civil, social and political affairs. I was glad to hear of a fireman applying a torch to that red flag, which some misguided idiot had hoisted on the Supreme Court building at Washington, for it demonstrated the righteous indignation of real American citizenship. If we cannot defend our own, then with Ichabod over it all, and quit.

Shreveport, La.

QUARTERLY CONFERENCES

MISSISSIPPI CONFERENCE

Seashore Dist.—Third Round

Brooklyn and Bond, at Maxie, June 7, 11 a.m.
Lumberton, June 14, 11 a.m.
Saucier, at Nugent, June 14, 7:30 p.m.
Epworth-Wesley, at Epworth, June 21, 11 a.m.
Pascagoula, June 28, 7:30 p.m.
Mentorum, at Cox Chapel, July 1, 11 a.m.

1936 ADVOCATE SUBSCRIPTION REPORT

Following is a report of subscriptions received through Tuesday, May 26, together with the standing by districts and a list of the charges that have already sent in their full quotas.

ACKNOWLEDGMENT OF SUBSCRIPTIONS RECEIVED THROUGH MAY 26, 1936

Rev. Jolly Harper, New Orleans, La.	9	Rev. J. T. Leggett, Hattiesburg, Miss.	1
Rev. C. A. Parks, Indianola, Miss.	8	Rev. C. H. Gunn, Shubuta, Miss.	1
Rev. E. S. Lewis, Pascagoula, Miss.	5	Rev. D. B. Raulins, New Orleans, La.	1
Rev. R. F. Harrell, Ponchatoula, La.	4	Rev. C. D. Atkinson, Opelousas, La.	1
Rev. E. M. Shaw, Houlika, Miss.	4	Rev. J. J. Garner, Water Valley, Miss.	1
Mrs. D. Cooper, Hazlehurst, Miss.	3	Rev. H. W. F. Vaughan, Saucier, Miss.	1
Rev. J. P. Bonnacarrere, Natalbany, La. ...	3	Rev. W. C. Scott, Monroe, La.	1
Rev. Thurman Spinks, Alco, La.	2	Rev. A. W. Townsend, Jr., New Orleans, La. ...	1
Rev. C. H. Straight, Gloster, Miss.	2	Rev. S. S. Bogan, Kentwood, La.	1
Mrs. H. B. McEachern, Haynesville, La.	2	Rev. L. E. Douglas, Walker, La.	1
Rev. G. G. Yeager, Daleville, Miss.	2	Rev. W. J. Cunningham, Ripley, Miss.	1
Rev. H. G. Hawkins, Crystal Springs, Miss. ...	2	Rev. Rolfe Hunt, Lauderdale, Miss.	1
Rev. Wm. Schuhle, Plaquemine, La.	2	Rev. E. W. Ulmer, Lena, Miss.	1
Rev. T. W. Lewis, Calhoun City, Miss.	1½	Rev. W. M. Jones, Prairie, Miss.	½

HONOR ROLL OF QUOTA CHARGES

Following is a list of pastors who have already secured their 1936 Advocate subscription quotas which is based on obtaining one subscription for every 25 members.

Rev. J. B. Grambling, Epworth, New Orleans.	Rev. D. R. McDougal, Hickory Flat, Miss.
Rev. H. B. Hines, Amite, La.	Rev. A. W. Bailey, Sherman, Miss.
Rev. F. N. Sweeney, Franklinton, La.	Rev. S. A. Brown, Inverness and Isola, Miss.
Rev. Wm. Schuhle, Plaquemine, La.	Rev. Seamon Rhea, Como, Miss.
Rev. H. A. Rickey, McDonoghville, La.	Rev. A. M. Broadfoot, Waynesboro, Miss.
Rev. Jolly B. Harper, St. Mark's New Orleans.	Rev. Rolfe Hunt, Lauderdale, Miss.
Rev. A. Y. Brown, Ackerman, Miss.	Rev. J. M. Corley, Fayette, Miss.

REPORT BY DISTRICTS

Louisiana Conference

District and Presiding Elder	Quota	Subscriptions Received
Alexandria, N. E. Joyner	332	32
Baton Rouge, J. H. Bowdon	393	78
Lake Charles, Benj. F. Rogers	306	10
Monroe, H. L. Johns	309	52
New Orleans, Elmer C. Gunn	317	118
Ruston, Louis Hoffpauir	408	100
Shreveport, Geo. S. Sexton	512	64
Total Louisiana Conference	2577	455

Mississippi Conference

Brookhaven, C. W. Crisler	516	64
Hattiesburg, W. B. Alsworth	473	61½
Jackson, T. M. Brownlee	709	47
Meridian, W. B. Jones	556	34
Seashore, L. J. Power	469	41
Vicksburg, H. A. Gatlin	395	52
Total Mississippi Conference	3118	298½

North Mississippi Conference

Aberdeen, W. P. Buhrman	672	46
Columbus, L. P. Wasson	547	51½
Corinth, W. D. Wroten	628	69½
Greenville, J. R. Countiss	269	19
Greenwood, A. T. McIlwain	402	29½
Sardis-Grenada, W. L. Stormont	411	23
Total North Mississippi Conference	2929	237½

Total all three Conferences	8624	992
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Lucedale, July 1, 7:30 p.m.
Handsboro and Second Church, at Second Church, July 5, 11 a.m.
Biloxi, Main Street, July 5, 7:30 p.m.
Long Beach and Pass Christian, at Long Beach, July 12, 11 a.m.
Gulfport, First Church, July 12, 7:30 p.m.
Purvis, at Tallowah, July 19, 11 a.m.
Oloh, at Baxterville, July 19, 4 and 7:30 p.m.
Poplarville, July 26, 11 a.m.
Columbia, First Church, July 26, 7:30 p.m.
Bay St. Louis, July 27, 7:30 p.m.
Coalville, at Bethel, July 29, 11 a.m.
Picaune, July 29, 7:30 p.m.
Wiggins, at Perkinson, July 30, 7:30 p.m.
Logtown, at Pearlinton, Aug. 2, 11 a.m.
Carriere, at Carriere, Aug. 2, 4 and 7:30 p.m.
Ocean Springs, at Bonnie Chapel, Aug. 9, 11 a.m.
Vanceleave, at Pine Grove, Aug. 9, 4 and 7:30 p.m.
Kreole, at Kreole, Aug. 12, 7:30 p.m.
Americus, at Roberts Chapel, Aug. 13, 11 a.m.
Leakesville, at Pine Grove, Aug. 14, 11 a.m.
Escatawpa, at Caswell Springs, Aug. 16, 11 a.m.
Moss Point, Aug. 16, 7:30 p.m.

Quarterly conferences not held in connection with preaching services will be arranged with pastors. Pastors will please remember to have nominations ready for all church school officers. Also for boards of Christian Education.

L. J. POWER, P. E.

Vicksburg Dist.—Third Round

Centerville, at Liberty, June 7, 11 a.m. and 2 p.m.
Edward's, at Reeve's Chapel, June 14, 11 a.m. and 2 p.m.
Vicksburg, Crawford St., June 14, 7:30 p.m.; July 14, 7:30 p.m.
Eden, at Fletcher's Chapel, June 21, 11 a.m. and 1:30 p.m.
Yazoo City, June 21, 4 p.m. and 7:30 p.m.
Louise and Holly Bluff, at Louise, June 28, 11 a.m. and 2 p.m.
Silver City, at Straight Bayou, June 28, 3:30 p.m.
Fayette, July 5, 11 a.m.

Nebo, at Blue Hill, July 9, 11 a.m.
Mayersville, at Fittlers, July 10, 11 a.m.
Roxie, at Greendale, July 12, 11 a.m. and 2 p.m.
Hermanville, at Patterson, July 19, 11 a.m. and 2 p.m.
Port Gibson, July 19, 4:30 p.m. and 7:30 p.m.
Gloster and Crosby, at Mt. Vernon, July 21, 11 a.m.
Woodville, July 22, 7:30 p.m.
Rolling Fork and Cary, July 26, 11 a.m. and 2 p.m.
Anguilla, July 26, 4 p.m. and 7:30 p.m.
Vicksburg, Gibson Memorial, July 29, 7:45 p.m.
Lorman, at Lorman, Aug. 2, 11 a.m.; Mispah, 3 p.m.
Natchez, Aug. 9, 11 a.m. and 2 p.m.
Washington, at Natchez Mission, Aug. 9, 4 p.m. and 7:30 p.m.
Oak Ridge, at Oak Ridge, Aug. 16, 11 a.m. and 2 p.m.
Satartia, Aug. 23, 11 a.m. and 2 p.m.

H. A. GATLIN, P. E.

Just Off the Press

The Trail of the Circuit Rider

A history of the Methodist Episcopal Church, South

by

REV. W. L. DUREN, D.D.

Editor, N. O. Christian Advocate

PRICE \$3.00 POSTPAID

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New Orleans Christian Advocate

512 Camp Street

New Orleans, La.

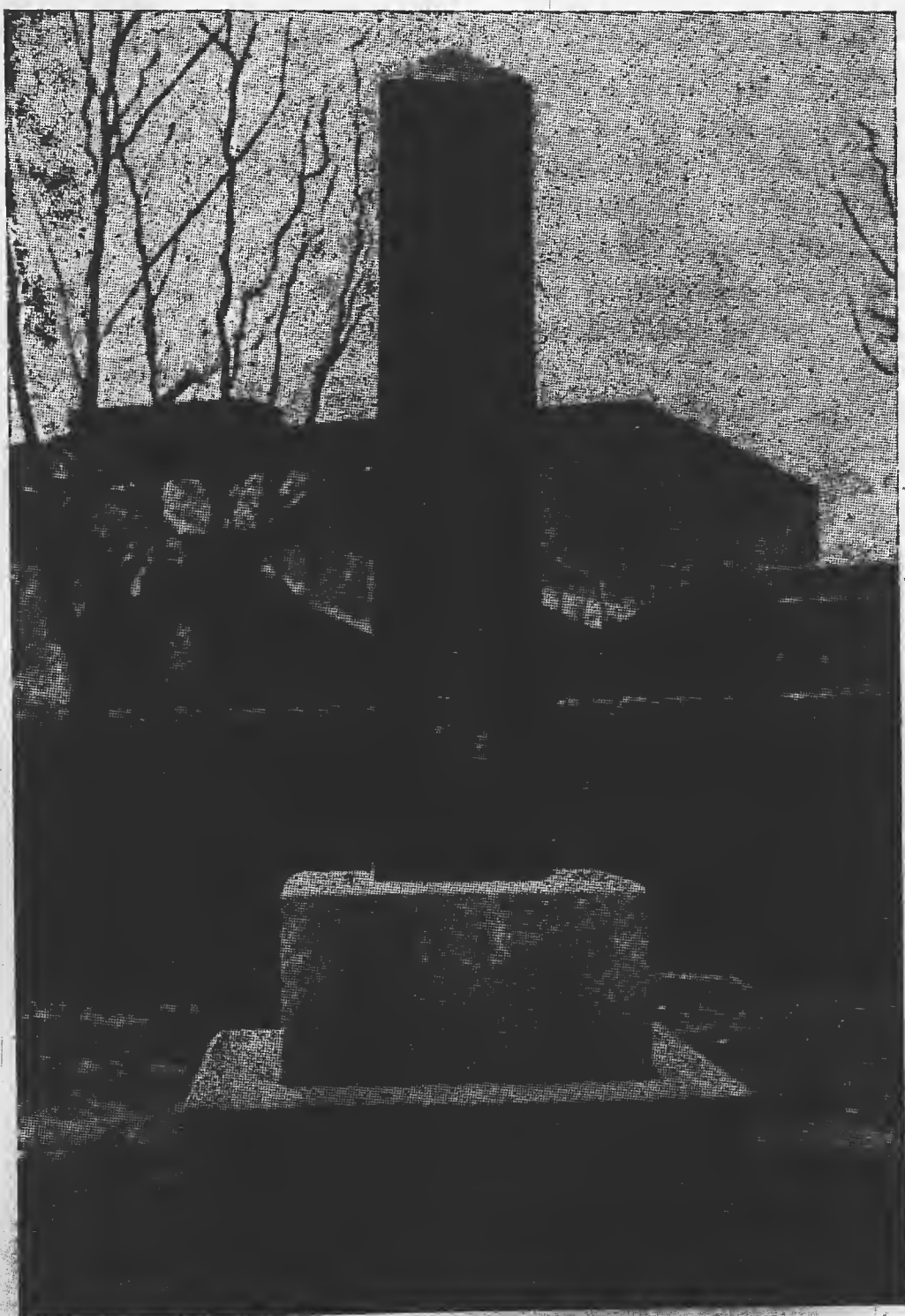
NEW ORLEANS Christian Advocate

Vol. 83—No. 23.

NEW ORLEANS, LA., THURSDAY, JUNE 4, 1936.

Whole No. 4185.

A KOREAN MEMORIAL TABLET



On Easter Day this tablet was unveiled at First Methodist Church, Chungdong, Seoul, Korea. It commemorates the coming of Methodism to that place fifty years ago. Korean Methodism now has 657 churches and 18,302 full members with 23,800 "seekers."



Wallet of the Week



RADNOR STREET SUNDAY SCHOOL is said to be the oldest Methodist Sunday School in London. It belongs to Wesley's Chapel (City Road) Circuit and is really three Sunday Schools in one. It is a morning school with sixty on roll, and afternoon school with an enrollment of three hundred, and an evening school with three hundred and fifty members. The school is one hundred and thirty-eight years old, and in a recent anniversary celebration at Wesley's Chapel more than six hundred people participated.

* * *

A MEMORIAL ENDORSING THE KERR-COOLIDGE Deportation Bill is said to have been signed by more than a thousand clergymen throughout the country. It has received the endorsement of Doctor Calvert, the general secretary of the Federal Council, and it provides for the deportation of criminal aliens who cannot be deported under existing laws. Its provisions are aimed particularly at gangsters, racketeers, violators of State narcotic laws, and aliens who engage in smuggling other aliens into the United States.

* * *

SOUTH AMERICAN COUNTRIES seem to be introducing a new wrinkle in the war game. As a result of the long war over the Chaco Boreal 16,500 Bolivian and 4,000 Paraguayan troops were captured and were kept at the charge of the respective belligerents. By an agreement for an exchange of prisoners, recently arranged through neutrals, Paraguay is said to have received \$1,500,000 cash differential for the upkeep of captives in war. The prison fare may not have been so good, but that was certainly a pretty good board bill. The bonus seems to have gone to the enemy rather than to the soldier.

* * *

THE GOVERNMENT OF PREMIER MUSSOLINI is the subject of much adverse criticism, on account of its conquest of Ethiopia. Little can be said in defense of such a wanton violation of a primitive and helpless people, but Italy seems not to be without moral discrimination in some other particulars. For instance, a cancellation stamp has just been issued by the postal department bearing the words: "Alcoholism leads to tuberculosis, and is opposed to the good of individuals, the family and the race." The temperance phase of the Italian picture will compare favorably with the exploitation of weak and helpless multitudes for the sake of a balanced budget. Think it over!

BRITISH METHODISM shows a serious decline in its membership, according to figures made public in **The Methodist Recorder** of May 14. It appears that there has been a decline of 11,815 members from the figures of the previous year. The losses appear to be spread pretty generally over the entire connection. Some of the losses are thought to have been caused by processes of readjustment and amalgamation of circuits due to the union of the various Methodist groups, but it is feared that the greater part of the defection is chargeable to a spiritual declension in the Church.

* * *

MAHATMA GANDHI is reported to have expressed bitter disappointment over the outcome of the recent National Congress held in Lucknow. He is said to be particularly displeased with the almost militant policy advocated by the new president. A policy looking to the use of force in any form would be a far cry from the Mahatma's campaign of "civil disobedience," and he fears that trade unions and a well organized peasantry may mean unprecedented bloodshed and the ultimate intervention of Great Britain and a policy of repression.

* * *

NORTHWESTERN NATIONAL LIFE INSURANCE COMPANY of Minneapolis, Minn., has given out figures showing trends in alcoholic indulgence which should arrest the attention of all classes of the public. From 1932 to 1936, rejections in all age groups for alcoholic indulgence increased 35 per cent, in the group under thirty years of age the increase was 183 per cent. For the same period, the using of intoxicants by accepted, new policy holders increased 110 per cent for all age groups, and 178 per cent for those under thirty years of age. These are the figures of a life insurance company, not a church or a temperance society.

* * *

THE GIANT DIRIGIBLE, HINDENBURG, on May 14, successfully completed the first round-trip flight ever made across the north Atlantic by a commercial airship. The giant ship, carrying passengers and cargo, made the trip from Lakehurst, New Jersey, to its German base in forty-eight hours and twenty-eight minutes. Dr. Hugo Eckener, the designer and commander of the craft, is reported to have been placed on the Nazi black-list, because of his criticism of Hitler methods in the German election; but the great success of the voyage completely nullified the censure.

New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

THE SERVICE TEST

It is sometimes alleged that we live in a material and a mechanized age, and there is doubtless a measure of truth in that criticism. But negative criticism can not cure the deficiencies of civilization—it may produce a revolution and become the author of chaos, but it has neither the informing nor the inspirational values essential to its recovery. Regardless of every impeachment, ours is a day of service. There is no reputable business in the country which is not extending itself to render every service demanded by its patrons. Every detail of that service may not be necessary or even wholesome, but the demand is irresistible, especially in view of the terrific competition which exists. Take the railroads as an illustration. The emphasis of the service is no longer upon providing luxury, but the patron of the most unassuming appearance and the most modest means is particularly the object of corporation solicitude. Coaches are fitted with large, roomy and adjustable chairs, they are air-conditioned, a buffet service priced for the man of moderate means, and a pillow for revenue passengers—all a part of the service provided in order to satisfy and retain the patronage of the rank and file of the traveling public. This pressure for service, let it be said, is no greater upon public utilities than it is upon the church. Everywhere among the ruins of ancient civilizations, one finds the altars of religions which have failed to meet the needs of the people for whom they were erected. We may not enjoy the comparison, but the function of service plays no unimportant part in the devotion of people. Certainly the time is past when a church may demand loyalty simply because it provides an altar at which a ritual is read and maintains a pulpit across which platitudinous commonplaces are delivered with an emphasis all out of proportion to their intrinsic value. The ministry and the church which fail to dispense the bread of life to the people will ultimately add another ruin to the debris of civilization; but the church that serves the spiritual need of a hungry multitude, even through the mind of a mediocre ministry, the powers of hell will not be able to shake.

BISHOP AKAZAWA

In the sudden and unexpected death of Bishop Motozo Akazawa, which occurred on May 12, the Methodist Church of Japan has suffered a distressing loss. In these days of stress, we can ill afford to lose a great leader, even from our well organized and well established fields of labor; but in a country where Christian faith is struggling desperately against ancient and intrenched paganism, the loss of a man like Bishop Akazawa is a bereavement indeed. The Methodism of Japan has suffered, Christianity in the Orient is made poorer, and a man of great ability and sound faith has been lost to the Christianity of our generation. While Bishop Akazawa was the Bishop of the Japanese Methodist Church, he was a product of the missionary enterprise of the Southern Methodist Church, and he was probably our greatest single contribution to the Christianizing of Japan. One cannot afford to say that his place cannot be filled, but it is certainly true that his loss will be widely felt. His replacement will most likely be realized in the mass of Japanese Methodism rather than in any single person who may be called to the post made vacant by his untimely death. We share the sorrow of our Methodist brethren in Japan on account of the going of their great spiritual commander. May the genius of his leadership, the strength of his faith, and the support of his Christ become more than ever the treasures of Japanese Christianity.

THE UPPER ROOM

A copy of the Upper Room for July-August-September has just reached our desk. We have had time for only a hasty survey of its contents, but we are impressed that it is one of the best issues that has been sent out. The evidence of its worth is shown by the inclusion of such names as Charles Wesley Burns, William F. McDowell, John C. Broomfield, Edwin H. Hughes, Frederick D. Leete, Hiram A. Boaz, Hoyt M. Dobbs, and Harold Paul Sloan. We commend this little manual of personal and family devotions to all our people.

DR. GLENN FRANK

Dr. Glenn Frank, president of the University of Wisconsin, is credited with some very arresting language, in his address to the General Conference at Columbus, Ohio. He discouraged the "superficial optimism that sometimes seeks to substitute cheer-leading for statesmanship;" he gave little comfort to those "who attempt to further personal or partisan ends by branding even the simplest and the most obviously sensible suggestion of change as part of some sinister plot to communize the Nation;" and he declared that, "Of all the revolutionary concepts now in the field, from Fascism to Communism, none in my judgment offers a tithe of the possibilities of enriched and stabilized life for the millions that lie latent in the American tradition of private enterprise and political liberty." He gave it as his opinion that we can escape social disruption only through the use of "a cool and constructive intelligence that refuses to let its approach to reality be obscured either by the traditions of reaction or the tentative theorizing of radicalism." Said he, the hour of decision is near when the American people will, "either by default or by a vast exercise of will, determine the direction civilization will take," and he declared that the utmost freedom "consistent with the complex interdependence of our modern society" must be defended. Certainly one who can bind so many great ideas and expressions in a single sheaf is a man of real ability and he does not need the credential of a great position for an introduction to the public.

BISHOPS OLD AND NEW

The active career of seven bishops ended automatically with the adjournment of the General Conference at Columbus, Ohio. They are: Bishops Leete, Welch, Robinson, Johnson, Keeney, Clair and Miller. Only four bishops were elected for the home field to take the places of those retiring. They are: Bishops Wilbur E. Hammaker, a pastor; Charles W. Flint, chancellor of Syracuse University; G. Bromley Oxnam, president of DePauw University, and Alexander P. Shaw, editor of the Southwestern edition of *The Christian Advocate*. Bishop Shaw, the new Negro general superintendent, was born at Abbeville, Miss., in 1879, is a graduate of Rust College, Holly Springs, and of Gammon Theological Seminary, Atlanta. He had a remarkable career in the pastorate, including a fourteen year pastorate of Wesley Church, Los Angeles, Calif. His first assignment as Bishop, is to the New Orleans area, where he succeeds Bishop Robert E. Jones who, after sixteen years of service, has been transferred to the Covington area with headquarters at Colum-

bus, Ohio. John M. Springer was elected to be missionary bishop for Africa.

EWHA COLLEGE, KOREA

Ewha College, Seoul, Korea, is the only woman's college in a country of twenty million people. Fifty years ago, it was established at Chung-dong, by a missionary of the Methodist Episcopal Church, with one pupil. In course of time the Woman's Missionary Council of the Methodist Episcopal Church, South, and the Woman's Missionary Society of the United Canadian Church joined in the enterprise. For many years, the dean of the college was Miss Alice Appenzeller, the first child of the Occident to be born in Korea. The present dean is Miss Helen Kim a graduate of Ewha and of Columbia University, New York. Two hundred and fifty women from thirteen provinces of Korea are enrolled and the fiftieth anniversary was celebrated on the last three days of May, 1936.

Editorial Miscellany

By Dr. H. T. Carley

WHEN SORROW COMES

The thing we are surest to meet, we are least prepared to face—sorrow. We may see it coming and know that there is no escape; but not until it is upon us do we realize what it means and experience the suffering it brings.

It is of no avail to see others suffer; and when we ourselves are in the grip of sorrow, the tenderest words of sympathy from compassionate friends, precious though they be, have little power to lift the load that rests so heavily upon us. We are helpless—and, for the moment, almost hopeless.

But a merciful Providence does not forsake us when sorrow comes. Memory soon brings to us messages from the past—messages of happy experiences and blessed associations—that take away some of the burden of the present. The continued thoughtfulness of friends, quiet and unassuming, but affectionate and sincere, assures us that we are not alone, no matter how lonely we feel. The gracious ministry of time gradually heals our hurts; and though we can never forget, the poignancy of grief fades away.

But, above all, the good Father, in the ways of infinite love and infinite wisdom, conveys to our sorrowing hearts the assurance that He knows and understands, and that he will never forsake us or leave us alone. Out of the infinite reaches of the eternal there are borne to us, sometimes faintly, sometimes bold as a bugle blast, messages that comfort and strengthen and sustain. So our faith is made stronger and our hope is renewed.

Heaven is dearer because of the sorrows of earth.



News and Views



HEADLINES

By Dr. D. B. Raulins

No, I am not going to tell the veterans how to spend the bonus. The headlines indicate widespread willingness to make pertinent and other suggestions as to what the soldier should do with his money. I am not among these. Why crowd this group of financial counselors? I may have less sense as to how all this money should be spent but I believe I do have more modesty about the matter.

Some say that the soldier boys have grown older and therefore will spend the money much more wisely than they would have done had they received it earlier. If that be true it becomes a valid reason for the 1945 date of payment rather than now. But age does not seem to be such an effective teacher on some subjects. Even age offers a limited course of study. One man said, after a severe accident, "Well, we live and learn." His friend replied, "Yes, some do."

Some of my reasons for not telling the boys how to spend their money are about as follows: First, enough people have already told them. Second, a number of them have already spent it some time ago. It is merely a matter of transfer. They are not in position to accept counsel. Third, it seems an impertinence. The soldiers represent a tolerably fair cross section of our male citizenship. If they do not have sufficient intelligence with which to use it wisely why should I further darken the counsel? Fourth, none of the rest of us are asking advice as to how we shall spend our money. As a matter of fact the soldiers will spend it as they wish regardless of advice.

And there is one more problem involving finance upon which unfortunately I find myself unable to give complete and final advice. That is the matter of our European war loans. Here it is almost June 15 and those fellows have not so much as said that they are sorry that they cannot pay and please renew the note. Here Uncle Sam stands holding the bag. He has been "snipe hunting" again and has come home with no game in the bag.

In the meantime Italy has been able to scrape up sufficient funds to conduct a victorious war on Ethiopia. And Great Britain needs every penny she can rake

and scrape for armaments. The paper says, "Every extra pound the government can find is ear-marked (can not be spent for anything else) for armaments and future preparedness—not for a long-past war."

But of course the United States does not need the money any way. We'll just go ahead and build our war equipment up to the point that will make it possible to whip any and all comers who may invade us. And if they put off invasion too long we may just go out on another European errand of mercy. An administration that set out with the assurance of curtailing war expenditures can now pass an appropriation measure of a billion dollars without counting the votes. In the meantime we still have between twelve and twenty million people out of work. Let's put them in the navy.

Please entertain a question. Just where is Uncle Sam going to get all the money his Congress has voted for various things? Is he on an economic drunk and scattering his money to the winds? When Uncle Sam scatters money he is scattering yours and mine, for the fiddler must be paid and with interest whether you call the tune or not.

We foolishly fancy that taxes come from sources other than ourselves. That is a foolish assumption. Others may get the tax receipts but we pay just the same. Have you never noticed how a dollar has fits? One time it will buy a big bag of sugar. At another time it will get half or two-thirds of the bag. And so it is with other things. If you eat as much as a can of sardines and wear as much as a shoe-string you help pay the taxes. Do not overlook this. There is no escape. Everybody pays.

GREENVILLE DISTRICT CONFERENCE

The sixty-sixth session of the Greenville District Conference met at Shelby, May 7-8. Dr. J. R. Countiss, the presiding elder, called the conference to order Thursday morning, and after the devotional went immediately into the organizational and business of the conference.

The conference was well attended by preachers and lay delegates the first day, and under the splendid and business-like methods of Dr. Countiss the business proceeded in a most gratifying way. Reports from pastors and laymen indicate

that the entire program of the church is being emphasized throughout the district.

The conference was indeed fortunate in having Dr. N. O. McPherson of Southern Methodist University to deliver a series of Bible lectures during the conference. These lectures were timely and inspirational, and were well attended by the conference and the people of Shelby.

Dr. Countiss was unable to preside the second day of the conference because of an attack of flu, and Dr. J. W. Ward, of Greenville, was unanimously elected to the chair in Dr. Countiss' absence. Dr. Ward presided with wisdom and dignity, and the conference went forward under his leadership.

The following visitors were present at the conference and presented the various interests of the church which they represent: Rev. T. B. Thrower, Conference director of Golden Cross; Dr. W. L. Duren of New Orleans, editor N. O. Advocate; Dr. J. L. Sutton of Mississippi Children's Society; Rev. R. G. Lord, Conference secretary of Christian Education; Dean W. C. Newman, of Granada College; Rev. W. L. Robinson, Conference director of Adult Work; Hon. J. M. Foreman, and Dr. D. M. Key, of Millsaps College.

Rev. and Mrs. W. J. Dawson of Itta Bena, in the Greenwood District, were also present as visitors.

The following delegates were elected to Annual Conference: J. H. Sherard, S. V. Wall, E. A. Tanner, J. H. Johnson, Mrs. W. C. Galceran, Sr., Mrs. Earnest Moore, Mrs. G. A. Brown, Mrs. E. R. Smoot.

The following alternates were elected: Edwin Yeager, H. A. York, Mrs. C. A. Parks, and A. Wells, Jr.

The good people of Shelby entertained the conference in a most commendable way. Resolutions of appreciation to Dr. E. R. Smoot, pastor-host, and the people of Shelby, introduced by Rev. C. W. Avery, were unanimously adopted.

W. L. PEARSON, Secty.

ALEXANDRIA DISTRICT CONFERENCE

The Alexandria District Conference convened in the sixty-sixth annual session in the Methodist Church at Trout, La., Tuesday, May 12, at 9:30 o'clock.

Rev. N. E. Joyner, presiding elder, led

the conference in worship, reading from the 12th chapter of Romans.

He gave an inspiring address from this instructive chapter.

The roll of pastors was called and all answered with the exception of Rev. A. H. Baggett.

The roll of lay delegates was called and a good representation answered from nearly all charges.

Opelousas and Pineville had all delegates present.

The regular committees were appointed by the presiding elder and every one went to his task.

The conference convened and adjourned the same day.

Rev. S. A. Seegers was introduced to the conference and explained the work of the Golden Cross Society. He urged the use of pamphlets published, making clear the plans of this very needy and urgent work.

Rev. J. G. Snelling addressed the conference in behalf of the important work of the Memorial Home of Mercy.

He urged the pastors to give the regular day with offering voted by the Annual Conference.

Rev. Robert W. Vaughn spoke in the interest of our Orphanage Home in Ruston. He thanked all for their cooperation and prayers.

He says the Home is still operating free of debt with a balance.

Rev. G. W. Dameron represented the Extension work of the Conference and gave an address that we feel sure inspired all present. He pledged his cooperation to all pastors, and asked theirs in the work assigned him by our Bishop.

The Woman's Missionary Society was represented by the out-going district secretary, Mrs. Sims of Natchitoches, and Mrs. Dunford of Rochelle, secretary for this year.

The report showed an increase in all phases the past year.

The debate originating in Alexandria church as to which was the Backbone of the Church—The Woman's Missionary Society or Board of Stewards—was discussed. The presiding elder refused to render a decision.

The Committee on License to Preach recommended C. E. Ewing, Jr.

The conference voted unanimously to grant him license.

The good people of Trout and Goodpine made the day a most delightful one with their hospitality, beautiful flowers, wonderful dinner and good coffee.

The presiding elder urged pastors to observe special days, Advocate campaign and all Conference and Generals interests.

Rev. A. M. Serex represented the Ad-

vocate and the pastors pledged support to the program.

The reports of the pastors were very encouraging and inspiring—showing a general uptrend in the spiritual life and all phases of the church program.

The sermon at 11 o'clock by Rev. M. S. Monk on Heaven was a great inspiration. He emphasized that Heaven was a prepared place for a prepared people. The consecration service in conclusion did us all good. We had an inspirational and spiritual conference.

D. F. ANDERS, Secretary.

CORINTH DISTRICT CONFERENCE

The ministers and laymen of the Corinth District assembled in the historic old church at Holly Springs in the opening session of the district conference on Thursday, May 7, at 9:30, with Rev. J. D. Wroten, P. E., presiding. After the roll call, E. M. Sharp of Rienzi was elected secretary.

The names of the local preachers of the district were called, their characters passed and license renewed in some cases.

At the 11 o'clock hour, Dr. W. L. Duren of New Orleans, editor of the New Orleans Christian Advocate, preached for us, bringing us a most timely and inspiring message from II Timothy, the fourth chapter.

In the afternoon the following connec-tional causes of the church were presented by our distinguished visitors from their various fields, as follows:

Mr. J. Fred McDonald spoke in the interest of the Orphans' Home at Jackson.

Dr. J. L. Sutton represented the Mississippi Children's Home Finding Society.

Rev. R. G. Lord, of Grenada, represented the Board of Christian Education in North Mississippi Conference.

Dean W. C. Newman spoke for Grenada College. Judge Foreman of Indianola represented the Board of Trustees of Grenada College.

Dr. D. M. Key, president of Millsaps College spoke in the interest of that institution of learning.

Rev. W. R. Lott, our pastor at Oxford, impressed upon us the responsibility of the church for the Methodist students at the University of Mississippi.

Rev. W. L. Robinson represented the work of Adult Education.

Rev. S. E. Ashmore and Rev. E. M. Sharp spoke in the interest of Missions.

On Friday morning the first ballot was taken for delegates to the Annual Conference. The full number of nineteen were

(Continued on page 15)

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MONROE DISTRICT

Bastrop—The organ debt of many years standing has been paid and the organ dedicated at a service conducted by Bishop Dobbs in January. The church building has been repaired and painted.

Bonita—Work in best condition in years. Congregations good, interest increasing. Missionary Society organized at Jones, La.

Columbia—Excellent pre-Easter Revival, well organized Church School and W. M. S., all finances paid in full to time of district conference, building fund increasing, people loyally working, spiritual state of the church good. A good year, Bishop.

Delhi-Crowville—Increasing interest in all phases of the work of the church. One-half of benevolences paid for the year.

Gilbert—All property debts on church property paid. Church and parsonage overhauled. New Sunday School rooms planned at Boeuf Prairie. One-half of benevolences paid for year. First church to pay pro rata on bonded indebtedness fund.

Lake Providence—Last payment made on pipe organ. Work of the church in excellent shape.

Mangham—Two splendid pre-Easter revivals, rural survey of work completed, seat of district conference, one-half benevolences for year paid.

Mer Rouge-Collinston—Work of church in good shape, plans made to erect new building at Mer Rouge, new high mark in Sunday school attendance at Mer Rouge, new roof on building at Collinston.

Monroe, First Church—The new financial plan instituted this year working splendidly. All departments functioning efficiently. One thousand dollars paid on parsonage debt and \$300 on Gordon Ave., Church property debt. Thirty-five subscriptions to N. O. Advocate this year.

Gordon Avenue—There is a growing vision of the importance of this church. Plans are well launched for retiring parsonage indebtedness. One-half of benevolences for the year paid.

Oak Grove—Finances in advance of this time last year. Revival and Daily Vacation Church School planned.

Oak Ridge—Conducted one revival, plans made for three others. Daily Vacation Church School planned for June.

Rayville—Pastor has been ill. People have pledged themselves to faithful cooperation to meet this emergency. Pastor expected back soon.

Sterlington-Marion—New roof on the

parsonage, two-room addition to church building at Sterlington. One-half of benevolences for the year.

Tallulah—Large class received Easter, finances in excellent condition. One thousand dollars paid on church debt, \$700 of this amount raised by W. M. S.

Waterproof—This pastor killed a deer with his car and his reputation is established forever in Tensas Parish. This is evidenced in the largest offering for Orphanage in years. Twelve N. O. Advocate subscriptions.

West Monroe—Excellent advance in benevolences acceptance over last year. Splendid revival conducted by Lay Evangelist Van Carter. Improved church attendance, growing Church School, fine prayer meeting, 42 received into church, 8 babies baptized, \$373 for Orphanage.

Winnsboro—Increased Church School attendance. Efforts under way to pay balance of church debt.

Wisner—Emphasis on Alcohol Education. Work in excellent shape.

Mrs. E. C. Gibson is new district secretary of W. M. S. Mrs. D. C. Metcalf, retiring secretary, is the newly appointed chairman of Christian Social Relations for the Louisiana Conference.

Camp Ki-Ro-Li for intermediates meets July 14-23. Monroe and Ruston Districts cooperating.

Fred A. Coon, new District treasurer, reports money in hand to reduce district parsonage indebtedness by \$500.

Young People's Rally at Rayville, Sunday, May 31, in interest of Young People's Assembly. Rev. V. D. Morris to deliver sermon at 11 a. m. Rev. G. W. Dameron to speak at 2 p. m.

W. B. Clarke, district lay leader, plans an intensive fall campaign for full payment of benevolences.

Centenary College Week was observed in the Monroe District with a special term including President Pierce Cline, covering the churches of the district.

Three churches of the district, Columbia, Gordon Avenue, and Oak Ridge have increased salary assessment for preacher in charge, over that of preceding year.

Miss Shella Nuttall, rural worker supported by W. M. S., will begin work in Monroe District in September.

District conference unanimously approved plan for raising \$530.00 quota for the special Bond Issue Fund.

Observance of Layman's Day is expected in every charge. Fourteen charges plan D. V. C. Schools. Nine pastors will attend Pastors' School. Seventeen charges will have representatives at

Young People's Assembly. Seventeen charges are using 659 copies of The Upper Room.

QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

Monroe Dist.—Third Round

Oak Ridge, at Girard, for preaching, June 7, a. m.; at Oak Ridge, June 28, a. m.; Q. C., 2:30 p. m.

Delhi, at Crowville, June 14, a. m.; Q. C., 2:30 p. m.

First Church, Monroe, preaching, June 14, p. m.; Q. C., July 13, p. m.

Sterlington and Marion, at Bird's Chapel, June 21, a. m.; Q. C., 2 p. m.

Bastrop, June 21, p. m.; Q. C., after preaching.

Rayville, June 28, p. m.; Q. C., after preaching.

Columbia, July 5, a. m.; Q. C., 2:30 p. m.

Tallulah, July 12, a. m.; Q. C., Aug. 9, p. m.

Lake Providence, July 12, p. m.; Q. C., after preaching.

Mer Rouge, July 19, a. m.; Bonne F'Dee, 3 p. m.; Q. C. after preaching at Boune F'Dee.

West Monroe, July 19, p. m.; Q. C., after preaching.

Gilbert, at Boeuf Prairie, July 26, a. m.; Q. C., 2 p. m.

Wisner, July 26, p. m.; Q. C., after preaching.

Waterproof, at Wesley Chapel, Aug. 2, a. m.; Q. C., 2 p. m.

Winnsboro, Aug. 2, p. m.; Q. C., after preaching.

Pioneer, at Forest, preaching Aug. 9, 9 a. m.; Q. C., 4 p. m.

Oak Grove, at Kilbourne, Aug. 9, 11 a. m.; Q. C., 2 p. m.

Mangham, at Little Creek, Aug. 16, a. m.; Q. C., 2 p. m.

Gordon Avenue, at Crew Lake, Aug. 16; Q. C., 5:30 p. m.; preaching after fellowship supper.

Bonita, at Bartholomew, Aug. 23, a. m.; Q. C., 2 p. m.

H. L. JOHNS, P. E.

Baton Rouge Dist.—Third Round

Kentwood, June 7, preaching 11 a. m.; Q. C., 2:30 p. m.

Amite, June 7, preaching 7:45 p. m.; Q. C., following.

Walker, June 14, preaching at Walker 11 a. m.; Q. C., at Mangam, 1:30 p. m.

Denham Springs, June 14, preaching at Denham Springs 7:45 p. m.; Q. C. at Alford's Chapel, 4 p. m.

First Church, Baton Rouge, June 21, preaching 11 a. m.; Q. C., July 15, 7:45 p. m.

Jackson, at Ethel, June 28, preaching at 7:45 p. m.; Q. C. following.

Hammond, July 5, preaching 11 a. m.; Q. C., 2:30 p. m.

Greensburg, at Wesley, July 12, preaching 11 a. m.; Q. C., 3 p. m.

Springfield, at James Chapel, July 12, preaching 7:45 p. m.; Q. C. following.

Gonzales, at Meadows Chapel, July 19, preaching 11 a. m.; Q. C., 2:30 p. m.

Ponchatoula, July 19, preaching 7:45 p. m.; Q. C. following.

Zachary, July 15, 7:45 p. m.; First Church, Baton Rouge.

Istrouma, July 15, Q. C. 7:45 p. m., at First Church, Baton Rouge.

Keener Memorial, July 15, Q. C., 7:45 p. m., at First Church, Baton Rouge.

Plaquemine, July 15, Q. C. 7:45 p. m., at First Church, Baton Rouge.

St. Francisville, at Tunica, July 26, preaching 11 a. m.; Q. C., 1:30 p. m.

Clinton, at Clear Creek, July 26, preaching at 7:45 p. m.; Q. C. following.

Baker, at Bethel, Aug. 2, preaching 11 a. m.; Q. C., 1:30 p. m.

Angle, at Fisher, Aug. 9, preaching 11 a. m.; Q. C. 2 p. m.

Lottie, at Fort Barre, Aug. 16, preaching 11 a. m.; Q. C. following.

Franklinton, Aug. 23, preaching 11 a. m.; Q. C., 2:30 p. m.

Natalbany, Aug. 23, preaching at Tangipahoa 7:45 p. m.; Q. C. following.

Pine Grove, at Pipkin's Chapel, Aug. 30, preaching 11 a. m.; Q. C., 1:30 p. m.

W. H. BOWDON, P. E.

It is a mark of distinction to be a reader of this paper. Don't fail to let our advertisers know it. When answering their ads, mention this paper.

Mississippi and Louisiana

Rev. T. H. Dorsey has engaged evangelist J. O. Hanes to conduct a revival at Water Valley, Miss., in June.

The Methodist people of Amory are expecting to be in their rebuilt church in early fall. What a determined congregation we have in that aggressive little city!

Our good friend, Rev. Rolfe Hunt, Lauderdale, Miss., sends us an encouraging word with reference to his Advocate campaign. His loyalty is a fact not questioned in the Advocate office.

Rev. Olia Nix, pastor at Carriere, Miss., has just finished his two years of college work at Poplarville, Miss. He is now on the field full time and is out for an "over-the-top" report on all counts.

Mrs. J. L. McDade, an elect lady from Shannon, Miss., has our thanks for an appreciative word regarding the Advocate. It is a genuine joy to labor for those who appreciate what one tries to do.

Mrs. S. E. Winstead pleases us very much by the instruction to the business manager: "Please change my address at once so I will not lose a copy." We sincerely appreciate an interest like that.

Four of the churches of Aberdeen have engaged in a tent revival in Aberdeen, closing the 17th of May. Large congregations attended. Rev. V. C. Curtis, pastor at Aberdeen, was active in the revival.

Rev. Swope Noblin, of the Oloh, Miss., charge, says that his work goes forward in an encouraging manner. He is in the midst of his Advocate campaign and expects to do a creditable part by securing his full quota.

Mr. D. H. Hall, of New Albany, was the speaker at the laymen's banquet at Oxford, Miss., the night of May 14. He thoroughly delighted the laymen with

his humor and uplifted them with his sound Christian spirit.

Rev. E. M. Shaw, pastor at Houlika, Miss., reports that he is well pleased with his new field. He says that he has good people all over the charge. Not the least of his loyalties is the Advocate, which we greatly appreciate.

We are pleased to learn that Dr. T. W. Dye, a beloved physician of Clarksdale is much improved after a long serious illness. Dr. Dye has two sons who are Methodist preachers. Rev. T. W. Dye, Warm Springs, Ga., and Allen Dye, student in Millsaps College.

Rev. J. J. Garner has recently had a revival in his church at North Main St., Water Valley, Rev. W. R. Lott of Oxford, was the preacher. There were six additions to the church. One-half of the benevolent acceptance was collected in that church by district conference.

Rev. H. N. Brown, Pineville, La., reports a good revival in which he did his own preaching with Rev. C. M. Morris of Greenburg, La., leading the singing. He received eleven members, and he is working at the church debt—a serious difficulty in that field.

Robert L. Milam, once a connectional singer, is back in the regular work, and is open for engagements with any who may desire his help. His work this year has been with pastors and evangelists in Florida, Georgia and Mississippi. Address him at 14 Grove St., Montgomery, Ala.

There has come to our desk the program of the Young People's Assembly for the Louisiana Conference, Centenary College, Shreveport, June 15-20. The program is in a very attractive form, presents an inviting bill of fare, and is particularly strong in having Dr. Paul Quillian for its platform.

Rev. Jeff Cunningham, pastor at Ripley, Miss., reports very favorably of the meeting and the favor in which Rev. T. W. Lewis is held at Calhoun City. Brother Cunningham says it was a great inspiration to preach to such large congregations as greeted him for the twelve days that he was there.

The Commencement exercises at Whitworth College came to a close on Tuesday, May 26. According to an announcement by Rev. J. O. Leath, Vice President, an unusually large number of young people from the Mississippi Conference are in attendance upon the annual Assembly which will come to a close on Friday of this week.

The Young People's Union in the Western section of the Corinth District has monthly meetings rotating from Oxford, Holly Springs, Potts Camp and Abbeville. It is a live Union. Excellent programs are given each time. At present Rev. T. A. Filgo is directing the work. Rev. Martell Twitchell directed until his removal to Belmont.

Rev. D. F. Anders, pastor at Nolley Memorial Church, Jena, La., says that he is having the best year of his ministry. He labors in a field that was consecrated by the dust of the devout and the sacrificial Richmond Nolley, and he should give the people a great ministry if the inspiration of the pioneer shall abide in those parts.

Rev. R. F. Harrell thinks that Rev. J. H. Bowdon conducted the affairs of his district conference in a manner worthy of a seasoned administrator. He says that his presiding elder does things by schedule and for that reason has time for every matter coming before the Conference. Ponchatoula, where Brother Harrell presides, had a full delegation.

Miss Ann Stevens Lewis, daughter of Rev. and Mrs. O. S. Lewis of Meridian, Miss., is to receive her Master's degree from Scarritt College, June 5: Rev. and Mrs. Lewis are to be present for the graduation of their daughter, who after September 1, will do contract work for the Woman's Missionary Council, in connection with the Community House, Ensley, Ala.

Lake Charles District made a splendid showing at the District Conference. Pecan Island paid its benevolences in full; Jeanerette and Hornbeck raised more than half, Abbeville, Leesville and Many raised one-half, and Lafayette, Deridder, New Iberia, Lake Arthur, West Lake and Zwolle raised one-third. Salaries are in advance of what they were last year.

Mr. J. H. Johnson, treasurer of the



North Mississippi Conference and one of the staunchest laymen of that section, writes that he has been able to get down and up stairs again with the assistance of two husky firemen, but he is not yet able to get out of the house. His many friends in Mississippi will welcome the news of his improvement, and will earnestly pray for the return of his health.

One of the most successful church building enterprises was that at New Albany, Miss. Beginning in 1925 they completed in a year, at a cost of over \$60,000.00 their attractive Gothic church. It is a message in brick and stone. It is worth any one's time to go and sit in it for a time and let its restful beauty fill your mind. The indebtedness is only \$6000.00 and well cared for at this time.

More than 500 members of the Carrollton Avenue Church, this city, Dr. D. B. Raulins, pastor, attended an evening of fun and laughter under the direction of Rev. H. P. Wall, local preacher, and Dr. Fay, director of the Men's Chorus. The work of the church is moving along smoothly and, as usual, the pastor expects to report progress along all lines and "everything paid in full" at Conference.

Under date of April 28, Rev. William Schuhle received notice that his son had been selected as one of the outstanding students in America, and that a biographical sketch had appeared in the 1936 WHO'S WHO AMONG STUDENTS IN AMERICAN UNIVERSITIES AND COLLEGES. The notification came from H. Pettus Randall, Editor. Many will share the joy of Brother Schuhle and his wife for the honor bestowed upon their son.

Rev. J. A. George, of Amory, has been engaged to do the preaching in the Oxford Camp Meeting at the Camp Ground four miles east of Oxford, the first week in August. This is one of the most attractive locations in all that section for outdoor gatherings. The Board of Christian Education of the North Mississippi Conference has been trying to enlarge the use of this splendid property for other meetings of the church. It would serve well for camps and retreats.

The report made to the Baton Rouge District Conference is very encouraging. Following is a summary of facts: Additions to the church, 269; paid on District Work, \$760; on Conference and General Work, \$1,136; on Church School Day, \$134; to Orphanage, \$1,065; and for repair of churches and parsonages, \$6,057. On the Advocate campaign, the District is third on percentage basis in the three Conferences. We congratulate the new presiding elder and his fellow-workers, both preachers and laymen.

Rev. John W. Ramsey sends us an account of a busy season for a superannuate. Recently he occupied the pulpit at Poplar Springs Church, Meridian, in the absence of the pastor; on the first Sunday in May he preached the memorial sermon at Coker's Chapel on the Vimville charge; and on the fourth Sunday he preached for the pastor at Enterprise, who was on vacation for a tonsil operation. Brother Ramsey speaks very favorably of the preaching of Rev. J. L. Carter, of Fifth Street Church, Meridian, where he and his family worship.

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TENNESSEE

PROTECTION AGAINST OLD AGE

Rev. W. F. Henderson, Claiborne Ave., Church, Shreveport, writes us to the effect that the name has been changed to R. H. Wynn Memorial, in honor of the much beloved R. H. Wynn who left us for the better land in 1932. In 1923 the church was organized by Rev. W. F. Henderson in cooperation with Dr. Wynn. Brother Henderson desires that all friends of Dr. Wynn have some share in the erection of this memorial, both for the sake of Dr. Wynn and in order that it may be dedicated by the end of the year. Any gifts for this worthy cause will be gratefully received.

Rev. T. B. Thrower, Drew, Miss., reports a successful revival in which Rev. J. V. Bennett, of Durant, did the preach-

ing and Rev. George M. Smiley, pastor of the Presbyterian Church at Durant, led the singing. On Tuesday evening following the close of the meeting, sixteen were received into the church on profession of faith.

Friends of Dr. R. H. Harper will rejoice to learn that he is improving after his recent illness and expects to be able to occupy his pulpit again next Sunday. The editor of the Advocate preached for him last Sunday.

Mrs. Anna Elizabeth Garrett McKeithen, the mother of our pastor, Rev. E. E. McKeithen, of Petal, Miss., passed to her reward Friday, May 22, 1936, about noon in the parsonage home of her son, according to notice received from Rev. W. B. Alsworth. Sister McKeithen, the wife of Rev. A. J. McKeithen, and elder in the Free Methodist Church for about sixty years, was a lifelong member of the Methodist Episcopal Church, South, at Grayson, La. Since March they have made their home with their son, Rev. E. E. McKeithen. A suitable memoir will be furnished later.

REVIVAL AT CALHOUN CITY

Rev. Jeff Cunningham of Ripley, Miss., came to us on Monday, May 11, and preached twice a day for ten days. He is a great preacher and he preaches a great gospel. Our people were charmed with him. He is a good singer and he rendered us valuable service as preacher and song leader. Our church has been revived. The music during the revival was unusually good. Of course, we did not reach all our people, but we reached a large proportion. About 20 will be added to the church. Bishop Dobbs and Dr. W. C. Newman and party came Thursday morning and presented the needs of Grenada College. A large congregation heard them. Calhoun City has a membership of 270.

T. W. LEWIS.

Just Off the Press

The Trail of the Circuit Rider

A history of the Methodist Episcopal Church, South

by

REV. W. L. DUREN, D.D.,

Editor, N. O. Christian Advocate

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Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

Many of us who live in New Orleans and have opportunity frequently to visit the French Mission work established by the hands of Miss Ella Hooper have been particularly attracted to and interested in the work for the Indians. This work is a direct outgrowth of the work of the MacDonel School.

No one knows exactly how the property was paid for, but most of us who know Miss Hooper pretty well can easily guess. It consists of several acres of ground and a lonely old plantation home overlooking Bayou Grand Calliou. It is about eighteen miles distant from the MacDonel School.

For the past two years a day school has been conducted there under the direction of Miss Hooper. The two teachers, Miss Eluida Hoffpauir and Miss Wilhelmina Hooper (sister of Miss Hooper), serve without compensation.

Recently a most attractive chapel has been built by the generous gifts of Mr. and Mrs. T. C. Clanton, of Shreveport, and now the Indians, so long neglected, too, have a place of worship. A short time ago this splendid little church was dedicated by Bishop Hoyt M. Dobbs. A number of Shreveport Methodists, including Mrs. Dobbs, Dr. and Mrs. George Sexton, Mr. and Mrs. Clanton and Mrs. George Sexton, Jr., were present for the dedication.

The boys and girls of the MacDonnel School, as well as the faculty, take a great interest as well as a great pride in this work. The boys have painted the plantation home, which is used as a school building, both inside and out, and the girls have given many hours of service in making the place both orderly and attractive.

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A memorial from the Louisiana Conference Woman's Missionary Society went to the Woman's Missionary Council asking that the Council give some support to this worthy work. As a result of this the Council voted that a part of the Week of Prayer money for 1936 would go to "Indian rural work at Dulac, Louisiana."

We, the missionary women of the Louisiana Conference, are indeed grateful for this splendid recognition by the Council, and in appreciation should begin early to make plans for the Week of Prayer offering to be taken next November. Could not each auxiliary in the Conference send for mite boxes and distribute them so that all might begin immediately to save for this our newest mission work in Louisiana?

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
2212 Fifteenth St., Meridian, Miss.

THE CHALLENGE OF THE JUBILEE

This year the Home Missions Jubilee offers the greatest possible challenge to the Woman's Missionary Society for organization of unoccupied areas; for securing new members; for re-enlistment of women; for launching out into broader fields; and for putting more enthusiasm in the activities already begun. This challenge comes to each of us. Can't you hear the voice of that gracious company of women speaking to you through years of faithful service and ministration in this year of our jubilee and saying distinctly:

"Who shall take up the lamp of service and love,
And all the joy in pain of woman's work,
And bear it high Life's round of petty care above
And glorify the places where once we stood?"

Won't you emphatically answer by an enthusiastic observance of the second quarters special event—that of organization and membership campaign featuring the enlistment of young women especially celebrating the Home Mission's Jubilee? The first quarter showed a decrease in auxiliaries, there being 211 which reported—18 less than the quarter before. This alone is a sufficient challenge to call for an enthusiastic cam-

paign of organization. Arouse auxiliaries and look outward, onward, then upward, and forward! Make a survey of the territory around you. Looking outward and onward EVERY auxiliary in our Conference will find a group of women—even though small, that affords an opportunity for organizing a society or forming a circle. Our circuits are a marvelous opportunity for rural development. Why not get in touch with every rural pastor in the conference and ask his cooperation in organizing a circle in each of his churches, letting these circles come together once a quarter at the quarterly conference for a meeting. A project of some type of mission work can be given each circle or the group as a whole, the circles sharing the responsibility. Discovering the opportunities that lie before us for organization, we then look upward for strength and wisdom and are divinely guided to go forward.

Be sure to secure your Jubilee literature and observe the membership campaign in a whole-hearted manner. Put earnest enthusiasm into it, for unless we as members are enthusiastic we cannot expect to attract others to our ranks. To become a member one must make an offering to missions—this offering can be any amount, but remember you are not to report any woman as a member until she has made an offering or pledge to missions.

The special event for third quarter is Coaching Day for Mission Study leaders. Our coaching days last year were a marvelous inspiration that gave incitement and impetus to our Mission study. Our leadership course at the pastors' school excelled our expectations, and we are looking forward to an even better one this year. We want every study group in every W. M. S. to have its Mission Study leader at Biloxi, June 15-20. We are looking forward to having Mrs. Bouerne with us.

The fourth quarter's events are Week of Prayer and Harvest Day. This Jubilee year again offers us the challenge to give not only our thoughts, our prayers, our talents, our time, but it likewise challenges us to give our money—to give sacrificially. We must remember the Woman's Missionary Society has inculcated the sacrificial spirit into its membership. Loyalty in religion comes through sacrifice and not through presenting an easy way. Upon the membership of the Woman's Missionary Society devolves the entire support of the vast enterprise which it has constructed. From no other source is there any income. Therefore, ladies, it is imperative that YOUR Missionary Society shall not permit the appeals of local churches

terprises to overshadow the claims of Missionary work. New loyalty to the Woman's Missionary Society must be created so that other claims may not divert its resources. Provision is made in the by-laws for local work, but the local obligations should never be the outstanding feature of the Woman's Missionary Society, budget and activity. The obligation for local church enterprise belongs to the church as a whole and not to the Missionary Society in particular.

Let us as Missionary women keep faith with Council and the great work by paying our pledge in full this year. Conferences all around us paid their pledges last year. We must not retrench, but we must keep pace and keep faith with the great work and workers. The work is looking to Mississippi Conference; Council is counting on Mississippi Conference; Jesus Christ is expecting Mississippi Conference to redeem its pledge. Your officers believe you will do it, for "Faith, mighty faith the promise sees And looks to that alone; Laughs at impossibilities And cries, 'It can be done'."

Again the challenge comes to us through a special we have this year. We have promised support cooperatively with the North Mississippi Conference to Mathilde Killingsworth, our own daughter, who goes to China to represent you and me in carrying the gospel of Jesus Christ to that nation. We are obligated to her for \$600. This obligation fills us with a keen sense of joy and pride akin to that of a mother who sees her daughter launch out into a life of honor and service.

These great challenges call us to an unlimited opportunity as to WHERE we

can serve, and WHAT we can do: How are you going to answer?

MRS. PAUL ARRINGTON,
Conference Secretary,
Mississippi Conference.

Magee, Miss.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mr. J. E. Moreland writes thus of the Scarritt Associate Membership Plans: "We have set ten thousand as our goal to be reached within the next twelve months. We are putting forth every effort to secure one thousand of these by commencement season. The excellent response received during recent days encourages us to believe that we shall have one thousand members by June 5."

The above are just a few sentences taken from Mr. Moreland's letter. I send them on to urge haste on the part of those who are interested in Scarritt's having a happy commencement season. If we do our part we shall have to have twenty Scarritt Associates from North Mississippi. Send your gift and name to Mr. J. E. Moreland, Scarritt College, Nashville, Tenn.

Leadership Training School for Negro
Women at M. I. College, Holly
Springs, June 16-24.

So delighted has everyone been with the reports brought by delegates sent to the Training School last June, that there seems to be a growing need for us to continue this work. Such is our plan, and the school will open at 7:30 o'clock the night of June 15 with a "Get Acquainted Meeting" and the first class session at 8 a. m. of the 16th.

The curriculum will be similar to that of last year and will include Bible Study, Methods in Daily Vacation Bible School, Christian Education Course, Organization and Administration of Woman's Missionary Society, Health, Craft, Recreation, Vespers, etc.

The Week-Day Evening programs will begin each evening at 7:30. There will be addresses, pageants, games, and musical programs. The last evening will be given to awarding of certificates, followed by consecration service. Mrs. W. A. Newell, Council superintendent of Christian Social Relations, will be the guest of the school in the evening on "Hope for a New Day."

Already some societies, zones and individuals have their fund in hand to send a delegate, while others are planning in various ways to raise the \$7.00 for board, room, and registration. Travel and incidental expenses are to be paid by Negro Church if possible.

Each delegate must bring bed linen, towels, Bible, note book, pencil, scissors, thimble, and all necessary toilet articles.

MRS. DAN COMFORT,
Supt. of C. S. R.
MRS. R. P. NEBLETT,
Dean of School.

The following is a notation found on the back of the program of the Tenth Annual Conference for Negro Women Conducted by Mississippi Synodical, Auxiliary to Presbyterian Church, U. S., June 24-July 1, at Jackson College, Jackson, Miss.

"We are cooperating with the Methodist women in this Conference work and we are inviting their delegates living nearer Jackson to our Conference and we urge ours nearer Holly Springs to attend their Conference, June 16-24."

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Christian Education

CHURCH SCHOOL LESSON, JUNE 10

By Dr. J. R. Countiss

DOING THE FATHER'S WILL

Luke 22:39-71

Gethsemane was no sham battle. It was fiercer than Thermopylae, more decisive than Armageddon. Its agony was genuine. Its blood oozed from no surface wound but gushed from the crimson fountain of a pierced heart. Jesus faced the crisis with all the feelings of a normal young man in his thirties. It meant the interruption of his ministry of healing and teaching; it meant pain; it meant death. Surely the "cup" from which he so earnestly prayed deliverance was more than this. Frail men and delicate women have faced death with triumphant courage. We must believe Jesus to have been able to endure pain and physical death with at least as much

courage and fortitude as his followers. The bitter dregs of the cup were not physical or personal, but spiritual and altruistic. It was worse than death to be betrayed by a trusted disciple. The marring of his body on the cross was nothing compared to the marred souls of those who compassed his death. His concern was for others in his death even as in his life. It was not so much his "exodus" as the manner of it that made the bitterness of Gethsemane.

It is always easier to do the will of God than to suffer his will. For this ordeal, Jesus followed his accustomed way, going to the privacy of the garden; seeking the consolation and comfort of the presence of his most intimate friends; above all, calling through prayer for the help of the Father. Shocked, dazed, and hopeless, the friends failed him and slept "for sorrow." The Father did not fail him. There was divine ministration of strength. The battle was won. The last and fiercest assault of the tempter was repulsed. He turned his back on the easy, comfortable way. Strength submitted to weakness, goodness to sin, justice to crime, the divine to the human. Men had their way for one brief but terrible hour of darkness. The will of God was done as Jesus submitted himself to endure the ignominy of the cross rather than use any agency other than sacrificial love. Insensate matter is moved by physical force; intelligent personalities are persuaded by love. Love is stronger than hate, mightier than armies with banners.

Jesus was prepared for Gethsemane. His whole life had been centered on doing the will of the Father. He was accustomed to seek to know that will through prayer. His temptations were appealing and persuasive, thoroughly in line with human desires, ambitions, and goals. They could only be overcome by the help of the Father. He found that help in prayer. He went into the garden weak; he came out strong. He went in with a struggle; he came out victorious, triumphant, and calmly marched through Pilate's hall and on to Calvary. Determined for himself to do the Father's will, he prayed for his disciples and sought forgiveness for those who nailed him to the cross. No great soul finds itself till it has passed through a Gethsemane of utter self-renunciation and of complete dedication to a great cause. Nothing can ever after disturb its serenity and peace.

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QUARTERLY CONFERENCES

LOUISIANA CONFERENCE

New Orleans District—Third Round

The presiding elder and official membership of the New Orleans District have agreed to hold three Group Conferences which will include all the charges of the district for the third round. These groups and the participating charges are as follows:

No. 1—City of New Orleans. Conference for this group will meet at First Church Wednesday evening, July 15, at 8 o'clock. The conference will be opened with devotions conducted by the Rev. Jolly B. Harper, pastor of St. Mark's. The charges and pastors participating: Algiers, Rev. W. D. Kleinschmidt; Rev. D. B. Easling, Carrollton Avenue; Rev. James B. Grambling, Bayou Wallace, Jr., First Church; Rev. H. A. Eicher, McDonoughville-Reserve; Rev. H. B. Howell, Parker Memorial; Rev. W. W. Holmes, Rayne Memorial; Rev. Jolly B. Harper, St. Mark's; Rev. A. W. Townsend, Second Church-Gentilly.

No. 2—West of the Mississippi River. Conference for this group will be held Sunday, July 26, 1936, at LaBadeville on the Donaldsonville charge. The presiding elder will preach at 11 a. m., there will be dinner on the ground for all attending, and the quarterly conference will be held at two-thirty p. m. Following are the participating charges and pastors: Donaldsonville, Rev. C. W. Lahey; Franklin, Rev. W. F. Roberts; Morgan City, Rev. David Tarver; Houma, Rev. J. W. Booth; Lockport, Rev. W. C. Mason; French Mission, Rev. C. J. Thibodeaux.

No. 3—North of the Lake. Conference for this group will be held at Covington, Wednesday, July 22, 8 p. m. Rev. W. R. Lyons, pastor of the Pearl River charge, will conduct the devotions. Conference will be held immediately following, and the ladies of the charge will serve refreshments. Participating charges and pastors are as follows: Covington, Rev. Ira W. Flowers; Bogalusa, Rev. W. H. Royal; Slidell, Rev. Carl Lacy; Pearl River, Rev. W. R. Lyons.

More complete programs for these meetings will be given later. In each group there will be attractive features of the program in addition to the routine business.

It is expected that each church will undertake to bring all financial obligations up to date as nearly as possible. To this end the presiding elder and a team of pastors and laymen will be ready at any time to pay a visit to any participating charges in order to help stimulate interest in all items of our church. Cooperation of pastors and officials has been such as to bring good cheer and courage to the heart of the presiding elder. All matters of church obligation have had their place in our efforts, and we should make these Group Quarterly Conferences occasions of spiritual blessing to us all. To that end let us work and pray.

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

"Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15

Money has no value in itself. Earth's treasures would be worthless without people. Money is minted life; it is coined personality; it represents the very life blood of the men and women who do the work of the world. So money is the symbol of the toil of hand and brain. It should never be used for selfish pleasure but for building a more abundant life.

Recently a friend was commenting on the degeneracy of certain people. The fathers had practiced Christian stewardship and had become great souls. But look at the "descendants" of certain families. "There is something deadening about money," said he. Jesus saw that danger when he warned the rich young ruler that He loved. It is eternally true that "Man shall not live by bread alone."

It is possible to hold a dollar so close to your eyes as to shut out everything else. Therefore it is wise to train children early to give a share of all the

money they earn to God. The practice of systematic stewardship is the best antidote to covetousness and its blighting effects. It is the best way to develop the sense of partnership with God.

Things take value as they are related to the soul. The soul abides. If you would be master of old age, master that which is ageless. The soul is capable of infinite development in sin or in righteousness.

A tornado recently visited Tupelo. But we love the persons there more than ever. Personal values have not been destroyed by the destruction of property. We recently saw a house in the Mississippi delta that still showed the marks of the devastating overflow of 1927. But we regard the inhabitants of that house more highly than ever before. All about us are people who have lost much property during the depression. Have not we torn down the arbitrary barriers of property long before and learned to appreciate people for their spiritual worth?

What are you living for? For Houses or Homes? For bodies or souls? Would an artist paint his masterpiece on tissue paper? Would a sculptor carve his masterpiece out of ice? "What would it profit a man to gain the whole world and lose his own soul? Or what would a man give in exchange for his soul?" (Mark 8:36, 37).

PRAYER

Our Father we realize that the soul values are the abiding values of life. And we know that life is Thy gift. We would consecrate our bodies to Thy service and our souls for worship. We would dedicate to Thee our social contacts and all our material resources. Help us to rightly relate ourselves to Thee and Thine. We ask in the name of Him who gave Himself for us.

CHURCH TRAINING SCHOOL HELD ON OCEAN SPRINGS CHARGE

The Bonnie Chapel Church of the Ocean Springs charge held a training school, May 18-21, 1938, in the home of L. E. Havens. Rev. Mr. Noblin of Columbia, the instructor, led the class in a very interesting and profitable study of the course "The Educational Work of the Small Church," by John Q. Schisler. Rev. Mr. Barry, the pastor of the church, added much to the discussions with his

ready wit and enthusiasm for improvement.

Besides the several visitors attending each meeting, there were seven who received credit on the course. Those receiving certificates were as follows: Rev. A. B. Barry, Mr. and Mrs. L. E. Havens, Mrs. O. H. Wilson, Mrs. W. Z. Fischer and Misses Bernice and Juanita Wilson and L. E. Havens, Jr., who will receive credit when he becomes of age.

During the last meeting the class as a whole decided to make some much needed improvements in the church building and equipment and the administration of the church school. As the members of the church are so widely scattered it was planned to have a church night each Sunday night at which time all the business of the church will be attended to. There will be a church calendar arranged, whereby several meetings can be taken care of at one time. Once a month refreshments will be served. This arrangement is expected to increase the attendance about fifty per cent.

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NEW ORLEANS DISTRICT CONFERENCE

The New Orleans District Conference convened at Franklin, La., May 13, at 2 p. m., for two days with Rev. E. C. Gunn, presiding elder, in the chair.

The roll was called with all pastors present with encouraging reports. The conference benevolences were reported to be paid up fifty per cent.

The conference was honored with the presence of our presiding Bishop, Rev. Hoyt M. Dobbs, who at the evening hour of the first day gave a great address on the "Life of Robert Edward Lee," and who at the morning hour of the 14th delighted his hearers with a sermon on "Some Functions of the Church."

The conference was made happy further by the presence of Rev. Louis Hoffpauir, presiding elder of the Ruston District, and Rev. B. F. Rogers, presiding elder, and fraternal delegate of the Lake Charles District. Both brought greetings from their districts and reported the work going ahead.

The conference was further honored by the presence of Rev. J. G. Snelling of the Memorial Mercy Home of New Or-

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leans; Rev. R. W. Vaughan of the Methodist Orphanage at Ruston; Rev. G. W. Dameron, Executive secretary of the Conference Board of Education and Rev. S. A. Seegers, Conference director of Golden Cross.

Robert Branker Crichlow and Verbon Francis Gay were licensed by the conference to preach.

Rev. J. B. Grambling represented the New Orleans Christian Advocate interests, announcing the present standing of subscriptions and the goal of one for every twenty-five member of the local church.

The following were elected delegates to the Annual Conference: J. H. Carter, Mrs. J. B. Pollard, R. E. Brumby, J. W. Reily, M. F. Wilson, Miss Ella Hooper, W. L. Caston, Mrs. J. W. Warren, C. O. Chalmers, S. H. Radcliffe. Alternates: H. P. Wall, Capt. H. J. Thompson, Miss M. Young, W. W. Carrè, Mrs. J. H. Pharr.

The hospitality of the folk of Franklin was unbounded. The pastor-host, Rev. W. F. Roberts, was on the job constantly making the two days stay of pastors and delegates days that will long be remembered for their joy. It was an unusual experience to enjoy such hospitality of the fine folk of Franklin with their beautiful ante-bellum homes on Bayou Teche, with their rolling lawns and moss-covered oak trees.

A highlight of the conference was a motorcade around Irish Bend and the beautiful grounds of Oak Lawn.

A moving picture of our missionary interests: St. Mark's, Indian Mission and the McDonell School was shown by Rev. W. H. Wallace, Jr., giving a new impetus to them.

The 1937 conference will meet at Bogalusa at the gracious invitation of Rev. W. H. Royal, pastor, and R. R. Starnes, leading layman.

The business of the conference was ably dispatched under the leadership of our presiding elder, Rev. E. C. Gunn. His announced goals in the fields of evangelism, finances, kingdom extension, and spiritual cultivation were impressive and met with the sincere approval of the conference.

Signed:

REV. C. F. LUEG, Secty.

CORINTH DISTRICT CONFERENCE

(Continued from page 6)

elected on the first ballot as follows:

J. B. Reynolds, Booneville; W. R. McCormack, Corinth; W. H. Fairless, Tishomingo; Mrs. S. E. Ashmore, Iuka; Hon.

Hugh N. Clayton, Ripley; Dr. Worsham, Corinth; J. W. Rankin, Corinth; D. H. Hall, New Albany; Dr. A. W. Mildren, Oxford; C. H. Curd, Holly Springs; G. F. Dodd, Myrtle; S. S. Finger, Ripley; J. C. McAmis, Corinth; J. G. Houston, New Albany; L. G. Fant, Holly Springs; W. R. Nettles, Tishomingo; J. C. Jourdan, Iuka; J. T. Gullett, Booneville; Mrs. E. M. Sharp, Rienzi.

The following alternates were elected: E. E. Long, Malcolm Guess, W. T. Brown, J. P. Lester, F. A. Caldwell.

The conference was delighted with two splendid sermons by former pastors of the Holly Springs church who are also members of the Corinth District Conference. On Thursday evening Rev. W. R. Lott, our pastor at Oxford, brought us a joyous and inspiring message on the church. Friday morning at the 11 o'clock hour, Rev. N. J. Golding, pastor at New Albany, preached.

The conference voted to go to Corinth First Church for the 1937 session.

We heard reports on every hand that this was one of the best district conferences in years, and certainly it was one of the best attended. The good people of Holly Springs entertained us royally, extending to us the old time hospitality of the Old South which has not diminished one bit in Holly Springs. To Rev. J. D. Wroten, our presiding elder, goes the greatest credit for the success of the conference, because of his wise planning and presiding. Our folks all love him more and more.

WINTERSMITH'S TONIC

The Old Reliable Remedy

FOR

MALARIA

A Good General Tonic

Which Helps

Restore Strength

Used for 65 Years

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

REPORT OF THE FINDINGS COMMITTEE, CORINTH DISTRICT CONFERENCE, NORTH MISSISSIPPI CONFERENCE

Brethren: In view of the worthy causes of the Church presented to our conference here, your Committee On Findings asks to bring before you several specific needs which we believe to be worthy of consideration during the remainder of the Conference year.

1. We find a need for a wider observance of Church School Day. The pastors' reports show a total of 136 congregations in the district, with Church School Day being observed in only 35 congregations. We believe that the Church School Day is important, that it is a helpful part of the Church's activity, and we recommend a wider observance of the Church School Day.

In connection with this, we urge that our Church Schools be diligent in observing the fourth Sunday programs, and send the offering for the Home and Foreign Missionary Enterprise to Rev. R. G. Lord at Grenada.

2. We find a need for a thorough cooperation with the program of Grenada College. In the light of the program given here by the Board of Christian Education, we see eminent needs in Grenada College; and we recommend district-wide cooperation with any authoritative plans for its program.

We urge cooperation with the Board of Christian Education generally.

3. We find that there is a vital function for the Golden Cross to perform in our local churches, a function which seems hitherto largely neglected. We ask that the Golden Cross Committee in each church inform the congregation as to its responsibility in this matter and insist that the needs to be provided for by the Golden Cross be met.

4. We find that there is need for encouraging the spiritual motive in the giving of finances. To this end we recommend the use of literature furnished by our Publishing House and the special use of lay speakers in the local churches. Believing that our problems of church finance are essentially spiritual problems, we urge that the spiritual life be held uppermost in the enterprise to encourage giving.

5. We find that the annual Training School at Grenada College in June is meeting an outstanding need in our churches, and we would encourage its attendance by officers and workers in the Church Schools.

We believe that these items stand for representative causes needing support in our district, and we heartily recommend

WEEKLY REPORT, 1936 ADVOCATE CIRCULATION CAMPAIGN

Only six weeks remain before the close of the 1936 Advocate Circulation Campaign. During the period from December 1, 1935, when the campaign began, through June 2, less than six weeks from its close, only 15 of the nearly 500 charges in the Episcopal area served by the Advocate have secured their subscription quotas. District Conferences are over and the way is clear for every pastor to launch his canvass for renewals and new subscriptions without further delay. Bishop Dobbs, in a recent letter addressed to the pastors in Louisiana and Mississippi, writes in part concerning the Advocate campaign: "I write you about an important matter. It touches the welfare of us all. I am asking the Methodists of Louisiana and Mississippi to assist me in the noble task of placing the New Orleans Christian Advocate in every Methodist home. The paper is one of the best. . . . We need the Advocate, and the Advocate needs us. We should have a subscription list of ten thousand. . . . This is one of the important opportunities before us just now. . . ." (bold face type ours). Brother Pastor, do not procrastinate—the time is too short.

The following report includes: first, acknowledgment of subscriptions received during the week May 27-June 2; second, Honor Roll of pastors and charges that have already sent in their full quotas; third, report by districts showing quotas and number of subscriptions sent in from December 1, 1935, through June 2, 1936. REMEMBER: Subscriptions sent in after July 15, 1936 will not apply on district quotas for the \$100.00 prize.

ACKNOWLEDGMENT OF SUBSCRIPTIONS RECEIVED FROM MAY 27 - JUNE 2

Rev. R. M. Bentley, Wisner, La.	9	Rev. Swope Noblin, Oloh, Miss.	2
Rev. L. W. Cain, Bunkie, La.	6	Mrs. V. S. Jackson, Macon, Miss.	2
Rev. G. H. Corry, Hornbeck, La.	6	Rev. J. M. Corley, Fayette, Miss.	2
Rev. W. H. Mounser, Winona, Miss.	5½	Rev. C. A. Schultz, Hattiesburg, Miss.	1
Rev. T. J. O'Neil, Vicksburg, Miss.	5	Rev. D. B. Raulins, New Orleans, La.	1
Rev. W. T. Gray, New Orleans	4	Rev. Olla Nix, Carriere, Miss.	1
Rev. B. M. Hunt, Jackson, Miss.	3	Rev. N. L. Threet, Ashland, Miss.	1
Rev. F. N. Sweeney, Franklinton, La.	2	Rev. P. W. Sibley, Gonzales, La.	1
Rev. C. H. Strait, Gloster, Miss.	2	Rev. L. L. Roberts, Prentiss, Miss.	1

HONOR ROLL OF QUOTA CHARGES

Following is a list of pastors who have already secured their 1936 Advocate subscription quotas which is based on obtaining one subscription for every 25 members.

Rev. J. B. Grambling, Epworth, New Orleans.	Rev. D. R. McDougal, Hickory Flat, Miss.
Rev. H. B. Hines, Amite, La.	Rev. A. W. Bailey, Sherman, Miss.
Rev. F. N. Sweeney, Franklinton, La.	Rev. S. A. Brown, Inverness and Isola, Miss.
Rev. Wm. Schuhle, Plaquemine, La.	Rev. Seamon Rhea, Como, Miss.
Rev. H. A. Rickey, McDonoghville, La.	Rev. A. M. Broadfoot, Waynesboro, Miss.
Rev. Jolly B. Harper, St. Mark's New Orleans.	Rev. Rolfe Hunt, Lauderdale, Miss.
Rev. A. Y. Brown, Ackerman, Miss.	Rev. J. M. Corley, Fayette, Miss.
	Rev. R. M. Bentley, Wisner, La.

REPORT BY DISTRICTS

Louisiana Conference

District and Presiding Elder	Quota	Subscriptions Received
Alexandria, N. E. Joyner	332	38
Baton Rouge, J. H. Bowdon	393	82
Lake Charles, Benj. F. Rogers	306	16
Monroe, H. L. Johns	309	61
New Orleans, Elmer C. Gunn	317	130
Ruston, Louis Hoffpauir	408	100
Shreveport, Geo. S. Sexton	512	64
Total Louisiana Conference	2577	491

Mississippi Conference

Brookhaven, C. W. Crisler	516	65
Hattiesburg, W. B. Alsworth	473	62½
Jackson, T. M. Brownlee	709	50
Meridian, W. B. Jones	556	34
Seashore, L. J. Power	469	44
Vicksburg, H. A. Gatlin	395	61
Total Mississippi Conference	3118	316¾

North Mississippi Conference

Aberdeen, W. P. Buhrman	672	46
Columbus, L. P. Wasson	547	53½
Corinth, J. D. Wroten	628	70½
Greenville, J. R. Countiss	269	19
Greenwood, A. T. McIlwain	402	35
Sardis-Grenada, W. L. Stormont	411	22
Total North Mississippi Conference	2929	246

Total all three Conferences	8624	1053¾
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to you their serious consideration.

Respectfully submitted,

W. J. CUNNINGHAM,

A. W. BAILEY,

W. F. HOWELL,

Committee.

In Memoriam

MRS. IRA STEPHENS ROACH

Mrs. Ira Stephens Roach, wife of I. T. Roach, Weldon, La., died at the family residence Thursday morning, May 21, after several weeks illness. Funeral services were conducted from the family home, Friday morning at 10:30. Rev. A. A. Collins, pastor of Farmerville-Ber-

nice, was in charge, assisted by Rev. Dan Barr, a life long friend of the family, Rev. R. R. Branton of Natchitoches, and Rev. B. C. Taylor of Homer.

Surviving the deceased are four children, Mrs. W. E. Brock, Natchitoches; Mrs. A. L. Mabry, Bernice; Clay Roach, Lillie, La.; Claude Roach of Weldon; and her companion, I. T. Roach. Mrs. Roach was one of the charter members of the old Alabama Church on the Bernice charge and she and her husband were two of its most faithful members. She was eighty-three. She bore her suffering without complaint and died in the faith that had made her life one long to be remembered by all who knew her. Heaven is richer by her translation.

B. C. TAYLOR

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TRUE LIBERTY

By Professor C. E. M. Joad
University of London

All civilized activity is dependent upon a minimum background of ordered security, and the maintenance of this background is a condition of its continuance. The presence of force, in other words, is required in society not against the normal, social citizen, but against the exceptional anti-social citizen whom the activities of the normal citizen call into existence, that he may be restrained from rendering those activities impossible. The function of the state in this connection is, therefore, to maintain that minimum standard of behavior on the part of all which is the indispensable condition of the pursuit of the good life on the part of any. With this object, and with this alone, it is entitled, by means of the law backed by force, to curtail a liberty whose exercise would threaten the very purpose for which the state exists and by the standard of its furtherance of which its activities can alone be justified. But to concede that society is justified in confining the social offender is very different from admitting its right to suppress the social thinker. A prison may appropriately be used to reform, if not to deter, the criminal; but it is only by abuse of authority that it is employed to silence the critic of the government.

—Liberty Today.



Wallet of the Week



DOCTOR HARLOW SHAPLEY, of Harvard Observatory, reports the discovery of a peephole in the Milky Way through which a new cluster of stars, many of them larger than the sun, has been sighted. Through this opening, Harvard professors have reported the discovery of one hundred and forty-seven new stars, one hundred of which are estimated to be more than thirty thousand light years away. A light year is six trillion miles. Suffice it to say that the nearest star in the cluster, which is called a "tramp," is out of the range of our artillery.

* * *

FROM MOSCOW IN SOVIET RUSSIA, comes the cry, "The Caspian Sea is drying up." Soviet scientists fear that "the world's richest source of caviar" is about to become something of the past. The report sounds like the wail of the man who was afraid that the sky might fall and kill all the larks. The reappearance of the fortress that was submerged 800 years ago may mean that the earth is taking a deep breath, but what can they do about it? At least the scientific omnipotence of Russian sovietism faces a real problem.

* * *

THE TITHE BILL of the British Government, under debate in the House of Commons a few weeks ago, evoked language less elegant than such a measure should deserve. The measure appears to have had for its purpose an adjustment of the rental income of the Established Church. Lord Hugh Cecil condemned it as "an act of racketeering grounded in the morals of the American underworld." At least we have two things to be thankful for: Mr. Cecil did not base his simile upon our Congress, and our forefathers saved American Christianity from the embarrassment of demanding its pound of flesh.

* * *

AN INTERESTING PHASE of administering a world Church is strikingly illustrated in the travel expense of the delegates in attendance upon the recent General Conference at Columbus, Ohio. The travel expense of the 528 delegates from the United States amounted to \$23,150, as against a travel expense of \$40,850 for the 78 delegates who were in attendance from foreign countries. Expense is not everything, nor is it always the most important thing, but here is at least an argument for autonomous churches. It required approximately fourteen times as much to bring a foreign delegate to the seat of the Conference as it required to bring one from the home church.

AMERICA IS BEING BLOWN AWAY was the startling thesis with which an American radio artist is reported to have surprised our British friends. The statement was made that, on account of our dust storms, we would have left in fifty years only 150,000,000 acres of fertile land. Our apprehension as to dust storm damage is not quite so great as that, and we think the opinion not altogether scientific. However as a piece of soil conservation spellbinding, we are constrained to admit that it is a work of art.

* * *

DOCTOR TAIT McKENZIE, the famous Canadian sculptor, is a graduate in medicine at McGill University, but has devoted his time to art for many years. While one of the greatest triumphs of his genius was the Scottish-American War Memorial in Edinburgh, the principal themes of his sculpture have been youth and aviation. His graceful interpretations of youth through athletics have become famous, and his latest work, "The Falcon," symbolizes the conquest of the air by the hawk, the swiftest and the boldest of birds in the chivalrous age.

* * *

ONE-HALF OF THE ROMAN CATHOLIC CHILDREN in the United States, according to statement in an exchange, attend the public schools. There, of course, they do not receive the religious training required by Romanist regulation. In order to supply this deficiency, it is said that six thousand vacation schools have been planned, and it is proposed to give definite religious instruction to approximately three hundred thousand children in that way. Such a stupendous effort at least shows that there is no disposition on the part of the Romanists to side-track religion.

* * *

THE JUVENILE COURT RECORDS of Los Angeles, California, according to The Christian Evangelist, show that, of 14,000 cases of juvenile delinquency coming before the court in a period of three years, only a small per cent had had any contact with churches or any character-building agency. These records were quoted, as it seems, to show wherein the church has failed in its social responsibility, but the assumption takes a great deal for granted. The ability, the intention, and the wanton neglect of the church in such matters might not be so easy to establish as it is to utter words of thoughtless censure.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

"A PANTER IN DE WOODS"

Not long ago we had the pleasure of a visit to Lafayette, La., and with it the privilege of preaching for Dr. Robert H. Harper. The chauffeur who called at the hotel for us, came a little early and, on the way to the church, we stopped under the shade of a tree and talked. He was interested in church matters and he talked quite frankly and sensibly, too, of the problems of the A. M. E. Church of which he was an official member in Shreveport. We learned that his was one of the outstanding congregations of Negro Methodists in that city. Among other things, he said that in the past six months they had had three pastors. Upon our inquiry as to the reason for such an unusual number of changes, he told us the first man sent by the bishop was a good preacher, but he had no executive ability of the kind needed for directing the affairs of that congregation. As we remember it, he characterized his leadership as of the country-church type. We then asked about the preaching quality of another whom he described with the unadorned and unforgettable phrase: "He would be a good pan'ter in de woods." To us, this meant that in the absence of something worthwhile to say, the preacher resorted to the primitive trick of making himself terrible by the energy of his voice, and he was, therefore, returned to the woods. The last man sent was an acceptable preacher, a man of good business ability, and the church was responding heartily to his leadership. At that point we resumed our journey to the church, but not in forgetfulness of the sermon we had just heard from one of God's unordained prophets. We went into the pulpit feeling anew the sense of responsibility for an intellectual and a spiritual leadership, deeper than a wholesome philosophy of life, that might help men to so fashion their lives as to make them real factors in a Christian community. Certainly we felt the obligation for bringing a message not dependent upon the energy of voice for its effect, the antics of "a pan'ter in de woods," but a message from God which, having passed through the alembic of our

own experience, should have the ring of reality belonging to effective leadership in the Christian ministry.

WAR AND WORSE

It is said that the Bolivian Government has inaugurated summary and oppressive measures for the punishment of those who failed, for whatever cause, to bear their part in the recent war with Paraguay—the Government being both the complainant and the judge. The penalties run from conscription for work on the roads and in the mines, to fines running as high as \$2000 gold. The highest fines being for persons who were "insufficiently enthusiastic about the war." Desertion is punished with suspension of the rights of citizenship, and firms employing persons who have not a perfect military record are included in this vindictive scheme of penalties. Such a course, in the opinion of Zion's Herald, is an evidence of war's tendency to breed fascism and fascism's tendency to produce war. As we see it, it is even worse than that, for it is also a process for laying in the thinking of the people a distrust of political government which will end in revolution, anarchy and chaos. There is a border line for dictators and the mailed fist has never been sufficient to repress the rage of a wronged people. Men can be driven to a certain point, but those who would press them further would do well to take a serious squint at the pages of history. We stand for the civil authority which promotes and serves the interests of the citizen, but we have no honor to bestow upon government perverted into a means of public oppression, no matter what class or classification is made the victim.

THE USES OF FREEDOM

Freedom has been the proud boast of America ever since the Declaration of 1776 became authoritative through the success of American arms. But the victories of the colonial armies and the establishment of our freedom would have been a tragedy if it had

not been for the preparation which was made for that day and experience by the forest chapel, the village church and at the family altars. It was there that the people learned the values and the responsibilities of the freedom to which they aspired. They had no schools and no literary culture of which they might be proud, but they knew God, and upon that foundation they built the political and social structure which we enjoy. It is not unworthy that we should have a pride in our schools and in the literary attainments of our people, but we should not overlook the fact that what we know is made wholesome and helpful by an atmosphere of personal devotion. In no other way will we be able to resist the influence of prejudice in the formation of our opinions, thus will we be enabled to discover the iniquitous concealments of speech which give a bias rather than inform, and thus may our ability, aspiration and honesty come to their fullest flower and fruit.

THE ADVOCATE CAMPAIGN

When this statement reaches the Advocate readers exactly five weeks of the Advocate campaign will remain. The importance of the matter urges that we take the matter to heart at once. To some it may seem that the campaign is well ahead of that a year ago. Two facts must not be overlooked: The campaign this year began immediately after Conference, and included in it are all budget subscriptions. When these facts are taken into consideration it will be seen that the progress of the campaign does not offer as favorable comparison as may seem. The only exception from the quota is that renewals collected through the office on bills are not counted on the quota. At this moment, we have received in the campaign 1221 subscriptions. No district has completed its quota. We have a balance of 7403 subscriptions if the entire quota is to be met. We do not want the Advocate to lapse into debt, every day of postponement of the completion of the campaign increases the chance of failure, and we earnestly appeal to every presiding elder, pastor and church to rally to the Advocate cause. Let's make this a year of triumph.

Editorial Miscellany

By Dr. H. T. Carley

SOME PLEASURES OF COUNTRY LIFE

Ever and anon somebody proposes for debate the proposition that country life is better than city life; or, to put it the other way around, that city life is

better than country life. Having lived in both the country and the city, we are convinced that good arguments can be produced on both sides of the question. But this is no argument—it is merely a setting forth of some of the pleasures that are peculiar to life in the country. We put them down without extended discussion and without regard for logical arrangement.

1. Hollering at the dog.

We might well devote a paragraph or two to the pleasure of having a dog—but that can wait for another time. Taking it for granted that the countryman has a dog, we call attention to the fact that he can holler at him when and where he pleases, as much as he pleases, and as loud as he pleases. This is not permissible in the city, where an unusually loud tone will attract the unfavorable attention of the neighbors and maybe start the report of family troubles, or bring the suggestion that the offender ought to be arrested for cruelty to animals. Nothing of the kind will happen in the country, for the neighbors pay no attention to loud noises; and they holler at their own dogs as the notion strikes them. The dog, too, misses something if he is not hollered at. Many a city dog has pined away, lost interest in life, and finally given up the unequal struggle, when, if he could have had a good daily country hollering at, he would have developed into a healthy, hard-headed, lovable, chicken-killing, hog-chasing pet of the family. It is an unadulterated pleasure to stand on the front porch and holler at the dog loud enough to be heard at the post office—and know perfectly well that nobody will pay the slightest attention to you.

You can say to a dog what you think of him in the way you think it, without hurting his feelings—and that is more than you can do to people.

2. Shutting the front gate.

There are very few front gates in the city. There are probably grown city men and women who have never seen a front gate. What a pity! The only thing that has shut them in from the rush and roar of life on the outside—and has shut the world away from them—is a front door. Only a step from the family circle to the sidewalk—and a short step, at that. There is a pleasure beyond description in being able to close the front gate and feel that you are on your own domain, with the world shut out, yet able to see up, down, and across the road, hail a passing neighbor, walk around and look at the flowers, and then leisurely go into the house. A front yard, a fence, and a front gate are the buffer between the hardships of the world and home. of us need such a buffer.

3. Sopping molasses and butter with hot



News and Views



HEADLINES

By Dr. D. B. Raulins

The other day, amid the screams of siren and whistle, the babel of human voices and the roaring drone of planes above, the Queen Mary, largest ship afloat, slipped into her berth in New York harbor closing her maiden voyage. Her record was forty-two minutes short of that of the Normandie, queen ship of France. A delay in the fog is the answer given to those who expected the Normandie to be beaten.

The Queen Mary is a colossal triumph of science, invention, engineering, art and architecture. Get out your notebook, pencil and imagination. Take down these figures, you puny paddlers of skiffs and pirogues.

The Queen Mary is 1018 feet long. Stand it up end-ways by the Washington Monument and it will be about twice as tall. Put her the same way alongside the Empire State building in New York and she will reach to the eighty-sixth story. Babe Ruth at his best could swat the old ball about half her length. From keel to top of the main smokestack it is 180 feet. From keel to the top of the highest mast it is 234 feet. There are four giant propellers measuring twenty feet across. Four mighty engines each develops 50,000 horse-power, 200,000 in all. And they weigh thirty-five tons each. The anchor chains weight 145 tons. There is room for 800 people at a time in the dining hall. The whole ship weighs about 80,000 tons. There are swimming pools, garage and shopping center. There are ten miles of carpet on the floors. The siren-whistle can be heard ten miles, but passengers right beneath it can hardly hear it at all.

How many people will it carry? Only 32,000.

Are you convinced that the Queen Mary is no row-boat? Why, you could take the whole fleet of dear old Columbus and almost lose them inside. There would be enough room left to move at one time the people of several Mississippi and Louisiana towns.

But an old sea-farer who had sailed many seas and seen many boats refused to get excited over these breath-taking engineering dimensions. He knew the Titanic went down on her first trip. He knew the sea and her

ways. He observed that while all these things were interesting and important they did not answer the main question with reference to a ship. The supreme question, he said, is this: "Is she seaworthy?" Then he went on mumbling something about, "The sizes, types and styles of ships may change, but the sea remains the same. She is waiting to give the Queen Mary the same tests she applied to the boat on which Jonah sailed."

And that fine young democratic king of the country from which the Queen Mary hailed and sailed, Edward VIII, looked upon this mistress of the waves and quietly observed about thus: "The Queen Mary affords Britain little ground for boasting so long as London's dreadful slums continue and so long as human life and well-being are in such jeopardy."

These observations should be sobering to us all.

Modern scientific engineering achievements have far-distanced our statecraft and Kingdom building.

The sea of life does not remain the same, but our methods of navigation thereon tend lamentably too much to remain the same.

Let the Queen Mary with majestic proportions and royal dimensions symbolize and suggest to us of state, business, art, education and the church, something of the imagination, method, moral skill and social engineering necessary for the violent and troubled sea of our time.

THE CONFERENCE COLLECTIONS

Since the General Conference has granted to each church the privilege of saying how much it will pay on Conference collections, a large number of churches are reporting them paid in full. But as a matter of fact we in North Mississippi paid less in 1935 than we did in 1934. Including the Kingdom Extension offering in 1934 we paid \$44,876.00. In 1935, our first year to assume our own assessment, we paid \$44,033.00, which was \$843.00 less than in 1934.

During the same years payments on pastors' salaries were as follows: In 1934, \$187,412.00; and in 1935, \$199,456.00. Pastors received \$12,044.00 more in 1935 than they did in 1934, while the Conference collections were \$843.00 less.

I do not know how conditions are in

the other districts of our Conference, but in the Sardis-Grenada District I know of but one charge that increased its pledge for 1936 over 1935, while there were several charges that reduced their pledges. Some of these charge are paying their pastors adequate salaries, and paying them in full, while they fail to pay the pledges made to Conference collections, and besides make pledges too small in proportion to what they pay their pastors.

The connectional work of our church is dependent upon the Conference collections for its existence and success. Home and foreign missions, schools and colleges, hospitals and superannuates, and other connectional interests look to these funds in part or in whole for maintenance. They have never been adequately supported; but let the Church fall short in Conference collections and these causes suffer. While our foreign missionaries are provided definite salaries, short collections mean fewer missionaries and less missionary enterprises; colleges and hospitals fail to get the help they need; but it also means that our superannuates and mission pastors often have to face real hardships, privations and want.

Every pastor should have a real personal interest in the support of our superannuates. Very few of us serve charges that enable us to provide for the coming wintry days, and our day of superannuation is approaching. When that day comes, with no work given us, no place to go, and the Church as in our Conference providing only \$200.00 or \$300.00 per year, what are we going to do? Larger Conference collections assumed and collected mean better support for our retired ministers.

We now require young preachers to secure a college education before admitting them into our ranks. Some come to us with debts incurred to secure this necessary education. For a few years they are first assigned to small-paying and mission charges with scattered appointments, requiring the owning and use of a car. Salaries are hardly adequate to live on, much less to maintain a car and pay college debts. The only hope for an adequate support for them is in missionary appropriations to supplement their salaries. This cannot be provided when we fail to assume and pay in larger proportions to the Conference collections.

I like the system our Church has

adopted for securing these benevolences; but the Church as a whole is not awake to the crying needs of our connectional claims. I believe the local churches are ready to respond to the limit of their ability to the aggressive leadership of wide-awake pastors. The sin of too many of us pastors is that we are looking out for our own personal interests, and we overlook the needs of our brethren who are dependent in whole or in part on the Conference collections for their support. The record of last year shows that our North Mississippi Conference paid to the collections at the rate of only 22½ per cent of what was paid us pastors. It is my personal judgment that no church should rest satisfied to pay less than 35 per cent of what is paid its pastor to these collections, and the larger churches should set as a goal an amount equal to or more than what they pay their pastors. We need some spirit to stir us, presiding elders, pastors, laymen and all, to a better support of the connectional interests of our Church.

In the early days of the Christian Church there was a spirit of sharing to the point of "as every man had need," and the power of the Holy Spirit rested on their labors. A few years back we as a Conference passed a resolution that all pastors receiving \$1,000.00 or more salary should place one per cent of it in a special fund to help our superannuates and mission pastors in cases of emergency. But it didn't function. Why? We need a movement like this to strengthen the bonds of our brotherhood, and to get us more in the spirit of sharing with our co-laborers in Christ who serve in the harder places.

If we pastors do thoroughly the work of educating and training our people, I believe we will develop a laity that will gladly support these connectional claims and assume larger apportionments. Most boards of stewards want to do as their pastors advise, and the pastor's attitude towards securing the collections is reflected in the congregation's response. If a pastor sets his heart on assuming the correct amount of the benevolences and on having it collected, the membership will seldom fail him.

What I can't understand is the report of a pastor receiving his salary in full and reporting little or nothing on the collections. How he can face our superannuates and the pastors on mission charges at the Annual Conference and call them "Brethren," knowing that he failed on his charge to help support them, is more than I can figure out. I know that the disposition of many churches is first to secure their pastor's salary, and if there is to be any shortage, let it be

on the Conference collections. But for a pastor to yield to that tendency is to fail in his duty as a preacher-in-charge in training his people, and to be disloyal to the connectional interests of our Church.

H. P. LEWIS.

GENERAL CONFERENCE ENDORSES "THE UPPER ROOM"

Upon a suggestion of Bishop Ralph S. Cushman, the General Conference adopted by unanimous vote the following resolution: "Resolved, that we cultivate the general use of The Upper Room among our people with the slogan of 'One million copies in use by 1937.'"

In addressing the General Conference, Bishop Cushman said:

"I hold in my hand a little book that many of you will recognize for you use it day by day. It is 'The Upper Room.' It is published by the Commission on Evangelism of the Church, South, as you know, and we are co-operating with them in this enterprise.

"We are praying—the Church, South, and the Church, North—that in 1937 we may have this booklet go into one million of our homes in the two churches. Really, a miraculous thing has happened. We began with an issue of 100,000 copies about a year ago. At the present time, the last issue—this issue which I hold in my hand—is over 400,000 copies.

"and I know that we are not going to have a spiritual church until we have spiritual homes, and when you realize that about fifty per cent of our official members of our churches have no daily prayer or devotional or Bible reading periods in their own lives or their own homes; and that about twenty-five per cent of our officials do not even have grace at the table; you can understand that something needs to be done in the way of bringing holy habits into our homes.

"We believe that we have found a technique which, if the whole church will get behind it, will help to do something to our homes, and we are going to do something to our churches."

LIQUOR CONTROL BILL

Dear Doctor Duren: Please let me say to your readers that Senate Bill No. 268 introduced by Senator Gilbert seeks to re-enact the main features of the old Gay-Shattuck law, and the old Sunday closing law, concerning liquor selling.

The bill segregates whites and colored in saloons, forbids issuing license to women, forbids using women, girls or

minors as employees, or allowing them to frequent or loiter in or about regular barrooms. It also segregates barrooms and all gambling devices, and dance halls, etc. It closes saloons every night at 11 o'clock till 6 a. m. next day, and closes them all day Sundays and election days.

The declared reason for repealing the 18th amendment was to bring liquor "under control." After more than two years of legalization there appear no efforts towards state control. Senate Bill No. 268 looks in that direction.

The Anti-Saloon League is unalterably opposed to the liquor traffic in all possible forms, but while working for its destruction the League proposes to use every proper effort to restrict the traffic.

Before this word reaches your readers the bill will have passed under the view of a more or less hostile committee. Watch the daily press for the news as to its fate. Should the bill survive the committee ordeal please, brethren, and sisters, write, or better, wire your Senator to support Senate Bill No. 268, by Mr. Gilbert.

Permit a very personal word to all the friends of prohibition. I believe I could find use for some money just at this time.

Pastors, why not use me to supply for you on Sundays in event of your absence from the pulpit? I am listening to hear from those of you who have already promised to do this. My temporary address is 433 Fifth Street, Baton Rouge.

LEON W. SLOAN.

MARRIAGE AND DIVORCE

By J. F. Mincy

In these days of loose living, loose morals, and in many places an utter disregard for decency, and high ideals, it seems imperative that some one should take the initiative to teach the people what God's word says in regard to marriage and divorce.

As a whole the people are without information along these lines, and since no one else has offered to try to enlighten those who desire information, I have decided to make the venture, hoping that I may do some good thereby.

The marriage relation as practiced by many today is nothing more nor less than legalized concubinage. Men and women are putting away their life partners, help mates, under the flimsiest pretexts. Dr. Walter A. Maier in his book, "For Better, Not For Worse" pictures the present day situation as a parallel with conditions that existed in the days of Paul the Apost-

tle, and says Paul's scathing denunciation of the then existing conditions are applicable to present day conditions.

Dr. Maier, in discussing some of the contributing causes of the present state of things, mentions in chapter eight the fact that men and women have been taught they were descended from gorillas, and then presents positive proof that marriage is of God and ordained by God.

Christ compares His relation to the Church as married. See Matt. 25:10, Rev. 19:7. "This Church is to be without spot or wrinkle, so there will be no divorces recognized." See Eph. 5:27.

The Scripture teaching is very plain if people would only see. The great trouble is so many do not want to see.

Mark 10:2-12 "And the Pharisees came to Him and asked Him, 'Is it lawful for a man to put away his wife tempting him?' And He answered and said unto them: 'What did Moses command you?' And they said, 'Moses suffered to write a bill of divorcement and put her away.' And Jesus answered and said unto them, 'For the hardness of your heart he wrote this precept. But from the beginning of creation God made them male and female. For this cause shall a man leave his father and his mother and cleave to his wife. And they twain shall be one flesh, so they are no more twain, but one flesh.'

"What therefore God hath joined together, let not man put asunder.' And in the house his disciples asked Him again of the same matter. And He saith unto them, 'Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another she committeth adultery.'"

Is it not plain that the Savior is telling His audience that under no circumstances does God countenance remarriage while the husband or wife is living?

Matt. 5:31-32. "It hath been said; Who soever shall put away his wife let him give her a bill of divorcement, but I say unto you, 'That whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.'" See also Matt. 19:9 and Luke 16:18.

Dr. Maier, whom we quote by permission, says that God did not intend for men to meddle with His matrimonial institution. Yet in face of these plain statements men and women are hastening to break the marriage vows and seek other marriages. It is notorious that in a moving picture producing center many of the actors are guilty of plural marriage after divorce, even securing divorce with that motive in mind.

"The marriage union is life long, and termination, except by death always involves a transgression of the Divine law for either husband or wife." Also, "Christian marriage is monogamous; the union of one man and one woman. Forsaking all others, and cleaving only to each other, the Christian husband and wife are to be exalted in an unalterable unity."—Maier.

I Cor. 7:11. "Let not the wife depart from the husband, but if she depart let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife."

I Cor. 7:27. "Art thou bound to a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife."

Rom. 7:2-3. "For the woman which hath a husband is bound by the law to her husband so long as he liveth, but if the husband be dead she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man she shall be called an adulteress; but if her husband be dead she is free from that law, so she is no adulteress, though she be married to another man."

It is a sad fact that some ministers have married while their former mates are living. We are wondering just how they explain the matter to their own consciences. The Savior said the wife can be divorced for adultery, or fornication, but keep it in mind He did not say that remarriage is permissible, or to be condoned. But He does say that from the beginning divorce was not permissible and the teaching is unmistakable that He says by inference it is still so in the eyes of God. Mark 10.

A widely known woman preacher is said to have been married several times and divorced as many times. She is also said to be contemplating another venture. It would be refreshing if she would explain how she can preach "holiness" and yet stand condemned by the Holy Scriptures as an adulteress.

Two Scripture references here will be sufficient. Read Mal. 3:5 and I Cor. 6:9-10. That makes it pretty plain. If a man or woman is divorced and marries again while the former mate is living he or she is guilty of adultery and no adulterer can gain entrance into Heaven. Someone may say that all sins are to be forgiven, but one. Well, if you are pardoned, and then keep on committing that sin, is it not a fact the Savior said, "The last state is worse than the first?" Luke 11:26.

With those awful pronouncements before us it surely behooves us to be very careful and make no missteps as our weal or woe is written by our acts here.

The advocates of free love and other underworld teachings have gotten into

the lime light and poisoned many of our people against the purity and sanctity of the marriage vow.

"The young people have been assaulted by a systematic and salacious ridicule of matrimony; they have been deranged by inflammatory appeal for revolt against marriage, they have been regaled with catch phrases which promise a new freedom for a new age. The press, the radio, the stage, the screen, that quadruple alliance which molds contemporaneous thought in its misshapen matrixes, have been confederated in an unholy drive against conventional marriage."—Maier.

Another point we would call attention to is that Christ said, "God joins people together." Then how can men and women afford to go to an officer of the law to have a marriage ceremony said if God ordained matrimony? The idea of the state presuming to authorize its officials to function as ministers is surely not well pleasing to our God. I fear that those who say the marriage ceremony for what they can get out of it will repent some day of their acts when it is too late.

The author above referred to, lists quite a number of names of those who have been responsible for cheapening the marriage vow and relation. Among them he lists Mrs. Mary Baker, Glover Eddy, Dora Russell, Joseph Smith (Mormon), Swedenborg, Ann Lee, Aimee Semple McPherson Hutton, and a number of others.

God's word being our guide, let us all contend for the sacredness of the marriage vow and the sanctity of the home. And remember the Bible does not teach nor recognize divorce and remarriage, while husband or wife is living.

THE BEGINNING OF METHODISM IN COPIAH COUNTY AND AT CRYSTAL SPRINGS, MISS.

By Rev. H. G. Hawkins

From page 243 of Volume Two of Methodism in Mississippi, by John G. Jones, we quote as follows:

"The valley of Big Black River had become noted for its unhealthiness. Lewellen Leggett, its first preacher, had died, and others had been sick, so that many of the preachers dreaded the thought of being sent to Big Black Circuit. The very name conveyed the idea of malarial chills and bilious fever. A strong Methodist settlement had formed midway between Big Black and Pearl River, near the north-western corner of Copiah County. At a place rich in pure spring water they built a church and camp ground, which became noted as the headquarters of Methodism in that region. They called the

(Continued on page 13)

Mississippi and Louisiana

Rev. H. P. Lewis has our thanks for another list of subscribers from Charleston, Miss., and the list includes the heartening word, "More to follow."

Next up on the calendar of the preachers of the Mississippi Conference is the Pastors' School at Biloxi, Seashore Campgrounds, which begins on June 15.

Rev. C. M. Morris, pastor at Greensburg, La., was assisted in a meeting at that place last week by Rev. Elmer C. Gunn, presiding elder of the New Orleans District.

The opening of the Texas Centennial Exposition at Dallas, June 6, marks the beginning of a great celebration of Texas progress. The Exposition will continue until November 29.

Statistics for the Greenwood, Miss., District up to June 1, show 198 new members received, \$16,066 paid on salaries, \$1450 paid on benevolences, and \$106 raised on Church School Day.

Rev. C. B. Powell, pastor at Boyce, La., who is always faithful in every detail of his task, reports things going well on his charge. He sends us that word in connection with his Advocate campaign.

Rev. R. E. Rutledge, of the Bonhomie charge, Mississippi Conference, has completed the Advocate quota for his charge and his name goes on our Honor Roll, both in the paper and in our hearts.

Rev. B. D. Watson, pastor at Pleasant Hill, La., has our thanks for another instance of his unflinching loyalty to the Advocate. He sends us his full quota, two-thirds of which are new subscriptions.

Rev. Robert M. Brown is conducting a joint revival for Kentucky Avenue and Mangum Memorial churches, Shreveport. Rev. H. B. Hysell, of Parker Memorial Church, New Orleans, is doing the preaching.

A few days ago, we made a trip through the rice and the cane country as far as Lafayette, La. The outlook for a good crop seemed to us to be good, and we found everywhere we went an atmosphere of hopefulness.

All the District Conferences in the territory covered by this paper have been held, and the reports, we think, were quite encouraging. The emphasis was not uniform in all districts, but the effort and enthusiasm were consistent.

Rev. P. W. Sibley, pastor at Gonzales, La., in a business note to the office, says that he is having a great year at Gonzales, and he is going to make every effort to secure his quota of Advocate subscribers. Thank you, Brother Sibley.

Our good friend, Rev. J. M. Boykin, pastor at Waterproof, La., asks for the list of Advocate expirations for his charge, and he indicates that he does not intend for the Monroe District to miss the one hundred dollar prize on his account.

Rev. C. B. Powell began his meeting at Boyce, La., on June 7, in which he is being assisted by Rev. R. A. Bozeman, and the singing is in charge of the congregation. Brother Powell asks that the meeting be made a subject of prayer by his brethren.

Rev. J. M. Corley, Fayette, Miss., has again placed us under obligation to him for his fidelity to the Advocate cause. He has already sent in two more than his quota and has eight subscriptions not due until some time later. That is a splendid record.

Rev. S. W. Hemphill, pastor at Weir and McCool charge, North Mississippi Conference, has just closed a successful Vacation Bible School at Weir, and he reports that his charge paid more than one-half of the benevolent assessment be-

fore District Conference.

Rev. H. W. Rickey, Gilbert, La., charge, adds another name to our Honor Roll in the Advocate Campaign. He sends us his personal check for his quota and then gets the subscriptions in his own way and time. To say the least, it betokens loyalty to the Advocate cause.

Rev. L. L. Roberts reports a good meeting at Prentiss, Miss. He was assisted by Conference evangelist, Rev. Henry A. Wood, of whose work Brother Roberts speaks in high praise. The congregation passed resolutions of endorsement which we will publish at the earliest opportunity.

We regret, of course, the occasion which thrust upon Rev. J. W. Ward, Greenville, Miss., an emergency preparation of the Church School lesson for this week. We greatly appreciate his fine spirit in taking over the task and we are sure that our readers will enjoy his interpretation of the Cross.

Mrs. Carrie Aldridge, in requesting the change of her Advocate from Batchelor, La., to Gonzales, La., took the trouble to ask for the change before leaving Batchelor, and she says, "I have read the Advocate so long, and like it so well I do not want to miss one copy." We count that a real tribute to the Advocate.

From the Secular Press Bureau, Nashville, we learn that Dr. H. P. Myers, at present pastor of Centenary Church, Lynchburg, Va., will take over the duties of his office, in connection with the Board of Missions, about July 1. His position will be that of Secretary of Education and Promotion of the General Board of Missions.

Rev. J. B. Grambling, accompanied by his family, is due to leave for San Antonio, Texas, on June 11, where he will conduct a two-weeks revival in Alamo Methodist Church. Brother Grambling expects to be away from the city for a month, during which time he has made arrangements for all services at Epworth Church of which he is pastor.

We regret to learn that Dr. J. R. Countiss, presiding elder of the Greenville, Miss., District, has found it necessary to undergo an emergency operation. The operation was performed on Friday night, May 29, and at last report his condition was reported as satisfactory. We sincerely trust that he may soon be fully recovered and able to carry on the splendid administration he has been giving his district.

Rev. E. S. Lewis, Pascagoula, Miss., has been much in demand for services extraordinary lately. On May 15, he delivered the graduating address for



cler high school, from which Prof. W. L. Lewis, a Millsaps graduate, is retiring after nine years of service; on May 17, he was the commencement preacher for Pascagoula high school, where there was a class of thirty-six graduates; and he held the quarterly conference services at Orange Grove, on the Kreole charge, in the absence of the presiding elder. Within his own field, he has received nine members since Conference, paid \$112 on the benevolences, and has cleared his parsonage of all debt. No wonder he thinks "the outlook is fine."

The Advocate makes acknowledgment of 22 subscriptions sent in by Mrs. C. M. Martin of East End, Meridian. Sister Martin, the widow of a preacher, is one of the most consistent Christian workers we have known. Whether as superintendent of the Cradle Roll Department of her local church or as agent for the Advocate, she can be depended upon, campaign or no campaign, pressure or no pressure. With her it is a labor of love and the flower of her personal devotion to Christ and his work. If we had one such woman in every charge, the Advocate would be the most going concern in Southern Methodism. This is not a disparagement of others; it is paying tribute to one who richly deserves such at our hands.

MRS. N. J. GOLDING TRANSLATED

We open the Advocate forms for an announcement of the death of Mrs. N. J. Golding, wife of Rev. N. J. Golding of New Albany, Miss., and daughter of Dr. and Mrs. J. M. Sullivan of Millsaps College. Her death occurred on Friday morning, June 5, and many hearts will be enlisted in behalf of these sorrowing servants of the Church. A fuller notice will appear next week.

BISHOP DOBBS TO SPEAK

Bishop Hoyt M. Dobbs, of Shreveport, La., will deliver his address on the Life of Robert E. Lee, at First Methodist Church, on Wednesday evening, June 17, at 8:00 p.m. Bishop Dobbs has delivered the address in a number of places, and it is highly spoken of both for itself and as an interpretation of the great Southern Commander.

GRENADA COLLEGE

By Judge J. M. Forman

Bishop Dobbs has recently completed a tour over North Mississippi in company with the executive committee of Grenada College in the interest of the college, with the view of liquidating a

large portion of the indebtedness of that splendid and useful institution. Bishop Dobbs and members of the committee spoke at fourteen key points in the different presiding elders' districts in the North Mississippi Conference.

The committee reports that at every place they were greeted with large and enthusiastic crowds.

At these meetings it was revealed that because of the liberal concessions which the creditors have agreed to make the college can liquidate \$90,000.00 of its indebtedness with only \$45,000.00. This will leave the institution in such circum-

stances; Dr. W. C. Newman, dean of Grenada College; Rev. W. R. Lott, pastor of Oxford M. E. Church, and J. H. Johnson of Clarksdale, Miss.

LAKE CHARLES DISTRICT CONFERENCE

There was a splendid delegation and jovial fellowship and happy greeting characterized the conference from beginning to end. The opening sermon on Wednesday night was brought by Brother A. T. Law, the new pastor at Crowley.

It was a real joy to hear the preachers make their reports. Not only did the reports show that the work in the district is making decided progress over last year, but there was a note of optimism and joy in the reports that is indicative of greater things that are to come.

Our presiding elder, Dr. B. F. Rogers, efficient, resourceful, alert, energetic and understanding, had every detail of the conference planned so that there was not a wasted moment, nor was there a dull moment. The conference moved forward with the precision of clock-work, each cause and item of the work being dealt with in a proper manner.

Visitors to the conference were: Dr. R. W. Vaughan of the Orphanage at Ruston; Brother Louis Hoffpauir, presiding elder of the Ruston District; Dr. W. K. Dodson, pastor at Winnfield; Dr. J. G. Snelling, superintendent of Mercy Memorial Home of New Orleans, and Brother G. W. Dameron, Conference Extension secretary.

Delegates to the Annual Conference were elected as follows: Principals—A. M. Mayo, Lake Charles; Mrs. G. W. Pomeroy, DeRidder; J. H. Cain, DeRidder; J. H. Porter, Many; Mrs. J. N. McDonald, Leesville; Mrs. J. B. Williams, Many; Mrs. J. J. Davidson, Jr., Lafayette; Rev. W. C. Barham, Church Point; V. L. Caldwell, Abbeville; and Mr. Jarvis Westbrook, Alco. Alternates—H. P. Morgan, Indian Bayou; R. L. Gay, Zwolle; J. E. Ney, Lake Charles; Mrs. B. F. Rogers, Lake Charles; and W. S. Henry.

Invitations were received from Oakdale, Many and Zwolle as meeting places for the district conference next year; but the conference voted to go to Oakdale.

The first six months of the Conference year is past, but as we came to the close of our session, we felt that we had all received strength and courage to gird up our loins for a noble race down the home stretch. As the doxology was sung a stately determination was set to the tune of Old Hundred that will carry our district to great and thankful effort between now and Annual Conference.

G. W. POMEROY, Secty.

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stances as will enable it to meet the remainder of its indebtedness with apparent ease.

The greater part of this \$90,000.00 is now past due and must be liquidated and the committee feels assured that this amount will be raised. The presiding elders, pastors and laymen of the Conference are solidly behind the movement and feel assured that each church will raise its quota promptly.

J. M. Forman of Indianola is director of the campaign, and the committee is composed of Rev. A. T. McIlwain, presiding elder of the Greenwood District; D. H. Hall, Chairman of the Board of Trus-

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

The annual meeting of the Woman's Missionary Society of the Alexandria District was held in Bunkie on May 23rd., with Mrs. L. A. Sims presiding.

A very cordial welcome was extended to the visitors by Mrs. Fred Williams, president of the hostess society.

"Fifty Years of Home Missions," was the subject of an interesting talk given by Mrs. N. D. Butler. A discussion on "Conference Recommendations" was led by Mrs. W. M. Ledbetter. This was followed by a splendid outline of "Our Home Mission Program" by Mrs. Blevins of Glenmora.

The beginning of rural work in the state was reviewed by Mrs. H. N. Brown, who was the first Conference superintendent of rural work.

A pleasing feature of the morning session was the introduction of life members.

Mrs. Ben Jackson appropriately expressed the love of the Alexandria District for Mrs. Sims, in song, after which she was presented a beautiful silver tray as a token of love and esteem from the societies of the district by Mrs. B. T. Gallaher. Mrs. Sims was retiring from office after having served this district as its capable secretary for a number of years.

The morning session closed with an inspiring devotional by Mrs. George Sexton, Jr., using as her subject "Our Missionary Heritage."

At the luncheon hour the Golden Jubilee was celebrated. Mrs. H. A. Thompson and Mrs. Fred Russ of Shreveport spoke on "Home Missions in the Louisiana Conference." A large two-tiered cake, bedecked with fifty candles, adorned the tables. Jubilee members were guests of

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honor on this occasion.

The afternoon session was opened with a devotional message by Mrs. H. P. Miller, president of the Alexandria Gleaners.

A very beautiful Service of Remembrance was conducted by Mrs. Tom Owen, of Alexandria.

Dr. and Mrs. George Snelling, of the Memorial Mercy Home of New Orleans, were introduced, and urged the co-operation of the missionary women in this splendid work.

Miss Sarah Roland, director of Young People's Work, gave an illuminating talk on "What the Assembly Means to a Young Person."

Mrs. H. V. Dunford, the new district secretary, was presented and gave her plans for the work for 1936.

The meeting was dismissed with prayer by Rev. L. W. Cain.

* * *

Mrs. R. S. Crichlow, Conference Superintendent of Children's Work, has been ill for several weeks at her home in New Orleans and is still confined to her bed.

The Louisiana Conference congratulates Dr. and Mrs. Crichlow on the licensing of their son, Robert, as a local preacher at the last session of the New Orleans District Conference, held in Franklin.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Attention Woman's Missionary Societies,
North Mississippi Conference:

We are letting slip a marvelous opportunity for service! The task is so easy that we are stumbling over its very simplicity. From \$10,000 to \$7,000 to \$2,700 in three years is a downward trend that marks a retreat on our part in Octagon Coupon collections.

Our district conferences, in recent session, planned to check this retreat by following these plans:

1. That the women of North Mississippi challenge the women of South Mississippi in friendly coupon competition for the remainder of 1936.

2. That since June marks the half-year each society make an intensive effort to do something big in coupons that month.

3. That in each society an active Coupon Committee be appointed at once.

4. That this committee devise means of arousing the interest of every Methodist, means such as coupon teas, socials, programs in which Mrs. Maxwell's skit be given and to which the entire woman membership be invited.

5. That this committee secure leaflets from Mrs. McDonnell at the Home for distribution among Methodists.

6. That the bringing of coupons by the Sunday School children be encouraged, in addition to money offerings on Methodist Home Day in the Church.

Mrs. Clyde V. Maxwell, Pickins, Miss., is director of the campaign. Write her for help.

We have issued our challenge to South Mississippi women; we of North Mississippi must get busy.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,
212 Fifteenth St., Meridian, Miss.

During the week of May 20-28, five districts of the Mississippi Conference held their annual meetings. The Brookhaven District will hold its meeting later.

The Seashore District meeting was held at Poplarville, on the 20th, with Mrs. L. J. Power presiding. At this meeting Miss Mattie Cunningham of the Biloxi Wesley House, displayed some of the handicraft of the children who come to her classes.

The Hattiesburg District meeting was held at Petal, on the 21st, with Mrs. E. A. Loftin presiding. Mrs. Loftin was made a life member at this meeting by her district. Mrs. L. W. Alford, of McComb, presented the work of the Anti-Lynching Association and the Status of Women. Mrs. Madolin Foster gave an outline of the children's work of the district and Mrs. S. E. Shannon spoke on Rural Work.

The Meridian District meeting was held at Quitman, on the 22nd, with Mrs. D. L. St. John presiding.

The Jackson District meeting was held at Grace church, in Jackson, on the 26th, with Mrs. Norman Taylor presiding. At this meeting Miss Robbie Lee Leggett, at home on furlough from China, spoke.

Because of its size, two meetings were held in the Vicksburg District. Mrs. T. H. Fore, district secretary, being ill, the one at Edwards, on the 27th, was conducted by Mrs. W. T. Hegman, and the one at Fayette, on the 28th, by Mrs. A. L. Corington.

The following Conference officers attended the meetings: Miss Ella Ormond, president, recounted our accomplishments during the past fifty of organized home missions and each woman to keep her light

as a Christian and march forward in missionary work. Mrs. Will Bradley, vice-president, stressed the need of a spiritual awakening and urged the organization of spiritual life groups. She may be addressed at 701 Adams St., Vicksburg, Miss. Mrs. Paul Arrington, Conference secretary, brought "The Challenge of the Jubilee," stating that this year offers a challenge for organization of unoccupied areas, securing new members and launching out into broader fields. Miss Mary Weems, treasurer, spoke of the importance of keeping our finances up-to-date. She gave the following report, by districts, for the first quarter:

	Pledge	Paid
Brookhaven	\$ 768.38	\$701.73
Hattiesburg	1129.12	531.33
Jackson	1362.12	925.21
Meridian	694.25	576.70
Seashore	609.25	566.00
Vicksburg	1072.75	707.55

Each district has assumed \$100.00 of the Mathilde Killingsworth Fund, which must be paid immediately.

Mrs. Homer Frizell, secretary of young women, sent a message urging the auxiliaries to report this work. She also asked co-operation in the Scarritt College membership drive. Our Conference quota is 200. Mrs. W. F. Mahaffey, superintendent of study, announced the leadership training class for mission study leaders, to be held in connection with the Pastors' School at Biloxi, June 15-20. Mrs. Helen B. Bourne, of Nashville, will teach. She also announced that the list of fall study books will be mailed during July. Mrs. Eurie M. Weston, Christian Social Relations superintendent, urged the women to have their "lamps trimmed and burning" for we know not the hour when, as Christians, we may meet a crucial moment. She called attention to the school for training Negro women for Christian Service to be held in Jackson in July. Mrs. Stanley Wilson, superin-

tendent of World Outlook, sent a message stating that at the close of the campaign May 20th, we had 1084 subscriptions to the World Outlook, leaving us 116 short of our goal. We are to continue our efforts to reach the 1200 mark. Mrs. Alma G. Ripley, Octagon Soap director, made a very touching appeal to the women to save coupons for the Methodist Orphanage at Jackson. Since the Jackson District always ranks first in the number given, Mrs. L. J. Power, for the Seashore District, has challenged the remaining four for second place.

GREENWOOD DISTRICT NOTES

CHARGE REPORTS—The reports listed in the above table speak for themselves. Study the report from your charge and see just what has been accomplished. These reports represent the first half of our Conference year, up to May 1.

NEW MEMBERS—You will note that we have had but very few additions on profession of faith for the first half of the year's work. This is due, in part, to the fact that very few revivals have been held. We realize that the real work of the church is not necessarily reflected in new members, but we cannot escape the fact that when the church is doing her best there will be conversions at our altars and new members added. It was said of the early church, "And the Lord added to the church daily, such as should be saved."

ADVOCATE QUOTAS — Please note your Advocate quota and join with the pastor and his assistants in their effort to secure this quota in full. We expect to secure our quota (as we did last year) and receive the \$100, with which to continue our district scholarship at Grenada College.

GRENADA COLLEGE—Bishops Dobbs and the committee met with wonderful encouragement in their whirl-wind campaign for Grenada College, May 17-24. Please be ready to give your full co-operation when this worthy cause comes before your congregation.

CHURCH SCHOOL DAY — You will note that many of the churches have not observed Church School Day. Our goal is "Church School Day in every church, with offering." Brother Superintendent, we are depending upon you to help us reach this worthy goal.

FINANCES—The financial reports are encouraging, but they reveal much to be done if our district is to reach the goal "All financial obligations in full." Brother Stewards, we are now entering upon the "lean" season, so please redouble your efforts that we may come to the fall in good shape for a full report.

Grenada College—"A College for young women." No finer place to send your daughter just out of high school.

WEIR, MISS.

Dear Sir: We have just completed a very successful vacation Bible school at Weir, Miss., in which we had twenty-five or thirty children in attendance.

We also had a class in the short course for Church School workers in connection with the vacation school. There were seven credits issued.

Mrs. J. C. McElroy, the wife of one of our honored, deceased ministers of the North Mississippi Conference, had charge of this work. Mrs. McElroy is capable and above all very consecrated. Any of our pastors who need help in this work would do well to secure Mrs. McElroy.

S. W. HEMPHILL.

DOES YOUR HUSBAND CALL YOU GROUCHY?

He's truthful if not tactful. Man-like, he is bewildered by your offishness and irritability. He can't understand what you have to be blue about. He wishes that you'd snap out of it. He'd do



anything he could to help you. If he knew how good Lydia E. Pinkham's Vegetable Compound was, he'd go straight to the nearest drug store and buy you a bottle.

"My husband says I am my old self again," says Mrs. Barbara Spears, 799 Elma Street, Akron, Ohio. "I was tired and all in with no appetite. Had no pep and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling."

Don't try your husband's patience too far. Get a bottle from your druggist NOW. It probably will help you, because nearly a million American women know from personal experience that it helps them.

Liquid and Tablet Form.

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VEGETABLE COMPOUND

HEADACHE?
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THE BEST WAY TO TREAT—
BOILS SUPERFICIAL
SORES AND BURNS
AND MINOR BRUISES
Apply Gray's Ointment
since 1820 to give relief to millions
best testimonial of merit. 25c at
drug stores.

Christian Education

CHURCH SCHOOL LESSON, JUNE 14.

By Rev. J. W. Ward

THE MEANING OF THE CROSS

The Cross is the most widely known Christian symbol. For nineteen centuries the Cross has been lifted up in every land where the Gospel has gone. But the Cross is more than a symbol. The Cross is a philosophy of life, a principle that runs through all life. A platinum ring, set with precious stones, can never encircle all the meaning of love.

No sentiment, no theory, no meditation upon a symbol can ever reveal the depths of love. The deeper meaning of the Cross can be found only as we know Him who loves us and suffers with us and for us.

The Cross has two sides—human and divine. Any attempt to find the meaning of the Cross on the divine side will likely lead us to confess the helplessness of the human intellect. The Cross makes trouble for our thinking. The absence of the Cross would make more trouble for our feeling and living. If God could help us by coming to us, living with us and suffering with us, and should refuse to do so, we should likely feel that He was not such a good God after all.

The Cross is the last, final proof that God has all love in his heart. Love can be proved only by self-giving. Jesus gave himself into the hands of men and left himself there. Only by bearing the Cross could he win the love of men. Having given himself to men, he could with unclouded soul give himself into the arms of God, and say:

"IT IS FINISHED"

On the human side the principle of the Cross is universal. Self-giving is the

WANTED

We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

CAPUDINE eases promptly. It relieves the pain and relaxes and soothes irritated nerves. Contains no narcotics—Has no unpleasant after effects on the stomach. Welcome comfort quickly restored.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

law of all life. It applies in agriculture, in school, in the marts of trade and in the booths of the devil.

Not one of us can evade the Cross. No man ever did, no man ever can. On either side of the Cross of Jesus, the two thieves each had a Cross. Willingly or unwillingly, each life bears a Cross.

A willingness to bear a burden steadies the life. The legend of St. Christopher reveals how. Offerus was his first name. A huge fellow, he bore passengers across the river. One day a child asked to be carried over the stream. Offerus bore the child on his shoulders. The angry, swollen waters tugged at his knees, plunged to his waist, smote his shoulders. The child meanwhile grew into a heavy burden. The more the waters pulled at him, the heavier the child grew. When at last he reached the shore, he found he had carried the Christ-child. The added weight had steadied him against the torrent. His burden had saved him. And Offerus—the Bearer—was called Christ-Offerus-Christopher.

There has been a great procession of Crosses through this world. Paul, Huss, Wesley, Asbury, Damien, Grenfell, each took one and found it had power to lift humanity to higher levels of living.

Humanity mounts upward only by placing one Cross upon another until the tower unites all men in the speech of love and touches the gates of the City of God.

LOUISIANA CONFERENCE BENEVOLENT COLLECTIONS TO JUNE 1, 1936

ALEXANDRIA DISTRICT—Alexandria, First Church, \$602.73; Lecompte, \$18.80; Marksville, \$20.00; Melville, \$23.00; Montrose, \$75.00; Opelousas, \$66.65; Pineville, \$25.00; Trout and Good Pine, \$50.00—total, \$881.18.

BATON ROUGE DISTRICT—Baton Rouge, First Church, \$25.00; Baton Rouge, Istrouma, \$50.00; Clinton, \$28.50; Denham Springs, \$130.00; Jackson, \$65.00; Kentwood, \$58.00; Lottie, \$10.00; Natalbany, \$100.00; Plaquemine, \$41.00; Ponchatoula, \$350.00; Springfield, \$32.50; Walker, \$66.00—Total, \$956.00.

LAKE CHARLES DISTRICT—DeRidder, \$91.00; Hornbeck, \$100.65; Jeanerette, \$25.00; Lake Arthur, \$67.50; Many, \$90.00; Sulphur, \$34.50—Total \$408.65.

MONROE DISTRICT—Delhi-Crowville,

\$100.00; Gilbert, \$82.50; Lake Providence, \$93.05; Monroe, First Church, \$530.68; Monroe, Gordon Avenue, \$51.00; Pioneer, \$28.20; Rayville, \$75.00; Sterlington-Marion, \$75.00; Waterproof, \$61.00—Total, \$1,096.43.

NEW ORLEANS DISTRICT—Covington, \$19.00; Houma and French Mission, \$40.00; New Orleans: Algiers, \$425.00; Carrollton Avenue, \$50.00; Epworth, \$175.02; First Church, \$1,755.00; McDonoghville, \$62.50; Rayne Memorial, \$500.00; St. Mark's, \$100.00; Second-Gentilly, \$25.00; Slidell, \$77.50—Total, \$3,229.02.

RUSTON DISTRICT—Gibbsland, \$50.07; Homer, \$600.00; Ringgold, \$85.00—Total, \$735.07.

SHREVEPORT DISTRICT—Mansfield, \$375.00; Mooringsport-Oil City, \$74.00; Pelican, \$11.26; Plain Dealing, \$42.50; Shreveport-Cedar Grove, \$46.00; Mangum Memorial, \$211.42; Noel Memorial, \$600.00—Total, \$1,360.18. Grand Total, \$8,666.53.

All remittances of funds for General and Conference Work should be made to Paul M. Brown, treasurer, Continental American Bank, Shreveport, La.

REV. J. T. HARRIS

Dear Dr. Duren: I want to report through the Advocate that I am back on the job at Rayville. In some way the impression got going that I would be on a rest cure for the greater part of the summer. I had a tough siege of "flu" in April and could not snap back immediately, so my doctor recommended my taking my vacation in May instead of later in the summer. We visited one week and camped at "Camp Lassa" two weeks and feel much refreshed and hope for a successful and healthful remainder of the Conference year.

I will thank you very much if you will let my friends know I am back on the job and feeling fine.

JAMES T. HARRIS.

Just Off the Press

The Trail of the Circuit Rider

A history of the Methodist Episcopal Church, South

by

REV. W. L. DUREN, D.D.,
Editor, N. O. Christian Advocate

PRICE \$3.00 POSTPAID

Order from

New Orleans Christian Advocate
512 Camp Street New Orleans

THE BEGINNING OF METHODISM IN COPIAH COUNTY AND AT CRYSTAL SPRINGS, MISS.

(Continued from page 7)

church and camp ground Crystal Spring; and as it was the most important point on Big Black Circuit, the name of the circuit was changed to that of Crystal Spring, and from this date the circuit was thought to be as healthy as any in the Conference. The new name conveyed the idea of pure, limpid water in a high, healthy location. Verily there is something in a name."

In the chapter from which the above is quoted the author is telling of the work for the year 1829, and describing the appointments of preachers made at the Conference which met December 17, 1829, at Washington, Miss. The circuit with this new name was made part of the Bayou Pierre District, and William Redwine was appointed preacher in charge. For 1831 Job Foster was pastor; for 1832, Gabriel M. Hubert; for 1833, H. Mullins and Thos. Owen.

At the Conference which met at Nat-chez, November 13, 1833, the name of the circuit was changed from Crystal Spring to Raymond; and it continued thus until the session of the Mississippi Conference, held in Grenada, December 5, 1838, when the name, "Crystal Springs," reappears in the list of appointments, and has remained until the present, either as a circuit, or "station," or semi-station, except during 1858, 1859, 1860, for which years the name again disappears.

For much of the following information concerning the history, both earlier and later than 1829, we are indebted to an article written by Miss Celia Ida Mortimer, of Crystal Springs. Elisha Lott, who had been from 1812 to 1817 an itinerant preacher of the Tennessee and Mississippi Conferences, but had become a local preacher at the end of 1817, in the early days of Copiah County, owning lands and slaves, with large herds of

cattle and sheep, traveled from place to place, holding services for the Indians and early settlers. On one of these journeys he came into this vicinity, and located on Clear Creek. Later he settled permanently in Madison County.

In 1825, Pleasant Moore entered five sections of land in the Old Crystal Springs area. Shortly after his land patents were recorded, he donated 5 acres as a site for a church; and 40 acres for a school. A camp meeting was held on these grounds in 1840; the school was erected about 1843; and the church about 1850. Soon Old Crystal Springs became a renowned educational and religious center for this part of Mississippi.

About 1853, Rev. Samuel L. L. Scott came here as a Methodist evangelist from New Jersey. His first sermon preached at Old Crystal Springs is said to have electrified the community. He later assisted in raising funds to build the first Methodist Church erected in the present town of Crystal Springs. After its dedication he located and became superintendent of the Sunday School, before which he gave lectures. He introduced the first melodeon in this section, and it was used in the Methodist Sunday School. He was a musician, teacher, poet, and singer, as well as preacher. His tomb is in the Old Crystal Springs cemetery.

In 1859 or 1860, after the railroad was built, and the town of Crystal Springs founded, the Methodist organization erected a building in the town in accordance with the architecture of the period. A distinctive feature was a gallery in the rear for slaves. This building served as a meeting place for practically 60 years, or until 1919, when the present brick structure was erected. It is of modern type, costing approximately \$40,000, and was the first church in Copiah County to conform to the present demands for separate Sunday School rooms, banquet hall, parlors, and other needs of the church of today. The fine-toned bell was part of the equipment of the 1860 building.

WHAT ARE THE CHURCHES IN MISSISSIPPI DOING TO SUPPRESS WHISKEY SELLING AND GAMBLING?

The answer to this question is, "Practically Nothing." Once in awhile a Baptist State Convention, a Methodist Conference, or a Presbyterian Synod will pass some resolutions, which apparently bear very little fruit. Worse than this, our churches harbor a big lot of whiskey drinkers and gamblers on their membership rolls. If church members never drank liquor, or gambled, then the bootleggers and gambling tables would be

thinned down to a very small stand.

I have a plan in mind which I believe will work, and will go a long way toward protecting our homes against these evils which are bearing down on us with greater momentum as the days go by.

If the church is going to mean something other than a pile of bricks or lumber, where people get together once in awhile, then I suggest that the individual churches of all denominations in Mississippi lay the cornerstone and build the super-structure of a definite combat against gambling and liquor selling.

My plan is as follows:

Let the pastor of every church in Mississippi carefully sift his membership and select one man out of every twenty members—men who are concerned over the situation, and who will stand hitched to the cause. A few good women also may be of incalculable assistance in the work.

These men (and women) in each beat should then meet together and form a beat organization. Then meet from all the beats and form a county organization. The county organizations should send delegates to organize a state set-up.

In this manner we have our best people by the thousands organized for effective service. What can one man do by himself? And think what all these good folks could do in a collective way.

Why sit idly by and allow our children and friends to be exposed continually to such chances of ruination when by co-operative endeavors we might practically stamp out these evils?

I would suggest as a name for such organizations The Laymen's League for Law Enforcement, or The Laymen's Gideon Band for Preservation of the Home. Possibly someone else can suggest a more appropriate designation.

R. N. WHITEFIELD, M. D.

CARDUI

Cardui is a medicine which increases the appetite and assists digestion, helping women to get more strength from the food they eat. As nourishment is improved, strength is built up; certain functional pains go away, and women praise Cardui for helping them back to good health. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. Meanwhile, if you need a medicine for functional periodic get a bottle of Cardui at the drug and try it.

METHODIST BENEVOLENT ASSOCIATION FOR LIFE INSURANCE (Chartered 1903)

PURPOSE

To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

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Our goal: to multiply membership by members securing additional policies on themselves and on all members of their families and friends, ages from 1 to 60.

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Write—

J. H. SHUMAKER, General Secretary
Home Office: Association Building, 908
Broadway, Nashville, Tennessee.

The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Many in our generation write despairingly of modern civilization. In the body politic the head is sick and the heart is faint, and there are wounds and bruises and putrefying sores.

Many have searched for a remedy that would spare them personal responsibility and effort. "The eyes of a fool run to and fro throughout the whole earth," (Prov. 17:24). The remedy is near at hand. As the blood of the body runs through the heart, so the blood of the nation runs through the hearthstone. If the heart is diseased, the blood will be poisoned. No surface treatment can suffice. The home remains the best bulwark of civilization. In the fifth commandment God reveals that the perpetuation of the national life is conditioned on the reverence for fathers and mothers.

In Genesis 18:18, 19, we read that God said, "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

The home is civilization's best bulwark. (1) The family has the child first. The problems of discipline are determined in early years. Attitudes are determined early. The home training is the basis and background on which other agencies give subsequent training. (2) From the standpoint of time during the formative years of life, the influence of the home is primary. Some one has figured that during the first twelve years of a child's life, he is in school 3,240 hours;

When Children

Need a Laxative

In children's little bilious attacks and common colds, a very important part of the treatment is to keep the bowels active. Mothers have found pleasant-tasting Syrup of Black-Draught very useful in such cases. In fact, whenever laxative medicine is needed, children will not object to being given Syrup of Black-Draught, and by its relief of constipation, recovery will be hastened. Sold in 5-ounce bottles, price 50 cents.

he is in Church and Sunday school 416 hours; and he is in the home (not counting twelve hours for sleep each day) 52,560 hours. During the first twelve years, he spends sixteen times as many waking hours at home as at school. (3) The home is most influential because the relations are more personal than in any other agency. Every other institution must deal with larger groups. The family is indispensable for the stimulation of personality for it treats the child as an individual. Nothing can take the place of the home as a training ground for character.

Contrast the brief period of parental care of birds and beasts with two decades required in maturing human life. The home is God's provision for developing Christian character. No society can flout family ties with impunity.

The Church is vitally interested in maintaining the integrity of the family as the basis of developing Christian personalities and as the means of the control of conditions in modern life. We know the problem of creating an atmosphere in the home expressing Christian ideals is complicated by the pressure of many interests. Yet it is eternally true that to neglect the soul is to do irreparable injury. Our generation must pay the price of Christian training. You and I have our part in this titanic struggle between the forces of right and wrong.

The Church needs to be appraised as the home of the soul and the great ally of the family. It is the Divine plan. "Gather the people together, men, women, and children, and the stranger within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do the words of this law." (Deut. 31:12, 13.) "And all Judah stood before the Lord, with their little ones, their wives and their children." The early Christian Church used the home. "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." (Acts 2:46.) Not for a single day did they cease in their efforts. So must we build line upon line, precept upon precept, and teach and preach with our lives in the temple and at home. This singleness of heart will bring its gladness in the sharing of the good things of life. The development of Christ-like personalities will bring the glory of a redeemed humanity and prepare the way

for the home "whose builder and maker is God."

REV. D. C. BARR APPRECIATED

New Orleans Christian Advocate:

Sunday, May 23, 1936, Rev. Dan C. Barr, eighty-four years of age, came back home and preached two sermons in the Winnfield church where he was licensed to preach by a quarterly conference sixty-three years ago.

The morning service was taken up largely by reminiscence brought about by a few of his old time friends and neighbors who occupied the front seat. They were: A. W. Radesich, Huey P. Long, Hardy L. Brian, John C. Patton and Judge R. E. Milling. The latter came all the way from New Orleans to be at the meeting. Their presence touched the old soldier of the Cross in a tender spot and caused a flood of memories to come trooping home.

At the evening service he preached on "Prayer" to a house full of admirers. It was an able discourse full of the old time love for lost humanity.

I doubt if there is any other preacher in Louisiana so universally loved and respected as Uncle Dan Barr, or one that has done more good in the cause of his Master. While he loves the women and girls, he is, by nature, a man's preacher. He mingles with a class that cannot be reached by any other minister. On fishing trips and camp hunts he preaches some of his greatest sermons to men who rarely ever darken the doors of a church. They have the utmost confidence in his religion and believe that every thing Brother Barr says and does is right.

Although in the superannuate relation at an age in which most men are shut-ins, he is continually on the go. Hardly a week passes that he is not called upon to go a long distance to bury some friend in Arkansas, Louisiana or Mississippi and nearly every Sunday he fills some preacher's pulpit.

I am glad to pay tribute to Brother Dan C. Barr while he can enjoy it rather than wait until he passes to his reward, for then he will need no commendation from mortal man.

R. W. OGLEBY

Winnfield, La.

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alotab

For Biliousness, Sour
Flatulence, Nausea
Headache, due to

In Memoriam

MISS ADA BLACK PASSES

In a personal note to the editor, Rev. M. M. Black, of Vicksburg, Miss., informs us of the death of his sister, Miss Ada Black, which occurred in Birmingham, Ala., on May 31. She was a daughter of Dr. W. C. Black, a former editor of the Advocate, and for a long time one of the outstanding preachers of the Mississippi Conference. Miss Ada's death was due to an attack of pneumonia, she was buried from West End Church, Birmingham, of which she was a member, and her body was interred in Elmwood Cemetery beside a brother and a sister both of whom died some years ago. Only Rev. M. M. Black is left of six children who reached the estate of manhood and womanhood. Brother Black will have the sympathy of his brethren in his hour of bereavement. An appropriate memoir will be published later.

IN MEMORY OF MRS. MARY JANE McNEELY

Whereas, it has pleased our Heavenly Father to remove from our midst our beloved sister and co-worker, Mrs. Mary Jane McNeely, and

Whereas, we shall miss her presence and companionship, her loyal co-operation in all our undertakings, and realize we have sustained a great loss, yet we bow in humble submission to His will—He knoweth best. Therefore be it

Resolved, That the members of this auxiliary unite in extending their loving sympathy to her family in their deep sorrow; and be it further

Resolved, That a copy of these resolutions be sent the family, one placed on our record and copies be sent the Christian Advocate and Sabine Index for publication.

Respectfully submitted

MRS. BENNIE McNEELY,

MRS. R. PATTISON,

MRS. ROBERT JACKSON.

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Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box.

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AN INTERESTING LETTER FROM THE CONGO

Dear Dr. Duren: Your Christmas card was received some time ago and we certainly did appreciate your remembering us out here in the Congo. We passed a very happy time Christmas. My niece married Mr. Maw, one of our missionaries out here, just the day we left Jackson for New York, so they were with us. Then our daughter, Jane, was home from school and of course Billy was here. We all had dinner together here on the station, the three young ladies sent out by the Council, Mr. and Mrs. Wheeler and their two children, an Englishman who lives about thirty-five miles from us, Mr. and Mrs. Maw and our family. That night we listened to our radio and it came in so clear, mostly through London. We heard the King of England broadcast his Christmas message to all of the colonies. A day or so later our radio had burned out something. We sent it to Elizabethville to see if they could fix it and it's still there.

Our electric lights have been a great success. Soon after we got back here from America the oldest child of the Wheelers' had an acute attack of appendicitis one Sunday night. We were just getting ready to have our weekly prayer meeting in English at our house. While the nurse and I went to the hospital to get things ready, the other members of the station had the prayer service, asking for Divine help and guidance. Every one furnished what lights they had and Mrs. Wheeler, the mother, held a five cell flash light near the incision so that I could see better. It was an ordeal without good lights. Now we can operate at night as well as on the brightest day with the lights. No one will be able to understand the blessing these lights are to our hospital work. The ones who by their gifts have made them possible have done a wonderful work for us here. The natives have not ceased to marvel at the lights. It is amusing to hear some of the comments sometimes.

The work of our mission goes forward. On our own station the requests for native preachers far exceeds the supply. It was necessary to turn away some from the school because there was no room. Even then something like 203 were enrolled for this term. At the hospital we had 97 in the hospital at the beginning of the year and the first three months admitted 166. That besides some 1713 treatments given in the dispensary work. This is made possible by having some good boys of course. We have eight native boys in the first class in training besides some five others who have been with us

for a number of years. I have been giving them lectures in Anatomy, Physiology, Materia Medica, etc., but lately the work has been so heavy that I haven't had the time to continue with the classes. One of the boys asked me today when I was going to give them some more lectures. Was glad to know some of them were really interested.

We are getting ready for Bishop Moore's visit just at this time. I had a letter by air-mail from Europe saying he would be here by plane from Brussels on the 30th of April. With him will be Mr. Homer Rodeheaver. A Mr. Sweet from California is coming in from the East and will meet him here. We had a wire from him last week and are expecting him here about the 17th, of this month. Our executive committee meets on that date, so I can't go to Kibombo to meet him. As his train gets in about midnight I do not want Mrs. Lewis to go alone, so have asked some of our Belgian friends there to meet him for us and look after him until some of us can get there. Kibombo is about seventy-five miles east of us on the railroad. The road is just a dirt road of course, but is very good most of the time. The only trouble is the animals. The last trip I made over there, we were coming back just before dark. A big elephant looked as though he was going to dispute the right of way with me. I blew the horn and he just looked at me, then, when I had slowed down, he very deliberately walked out of the road ruffling up the hair on his neck and working his ears. I didn't stop to see if he would change his mind. About ten miles further a lion crossed the road just ahead of the car. Again I didn't stop to make any advances, so I would rather Mrs. Lewis didn't make the trip alone unless absolutely necessary.

Tomorrow is my morning for leading the native sunrise prayer service, so will have to close and select a subject. I trust all goes well there. Mrs. Lewis joins with me in best wishes to you all.

Sincerely yours,

W. B. LEWIS.

Minister's Son Invents

Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 171, 70 Fifth Avenue, New York city. Adv.

THE MOUNT SEQUOYAH LEADERSHIP SCHOOL

The plans for the Leadership School at Mount Sequoyah, Fayetteville, Ark., under the auspices of the General Board of Christian Education, offer a well-rounded program for July 14-28, as follows: "Enrichment of Home Life and 'Principles of Christian Education,'" Dr. Jessie Dell Crawford; "Christian Worship" and "Music and Hymn Appreciation," Prof. F. Fagan Thompson; "The Epistle to the Romans," Bishop Paul B. Kern; "The American Negro," Miss Estelle Haskin; "Seminar on the Church and Modern Missions," Dr. A. W. Wasson; "Christianity and Economic Relations" and "Christianity and World Peace," Dr. Claud Nelson; "Counseling and Personality Adjustment," Dr. Karl R. Stolz; "Creative Teaching" and "A Study of Older Children," Mrs. Mildred Moody Eakin; "Understanding Adolescents," Miss Alleen T. Moon; "Teaching Children," Miss Barnett Spratt; "The Field Worker and the Local Church," Local Church Department Staff.

The General Board of Missions is co-operating in offering the mission courses, and in supplying some platform speakers. Leaders of mission study classes will find special help in the course on "Creative Teaching."

During the period the chapel services will be led by Bishop Kern.

The Young People's Leadership Conference will offer a rich program for young people sixteen through twenty-three years of age, July 30-August 11.

The Christian Workers' Bible Conference will be conducted August 24-28. This is a new feature at Mount Sequoyah and offers unusual opportunities for those who can take only a brief period for an occasion of this kind. The conference will consist of Bible lectures by Dr. W. T. Watkins, of Emory University, and discussion groups.

If you are interested in full information, write the Training Division, 810 Broadway, Nashville, Tenn., for catalog ready in May.

GOOD ADVICE

"Keep good company or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of your mind. Always tell the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you

WEEKLY REPORT, 1936 ADVOCATE CIRCULATION CAMPAIGN

Another week has rolled by leaving but five remaining in which to complete quotas on the Advocate Circulation Campaign. By comparing the total number of subscriptions received with those of the same time last year we find that we are running nearly 1,000 subscriptions behind schedule. We trust that every pastor will present the just claims of the Conference organ in time for his report to be included in the official count before the close of the campaign, July 15. Every district reaching its quota on or before July 15 will receive a prize of \$100.00 in cash. In 1935 four districts were awarded a like amount, and we understand in each instance the \$100.00 proved a blessing, and it is needless to say that both the Advocate and those whose subscriptions made it possible for district quotas to be reached were greatly benefited. We trust that every district will do its part and share in the benefits available.

ACKNOWLEDGMENT OF SUBSCRIPTIONS RECEIVED FROM JUNE 3-JUNE 9, 1936

Mrs. C. M. Martin, Meridian, Miss.	22	Rev. W. B. Baker, Belzoni, Miss.	2
Rev. W. H. Rickey, Gilbert, La.	15	Mrs. W. E. Moreland, Powhatan, La.	2
Rev. B. D. Watson, Pleasant Hill, La.	14½	Rev. G. W. Robertson, Acona, Miss.	2
Mrs. C. M. Purvis, Rayville, La.	9	Rev. W. R. Liming, Blue Mountain, Miss.	1
Mr. Geo. C. Harris, Brandon, Miss.	8	Dr. H. R. Fairfax, Brookhaven, Miss.	1
Rev. W. J. Dawson, Itta Bena, Miss.	8	Rev. J. W. Leggett, McComb, Miss.	1
Rev. R. E. Rutledge, Bonhomie, Miss.	7	Rev. W. T. Phillips, Webb, Miss.	1
Rev. H. P. Lewis, Charleston, Miss.	6	Rev. R. M. Bentley, Wisner, La.	1
Mr. J. P. Drake, Bay St. Louis, Miss.	6	J. M. Combs, Meridian, Miss.	1
Rev. B. M. Hunt, Jackson, Miss.	6	Rev. P. W. Sibley, Gonzales, La.	1
Rev. T. F. King, Sulphur, La.	5	Rev. G. H. Boyles, Houston, Miss.	1
Rev. D. B. Raulins, New Orleans, La.	4	Rev. C. M. Morris, Greensburg, La.	1
Rev. W. H. Moulner, Winona, Miss.	3	Rev. A. A. Collins, Farmerville, La.	1
Brookhaven District for Sanatorium	2½		

HONOR ROLL OF QUOTA CHARGES

Following is a list of pastors who have already secured their 1936 Advocate subscription quotas which is based on obtaining one subscription for every 25 members.

Rev. J. B. Grambling, Epworth, New Orleans.	Rev. Seamon Rhea, Como, Miss.
Rev. H. B. Hiner, Amite, La.	Rev. A. M. Broadfoot, Waynesboro, Miss.
Rev. F. N. Sweeney, Franklinton, La.	Rev. Rolfe Hunt, Lauderdale, Miss.
Rev. Wm. Schuhle, Plaquemine, La.	Rev. J. M. Corley, Fayette, Miss.
Rev. H. A. Rickey, McDonoghville, La.	Rev. R. M. Bentley, Wisner, La.
Rev. Jolly B. Harper, St. Mark's New Orleans.	Rev. D. B. Watson, Pleasant Hill, La.
Rev. A. Y. Brown, Ackerman, Miss.	Rev. H. W. Rickey, Gilbert, La.
Rev. D. R. McDougal, Hickory Flat, Miss.	Mrs. C. M. Purvis, Rayville, La.
Rev. A. W. Bailey, Sherman, Miss.	Rev. A. A. Collins, Farmerville, La.
Rev. S. A. Brown, Inverness and Isola, Miss.	Rev. W. J. Dawson, Itta Bena, Miss.
	Rev. R. E. Rutledge Bonhomie, Miss.

REPORT BY DISTRICTS

Louisiana Conference		Quota	Subscriptions Received
District and Presiding Elder			
Alexandria, N. E. Joyner	332	55½	
Baton Rouge, J. H. Bowdon	393	83	
Lake Charles, Benj. F. Rogers	306	21	
Monroe, H. L. Johns	309	87	
New Orleans, Elmer C. Gunn	317	135	
Ruston, Louis Hoffpaur	408	107	
Shreveport, Geo. S. Sexton	512	79	
Total Louisiana Conference	2577	577½	
Mississippi Conference			
Brookhaven, C. W. Crisler	516	69½	
Hattiesburg, W. B. Alsworth	473	89½	
Jackson, T. M. Brownlee	709	68	
Meridian, W. B. Jones	556	57	
Seashore, L. J. Power	469	50	
Vicksburg, H. A. Gatlin	395	61	
Total Mississippi Conference	3118	375	
North Mississippi Conference			
Aberdeen, W. P. Buhrman	672	46	
Columbus, L. P. Wasson	547	53½	
Corinth, J. D. Wroten	628	71½	
Greenville, J. R. Countiss	269	19	
Greenwood, A. T. McIlwain	402	51	
Sardis-Grenada, W. L. Stormont	411	28	
Total North Mississippi Conference	2929	269	
Total all three Conferences	8624	1221½	

have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above everything else. Your character cannot be essentially injured except by your own acts. If any one speaks evil of you, let your life be such that no one will believe him. Drink no kind of intoxicating liquors. Ever live (misfortune excepted) within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to get rich if you would prosper. Small and steady gains give competency with a tranquil mind. Never play any game of chance. Avoid temptation through fear you may not withstand it. Earn money

before you spend it. Never run into debt unless you see a way to get out. Never borrow if you can possibly avoid it. Do not marry until you are able to support a wife. Never speak evil of any one. Be just before you are generous. Keep yourself innocent if you would be happy. Save when you are young, to spend when you are old. Read over the above maxims at least once a week."—Anonymous.

When answering advertisements mention this paper. Thus you will aid us in securing more advertising patronage.

NEW ORLEANS

Christian Advocate

Vol. 83—No. 25.

NEW ORLEANS, LA., THURSDAY, JUNE 18, 1936.

Whole No. 4187.

DADDY

By David E. Guyton

My Daddy is the finest pal
A fellow ever had;
And when I get to be a man,
I want to be like Dad.

He's just a dandy, good, old sport.
He's just a great big boy.
His heart's as young as any lad's
And just as full of joy.

He understands and cares about
The little things I do
And never gets too busy for
A romp with me and Sue.

He sits right down upon the floor
And plays with her and me
And lets me ride upon his foot,
With Sue upon his knee.

We run to meet him at the gate
And hug him good and tight;
And all together, in we march
With eyes and faces bright.

Blue Mountain, Miss.

For Mother's waiting at the door
With open arms for Dad.
I've got the dearest mother, too,
A fellow ever had.

Our house is not so very fine.
It's not so much for show;
But there is not a sweeter spot
In all the earth, I know.

For Mother, Dad and Sister Sue
Are all the world to me;
And I mean everything to them.
We're happy as can be.

Next Sunday will be Daddy's Day.
We plan to keep it, too.
We all have something nice for him,
Clean down to Baby Sue.

But every day is Daddy's Day
With Mother, Sue and me.
I hope your dad will be as glad,
As every dad should be.



Wallet of the Week



REICHSBISHOP LUDWIG MUELLER, according to a paragraph carried in the **Religious Telescope**, has "adapted" the sermon on the Mount by the elimination of all references to Jerusalem, King Solomon, Pharisees and Scribes, laws and prophets, and the Ten Commandments. It is explained these references are Jewish and are, therefore, to be rejected. One can scarcely understand how antipathy could be carried so far, and particularly how it could be written into the very charter of a religion of love, forbearance and self-sacrifice.

* * *

THE OLDEST CATHEDRAL IN THE WORLD is believed to be a great cave in Egypt, fifty feet in height and penetrating the limestone rock a distance of seven hundred feet. It is about twenty miles from the great pyramids, and it is said that the excavation was made by the quarrying of the rock for the building of the pyramids. Engineers are of the opinion that the stone was quarried in blocks of two and one-half ton weight. At a service held in the "cathedral" by Coptic Christians, some time ago, twenty nationalities are said to have taken part.

* * *

ST. ANDREW'S CHURCH, of London, Ontario, is said to have contributed, during the past twenty-one years, a total of \$759,865, of which \$261,235 was contributed for missions. Approximately one-third of its contributions have gone as an investment in the Gospel for others. We feel sure that there are many churches in the United States that could bear eloquent testimony to their unselfish devotion to the cause of carrying the gospel to all peoples. The aggregate of their gifts might not be so imposing, but as an expression of unselfishness they would rank with the best.

* * *

POPE PIUS, SEVENTY-NINE, whatever he may be as a churchman, is none the less a true diplomat. At a reception to one hundred and twenty journalists, representing seventeen countries and five religions, he paid glowing tribute to the press for its reporting and interpreting the news. He is quoted as saying: "It is no exaggeration to say that the press rules the world, because thought governs the world and the press is a transmitter of thought." He then described the newspaper men as "intelligent loud-speakers." We are not pessimistic, but if we should make use of such an expression, we would not feel quite so sure of our ground as the Pope seems to have been.

BISHOP T. KUGIMIYA, who was recently elected to succeed to the place made vacant by the death of Bishop Akazawa, is also a product of Southern Methodist missions, he is fifty-four years of age, is a graduate of Kwansei Gakuin and of Trinity College, Durham, N. C., has been for thirty years an evangelistic pastor in Japan, and is said to have "lived the life of a saint and done the work of an apostle." It is a matter of pardonable pride that our Methodism has made such contribution to Christian leadership in Japan.

* * *

THE PROGRESS OF REFORESTATION in the United States is said to be greater than that of any other country. In 1934 we planted a total of 206,333 acres in trees, in 1935, 2,394,397 acres were reforested; and it is estimated that this year's plantings in the national forests alone will increase the acreage by ten per cent. There are about 162,000,000 acres in the United States national forests. Approximately one-fifth of the entire forest acreage of the world is in North America. In the order of their forest resources the countries rank: Russia, Brazil, Canada, and the United States.

* * *

MR. ROGER W. BABSON, the great business statistician and prophet, is given as authority for the statement that "gambling is more rampant in this country today than ever before in its history." He is quoted as saying that a billion dollars changed hands in 1935 in horse and dog racing, slot machines, etc. He adds also that the liquor business and all forms of questionable amusements have been booming as never before. This, he says, has increased the figures on bank clearings and made us appear prosperous, but nothing has been done to improve the standards of living—they have been rather reduced. That is what we have for listening to the sweet assurances of politicians who brought liquor back.

* * *

DR. MILDRED HELEN McAFEE, recently elected president of Wellesley College, is the daughter of a Presbyterian manse, is thirty-six years of age, sixteen years out of Vassar, was teacher of economics in a number of colleges, and for the past two years has been dean of women in Oberlin College. Dr. Cleland B. McAfee is said to be proud of the fact that his brilliant daughter "does not drink, smoke, or play cards." After all, it is not our extraction, nor what we have, but what we are that fixes our fame and our fortune. The way ahead is always open for persons of ability and character.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

WAR AND PEACE

The discussion of war and peace has brought about a tension of feeling on both sides of the issue which makes it quite difficult for a person to state clearly his position unless he be willing to accept the extreme view of one side or the other. On both sides, values have been exaggerated to such an extent as to cast many important considerations into a shadow of secondary relation. Personally, we are against war, but we try to keep ourselves free from illusion as to the facts which we must face. Whatever may be our spiritual yearning, ours is no idyllic world which can be regulated by stop and go traffic signals, and we doubt whether war can ever be cured by an army of objectors no matter how sincere and convinced they may be.

It is not necessary to list the incentives for war, it is vastly more important that we should think consistently and sincerely upon the reasons for peace. Government exists for the prosperity, the security and the happiness of its citizens, and its only right to levy tribute upon the resources or to restrain the freedom of the people is in the interest of securing those ends. We resist, therefore, with all our soul the spirit of ruthless militarism of war-minded men. We have no patience with and no sympathy for a program of military preparedness which so completely absorbs the potentialities of a nation that its supreme contribution to civilization can only be expressed in the smoke of the battlefield and in the groans of tax-burdened and war-ruined people. We believe that excessive armaments are provocative of trouble—that they constitute an international dare no less than a sense of national security. But surely no man can afford to take counsel of his emotions to the extent of blinding himself to the intensely human facts of our unredeemed society. We do not believe that idealism can be permitted to obscure the realism which exists without courting disaster for the very things which are of priceless value to our own hearts. We stand for the least military expenditure consistent with our national needs.

There is at the present moment a very decided

reaction against pacifism. Not all of it is just by any means, but the seriousness of the criticism lies in the fact that extreme pacifism has failed in many instances to make allowance for the selfish and the mixed motives of the nations of the earth. British pacifists are openly charged with responsibility for the fate of Abyssinia, the collapse of the League of Nations, and for a paralysis of British resistance to the aggressions of Mussolini. The implication is that their idealistic stand has resulted in the defeat of the rights of humanity, and the negation of the social and moral achievements of the race. One does not need to be told that such charges are extreme, but there is sufficient objective reality back of them to make them extremely damaging to a cause that deserves to live and prosper. The history of our moral progress shows that idealism never amounts to anything until it is made authoritative by law. The individual conscience and political authority bear a relation to public welfare which is both beneficent and necessary. If it be said that extreme militarism tramples all human rights under foot, it may be said with equal truth that the tendency of extreme pacifism is to enthrone an absolute autocracy behind the shirt-front of every man, the effect of which will be disintegrating and the end, the complete submerging of all political authority. Despite every international gesture, we have made slow progress toward international peace. We do not believe that the interpretation of duty in social relations can be made wholly a personal matter, neither do we believe that a government has the right to dictate the convictions of its citizens, but we do believe that when we put overboard either personal conviction or the social tie and authority of government we face chaos.

We do not discuss pacifism as a personal issue and we have nothing to say against a "conscientious objector." Peace organization has a legitimate place in the promotion of a great ideal, but we do not agree that it may rightfully organize resistance to civil authority. We base our conclusion upon reasons similar to those upon which we oppose a loyalty oath

for teachers—it tends to close the door to truth, to make the facts and the emotions of a particular time the arbiters of our wills for all time. We do not agree that international peace can be secured by the organization of men of military age any more than we do that world temperance could be achieved by Carrie Nation regiments armed with hatchets. At the present moment we are faced with a very practical situation in our international relations, and we do not see how it is possible to ignore the spirit of dictatorship which is abroad except at our own peril. Yes, we believe in freedom of speech and in freedom of conscience, and we believe in the right to criticize the government, but when our criticism is implemented by an organization for resistance it is in effect a setting up of a rival authority, and that is something concerning whose legitimacy we feel a far less degree of certainty.

Democratic America is in a position to conserve the values of individual opinion and in perfect harmony with our national creed. "All government rests upon the consent of the governed." Christian America should exalt its individualism by maintaining the outlook of Jesus and the recognition of the value of the social bond furnished by Caesar. We believe that war is unrighteous and we are not so foolish as to canonize the representatives of civil authority, but we think that a recognition of our obligation to civil government is a necessary consequence of our social relation. We insist that our remedy lies in the use of the ballot, our democratic and constitutional weapon of defence.

REV. RANDOLPH SOULE SAUCIER

We record with sorrow the passing of Rev. Randolph S. Saucier, pastor of our church at New Augusta, Miss., on the morning of June 11, in the Methodist Hospital at Hattiesburg. His condition became serious about ten days before his death, but his health had been failing since the last session of the Conference. The services were held at the church in New Augusta, and interment was in the Beulah cemetery, three miles east of Lyman. A suitable memoir will be furnished later.

SAVE JUNALUSKA

Dr. W. A. Lambeth, pastor at High Point, N. C., has been assigned the task of raising the \$105,000 necessary to save to the Church, the magnificent property located in the mountains of North Carolina. Dr. Lambeth, under appointment of the Bishops, will undertake to complete the task by August 15. As we understand the plan, it will liquidate a first mortgage of \$121,560, will "cancel legally and automatically all other debts of the Assembly which amount to over \$250,000," and will deliver to the Church

the entire property free of debt. Dr. Lambeth expects the campaign to reach every congregation and that every Methodist will have a chance to share in saving the Assembly to the Church.

Editorial Miscellany

By Dr. H. T. Carley

EARLY RISING

Early rising is a purely relative term. The city dweller who has to report at the office or store or shop by eight or nine o'clock would talk a week about how early he got up if some emergency got him out of bed by six o'clock. The rural agriculturalist will pull on his boots at four o'clock and hope that none of his neighbors will call him lazy for lying abed so late. What is "early in the morning" in the city is "late in the day" in the country.

Early rising has its advantages—and disadvantages. The sun is an early riser—in the summer—and those who rise with him see him at his best. As he begins to peep above the horizon he is in a good humor, gentle, kindly disposed toward the world, a smile on his face. Later in the day his temper will be up, his work will be getting on his nerves, and he will stand no trifling. You will probably be in a good humor, too—early in the morning.

Birds are early risers—and they get up singing. They know how to begin a day. Plenty of work lies ahead of them. Nobody will ring the breakfast bell or dinner bell for them—they will have to hunt for every bite they eat; but they are not afraid of work—and they begin the day with a song. It is sweet music.

The earlier you rise, too, the sooner you will get that little cup of black coffee—if you know how to make it. (Light the fire and put on the water to boil; put two heaping tablespoonfuls of good coffee in the dripper of the little coffee pot; sprinkle a dash of salt over the coffee; pour a little of the hot water in the pot and rinse it around to get the pot warm, and then pour it out; put the dripper on the pot, dip the boiling water from the kettle, a spoonful at a time, and pour in the dripper; when a cupful has dripped through, set the pot on the fire and heat the coffee almost to the boiling point; swish a little hot water around in the teacup to get it warm; pour the coffee, put in a little sugar—no cream—sit on the back porch steps, sip the coffee, watch the sun rise, listen to the birds sing, and thank God for a good world.)

Early rising has its disadvantages—but, having just had my early coffee, I haven't the heart to mention them. Never think of unpleasant things early in the morning.



News and Views



HEADLINES

By Dr. D. B. Raulins

"Extra!" "Extra!" "Extra!"

"Byrd to Devote Rest of Life to Cause of Peace."

The second line, the one above this one, is the headline. But so far as I know there were no cries of "Extra!" from the newsboys on the streets of New York the morning following Admiral Byrd's address on the evening of June 6. So, again, something that should have been done was left undone.

And this all brings up the "previous question."

Just what would you resolve to do with the rest of your life if you found yourself at the bottom of the globe right near the south pole, one hundred and twenty-six miles from the nearest comrades, in a little old hut jammed in the snow and ice, gradually being overcome by the fumes from a faulty oil stove? Just what would be the character of your meditations at a place so painfully remote?

Well, people, the calibre of you and me would, first of all, never be caught there. We haven't the grit. But let us imagine ourselves at that lonely spot. It is much more comfortable to imagine it than actually to experience it. So gird up your imagination.

Our resolutions would be about like these: Never to go back to that dismal place again, to talk everybody to death about the experience the balance of our days, or we might consider a contract with the movies and curse the rising generations with our filmed presence on the screen.

But, as you know, what one resolves upon in such circumstances is already determined by the calibre and quality of the person so involved. The fact that Admiral Byrd was there and underwent that unique experience is sufficient to warrant us in believing that what he resolved upon might be important. Such an opportunity, so far, seems to have come to him alone. From that perspective what was his resolution?

Tune in your radio and let us listen to him speaking from that lonely and frigid outpost. My! Don't those winds whistle and send the chills up your spine. Or is that the static and other difficulties in getting a word from him? Listen! He

is grinding away with a little old hand-cranked radio. I don't seem to hear anything but the grinding. Wait! Listen! Get quiet! I've got him!

"I find that I must take charge of my mind or it will take charge of me."

Great Jupiter! Listen at that. I don't wonder. But listen. He is threatening to take over a continent. Have you ever taken charge of your mind? Or was it just a snipe hunt? Here he comes again.

"The distance and detachment of this place seems to soften some human follies."

Now I can believe that a lot of things that seem very important here where we are and upon which we are putting most of our energy must look pretty small from that point. And I suspect a few things we have pretty well overlooked seem rather large from that far-away place.

Pardon me. Chloroform me if I raise my voice again. Let us not miss a word he speaks. Remember, he is at the bottom of the world.

"But from here the great folly of all follies is the amazing attitude of civilized nations toward each other. Fear, antagonism and reprisals seem to be the rule among nations which, in their conduct toward each other, are, I believe, 20,000 years behind the individual civilized citizen in his conduct toward his neighbor."

Come on, Admiral. You are in scoring distance now.

"Therefore it appears to me that if a citizen desires reasonable prosperity and well-being for his family and his fellow citizens he should strive for friendly understanding among the family of nations. That seems the loyal and efficient thing to do for his country."

Looks as if the old earth is going to rock so bad that we shall not be able to get his resolution after all. He was just about to "highly resolve." Listen!

"I feel this so keenly that if I survive this ordeal I shall devote what is left of my life largely to trying to help further the friendship of my country with other nations of the world."

It is practically a law in life that when one door closes to us, another opens. The trouble is that we often look with so much regret and longing upon the closed door that we do not see the one which has opened to us.

REGENERATION OF CHARACTER AND NOT CHANGE OF OUTWARD CONDITIONS

By Bishop Warren A. Candler

Our Lord in the days of His flesh condemned two sins with great severity; viz., covetousness and hypocrisy, both sins characterizing the Scribes and Pharisees.

On one occasion he denounced the Scribes and Pharisees for making clean the outside of the cup and the platter while they left these vessels foul with corruption within. This is the common direction which greed and sham take. They are very much concerned with outside things and care little for the deeper things of the spirit, by which external things are produced and promoted.

This same devotion to externalism has possessed in recent years a considerable part of the members of the Churches, including many preachers. These people seem to have lost faith in the power of the supernatural Spirit, and to rely upon all sorts of visible remedies to cure the running sore of the world. Especially they look to the political government to reform mankind. They also talk much of what they call the "Social Gospel."

Recently the Christian wife of Chiang Ki-Shek exploded these theories of the externalists in one brief sentence. In an address to the missionaries at Chang Too, this Christian woman of high degree in China said: "You can't change anything unless you change man's character." This is a clear and crisp statement of an essential truth. Changing the conditions which surround men has no power to change the hearts of men, and the conditions upon which they rely for social regeneration cannot be maintained without the renovation of the souls of men. The difficulty lies deeper than these theorists suppose. Were the best conditions imaginable brought to pass they would not suffice to make men pure or keep them orderly. Paradise itself was not able to preserve the spiritual life of Adam and Eve. They certainly had the most heavenly heredity, being the children of God, and they had the best possible environment; but they fell into sin with all the tragic consequences which have followed.

The "Social Gospel" cannot save the

hearts of men. It is not a recent experiment, but an ancient error which must bring failure now, as it ever has brought defeat and disappointment.

Dr. H. R. Niebur, professor of Christian Ethics of Yale University, has delivered himself very strongly and very pertinently upon the matter. He says:

"The 'Social Gospel,' insofar as it is the identification of the Gospel with a certain temporal order, is no recent American invention. In the history of Europe and America there have been many similar efforts which sought ideal ends, identified the church with political agencies, and succeeded in fastening upon society only some new form of power control against which the church needed again to protest and rebel.

"The confusion was as explicable and as specious in every instance as is the identification of Christianity with radical political movements today. Yet in every instance the result was a new tyranny, a new disaster, and a new dependence of the Church. It is one thing for Christians to take a responsible part in the political life of our nation; it is another thing to identify the Gospel and its antagonism to 'the world' with the 'worldly' antagonisms of some revolting political group.

"The common social ideal of the West includes the establishment of liberty, fraternity, justice and peace. Every revolting movement in the past, as well as in the present, has fought in the name of this ideal and sought to establish it. With the ideal Christianity has profound sympathy, for Christianity taught it first of all to the Western world. But every political and social revolt is based on the belief that the ideal can be established through the exercise of power by a group of persons, be it the feudal group, the monarch, the middle class, or the proletariat.

"Insofar as a new revolt attacks the philosophy and structure of power politics and self-righteousness, Christianity cannot but sympathize with it. But insofar as it is itself a new form of philosophy, Christianity must reject it, or at least refuse to be identified with it. On the other hand, if the Church has lost its faith in the power of a divine spiritual revolution, and has no strategy of its own for participation in that revolution, it will need to commit itself to some of these revolutionary proposals. But in such a case it ceases to have any true existence as a Church.

"If the church has no other plan of salvation to offer to men than one of deliverance by force, education, idealism, or planned economy, it really has no existence as a church, and needs to resolve itself into a political party or a

school of philosophy. But the church knows of a plan of salvation which is not of its own devising."

The chief aim of the Church is not the amelioration of earthly conditions but the impartation of the heavenly life. Its work is not one of reformation but of regeneration by the power of the Holy Spirit.

When the Church ceases to pursue the end and object of its existence, it ceases to be a church at all, and assures its own discredit and rejection by the world.

The Church is of God and not of men. No order, or society, in this world is parallel to it or can substitute it. It did not originate in time and will not disappear in time. It does not rely upon the forces upon which human organizations rely. It is as unique among the bodies to which men commit themselves as is Jesus among the sons of men.

The Founder of the Church insisted always and everywhere he went upon the purification of the heart and not the outward reformation of conduct. Nothing akin to what is now called "social service" seems to have found any place in his thought, and certainly had no part in his utterances.

The apostles of "social service" are working on the outside conditions of life, and are overlooking the more essential things of the inner depths of the heart. They bring all sorts of soothing salves to heal the cutaneous eruptions on the body of society, but they have no power to acclaim the salvation of Christianity. Indeed, their whole plan is a piece of moral quackery, having in it no saving or regenerative quality.

We need in our country, and the necessity prevails throughout all Christendom, not a pompous reformation but a powerful revival.

A BACK-SLIDDEN CHURCH

By Rev. T. F. King

Four of our bishops recently wrote a book entitled "Methodism Vitalized" which was studied throughout the Church. The book was well deserving of prayerful study, and I read it in that mood. As I read, however, I seemed to detect an undercurrent of concern which ran throughout the whole book. Very plainly the four bishops are worried. A continuous lament permeates the book, and there is an underlying realization that something is terribly wrong. In fact I was inspired (probably by a little imp of the Devil), to compose a little rhyme about the matter which goes like this:

"We are as great as you can find,
And we are never left behind.
Our glory you can plainly see;
But it isn't what it used to be."

My little doggerel, I believe, sums up what our bishops are thinking in "Methodism Vitalized."

Naturally the question arises, Why are we not the church we used to be? A brother preacher wrote me a few weeks ago in which he said, "We have today, either a back-slidden ministry or an unregenerate ministry." Personally I think we have too many of both types, the only difference is that the unregenerate have never had anything to back-slide from. But here is the result, where there is no burning heart in the pulpit, there is deadness in the pew. The sheep follow the shepherd. If the shepherd is not concerned about rich pastures then the flock is starved, and I am afraid we have a spiritually starved Methodism today. In simple language we are a back-slidden Church.

Why? What is it that we have lost? I believe I can state the matter in a sentence. We have lost the old experience of salvation. We are preaching today an easy and a cheap forgiveness in the place of the old gospel of salvation from our depravity of nature. I wish I could proclaim in flaming letters across the very heaven this vital fact, there can be no great experience of God until there is first, experience of salvation not merely from sins committed, but also from a lost and a sinful condition. We speak about bringing people into right relationship with the Father, apparently without realizing that no person can be brought into vital fellowship with God until they come as a poverty-stricken beggar, pleading salvation through the cross of Christ. The substitution of a cheap forgiveness in the place of salvation is not religion. It might be good Christian education, but it is not Christianity. Our Methodist people have the notion that they can sin and be forgiven, sin and be forgiven, and so on and on throughout life, until they wind up in heaven, or more probably some other place. We have made an easy forgiveness take the place of the new birth, and I believe the appalling fallacies of modern Christian education must take the blame for much of the back-slidden condition of Methodism. If there is a doctrine of the Devil himself it is this doctrine of cheap forgiveness. Jesus Christ did not come into the world to be a forgiver, He came to be a Saviour. What humanity needs today, is more than forgiveness for wrongs committed. People need someone who can stoop down and pull them out of a depraved and lost con-

dition and set their feet upon the rock of Salvation in Christ Jesus.

Methodism is in a deplorable condition today, because we have tried to take salvation out of it. I am not ashamed of salvation. The Lord has saved me, and I know it. But notice this, after salvation is removed from our religion, all we have left is a moral philosophy. Now I take the attitude, that if we are going to proclaim a moral philosophy, we may as well do the thing right. Let's go high-brow, and form philosophical cults and societies. Let's start saving the world by muddy thinking and not through the cross of Christ. Probably we could enlist the aid of some of our modern philosophers, John Dewey, and Will Durant might help. Bertrand Russell is probably too gloomy, but to counter-balance his pessimism we could adopt a glorified Coue-ism and fool ourselves into believing, "Every day in every way, the world is becoming more and more like the Kingdom of Heaven." Of course if the world persists in going to the dogs, that will not be the fault of our philosophy, but merely the fault of the poor ignorant masses. So I say, let's get rid of the old fashioned ideas of salvation, and conviction of sin, and proclaim our moral philosophy. Long may it reign. The cross is foolishness.

Naturally there is some exaggeration in the last paragraph, but underneath that exaggeration there is truth. The Methodist Church today is tending towards the Deism of the eighteenth century, and notice here the irony. John Wesley called his Methodist Societies out of the Deism of the Church of England, and we today are moving in that same direction. Our people come to our churches and we offer them stones for bread. They cry out for assurance, and for the joy of salvation, and we give them a cold moral philosophy. Our people cry out for deliverance from the bondage of sin, and we have nothing to offer. We have no weapons wherewith to fight the eternal enemy of the soul. Our hands are empty, for the only effective weapons are discarded. We know not the meaning of salvation, for we have lost the God who saves the poor sinner. Meanwhile the tide of sin creeps higher and higher, and our walls of sand, our little moral codes are totally ineffectual. The walls are going down, and unless God in His mercy saves us we shall be swamped by the oncoming tides of vice and iniquity.

Heedlessly we continue our way gayly talking about progress: substituting culture for the cross, educational development for Inner Reality, and organization and theories for the work of the Holy Spirit. But I am emphatically and stub-

bornly convinced of this fact, that unless the saving power of God breaks out upon this world, poor lost humanity today, with all its philosophies is directly headed for destruction. You cannot teach humanity out of the hell of immorality: you cannot teach humanity out of greed and selfishness and crime: you cannot teach humanity out of the narrow and despicable nationalism which is rampant today, and which is dragging civilization into ruin: you cannot teach humanity out of its sins; but, and here is the glory of religion, God can save us from sin. So long as people are human, so long will they need a Saviour. A forgiver will not do, forgiveness merely reaches my sin, but it does not reach me. I need a Saviour to reach me, and I believe in the old gospel of salvation. May God revive the Church.

Sulphur, La.

BISHOP DOBBS TO DEDICATE COLFAX METHODIST CHURCH

Please announce in the Advocate that our church at Colfax, La., being now free of debt, will be dedicated on Sunday, June 21, at 11 a. m., by Bishop Hoyt M. Dobbs. All former pastors and other friends are invited to be present.

L. C. WILSON, P. C.

LAST RITES FOR MRS. N. J. GOLDING

Mrs. Pattie Magruder Sullivan Golding, wife of Rev. N. J. Golding and daughter of Dr. and Mrs. J. M. Sullivan, passed to her eternal reward on Friday morning, June 5.

At New Albany, where her husband is the beloved pastor, services were held at 5:30 Friday evening. The final services were held at Jackson on Saturday, June 6, the writer being assisted by Dr. T. M. Brownlee, presiding elder, and Dr. Kirkland, Baptist pastor at New Albany.

Here at home where friends knew her as a growing youth of winsome personality, buoyant temperament, and spiritual purpose; and where her parents have lived and served so nobly and are loved devoutly, many gathered to pay tribute of respect.

Dr. J. R. Lin, whose manhood and mind have guided many a youth toward their future paradise said to the writer: "Pattie Magruder was always so wholesome and genuine and heaven is a sweeter place now that she has gone." Thus it was felt that this last service was not a time of beclouded sorrow but one of acknowledgment that heaven was richer than ever before.

Many hearts were touched throughout

Mississippi and around that green spot in Cedarlawn cemetery embanked beauty in floral design reflected the harmonious loveliness of a life well fitted for Heavenly Mansions.

The Way is better marked now and loved ones journey on to rejoice in the Christ-given reunion.

J. L. DECELL.

REVIVAL AT BONNIE CHAPEL

The revival meeting at Bonnie Chapel church on the Ocean Springs charge began May 31, and lasted through June 4. Rev. A. B. Barry, the pastor, did the preaching.

Sunday, the opening day, was filled with two impressive sermons and dinner on the ground; the evening meeting consisted of a revision of the church school, organization of an Epworth League and meetings of all the church boards.

This revival with its earnest warning sermons and impressive song and prayer services has indeed been a blessing to the church and also to nearby communities.

Seventeen new members were added to the church roll.

MRS. O. H. WILSON.

ANNUAL MEETING OF THE BOARD OF FINANCE

By Luther E. Todd, Secretary

The eighteenth annual meeting of the Board of Finance was held in St. Louis, Mo., April 27, 1936. The secretary's annual report contained the essential facts concerning progress of the work, and the following will be of special interest to the church:

1. **Superannuate Endowment.** The total superannuate endowment in the hands of the board as of March 31, 1936, was \$6,328,289.38. Of this total endowment in the hands of the board, as of March 31, 1936, the sum of \$381,585.18 is subject to annuity.

2. **Distribution to Claimants.** For the fiscal year the board collected \$211,765.10 as income from all invested funds, and \$49,592.69 from the General Work Budget.

On July 1, 1936, the board will be able to distribute direct to the claimants approximately \$140,000.

The board will also be able to send to the Annual Conferences at their next meetings, for distribution among their claimants the sum of \$71,199.88.

Thus the board is distributing this year for the claimants' support a grand total of \$211,199.88, which is a little more than was distributed by it a year ago.

(Continued on page 9)

Mississippi and Louisiana

Rev. W. T. Phillips, of Webb, Miss., is in his fourth year on that charge, and he says that everything is going well. He is now in the midst of his Advocate campaign and he expects to win.

The services rendered by Rev. Wm. H. Wallace, Jr., at the Mississippi Conference Young People's Assembly gave great satisfaction to all. The report is that adults and young people alike were charmed.

Rev. W. R. Liming, Blue Mountain, Miss., who is always a faithful and conscientious worker at his task, takes credit on his Advocate quota and sends along a cheering word for those who try to make the paper helpful.

Brother Q. McCormick, formerly of Richton, has moved his residence to Wiggins, Miss. We appreciate the fact that his interest in the Advocate was such that he ordered a change of address for his paper in advance of his move.

Rev. W. J. Dawson, Itta Bena, Miss., thinks that we have overcharged him when we have made his quota an extra subscription for three members. Well, we cannot argue with Brother Dawson. We wish we had hundreds of his kind.

Mrs. Alder Hays, Dixon, Miss., speaks appreciatively of the Advocate, but particularly of her pleasure in the "Home Meditation" by Rev. B. M. Hunt. Mrs. Hays once went to school to Rev. Rolfe Hunt, father of Rev. B. M. Hunt.

Rev. J. D. Wroten, presiding elder of the Corinth District, sent us notice of the passing of Mrs. N. J. Golding, but it reaches us too late for inclusion in the brief message that appeared. Brother Golding is a pastor in the Corinth District.

Rev. Mathis E. Armstrong, pastor at Mooreville, Miss., reports that his plans

for the revivals on his charge have been completed, and he is praying for a gracious meeting in all the churches. He remembers the Advocate with a good word and otherwise.

Rev. J. T. Leggett, of Hattiesburg, Miss., received the honorary degree of Doctor of Divinity at the recent commencement of Millsaps College. In our opinion, no more worthy and faithful servant of the Church could have been chosen for such recognition.

Miss Rebecca Raulins, daughter of Dr. and Mrs. D. B. Raulins, of Carrollton Avenue Methodist Church, was one of the graduates at Tulane-Newcomb commencement last week. We extend congratulations to Miss Rebecca and also the happy survivors at the parsonage.

Rev. C. M. Morris, pastor at Greensburg, La., is undertaking a very strenuous preaching campaign for these warm days. According to the St. Helena Echo, he was to preach at four different churches on his charge last Sunday—Center, Wesley, Pine Hill, and Greensburg.

Rev. D. M. Ulmer, a son of Rev. D. W. Ulmer of Foxworth charge, and a senior at Millsaps College, has been assigned to the pastorate at Summit and Topisaw pending the recovery of Brother Moore. Brother Ulmer is said to be a good preacher, a good song-leader and has a pleasing personality.

Rev. A. J. McKeithen, a minister of the Free Methodist Church and the father of Rev. E. E. McKeithen, pastor of our church at Petal, Miss., died June 6, approximately two weeks after the translation of his wife. In this double bereavement, Brother E. E. McKeithen will not be forgotten by his brethren.

Doctor Curtis of Aberdeen writes us of the death of Mr. P. A. Dulin of his

church. The editor of the Advocate knew Brother Dulin when he was the agent for the I. C. Railroad at Winona, Miss., at least forty years ago. He was a good man and in his going the church in Aberdeen has sustained a real loss.

Rev. J. H. Jolly, Grace Church, Jackson, Miss., sends us a list of 12 names, all new subscriptions. In addition to this splendid showing in the Advocate campaign, sixty per cent of the benevolences were paid by Easter and thirty-nine members have been added to the church, 28 of them on profession of faith.

Rev. Martin Hebert, pastor at West Monroe, La., was in New Orleans last week for the graduation exercises at Tulane University, his son, Martin, Jr., being a member of the graduating class. Young Martin is scheduled to go at once to Port Arthur, Tex., where he has a position with the Gulf Refining Company.

Rev. Rolfe Hunt reports that in the co-operative meeting at Electric Mills, Miss., the preaching was done by Rev. T. M. Fleming, a Baptist, the singing was led by Rev. Frank Dement, a Methodist, and Mrs. D. M. Field, a Methodist, was the pianist. The Methodists received 11 members, 10 on profession of faith.

Mr. and Mrs. C. M. Purvis, who for the past few years have lived in Rayville, La., have moved to Tchula, Miss., where we think they are already well known. The Advocate rejoices that they are to remain in our territory. The paper has no better friends anywhere and Mrs. Purvis is one of our best workers.

Rev. T. O. Prewitt conducted a series of meetings at Arnold Line church, four miles west of Hattiesburg recently. Arnold Line is connected with Broad Street and was organized by Brother Prewitt this year. Great crowds attended the services and there seemed to be a genuine revival movement on at our last report.

The editor of the Advocate visited Columbia and West Monroe, La., charges last Sunday. Brother Virgil Morris and Martin Hebert, the pastors, are doing good work and are deservedly popular in their fields. Both of them are among our best friends in the Advocate campaign—watch the Honor Roll for their names.

A note from Rev. J. W. Ward followed by a card from Dr. J. R. Countiss himself, of Greenville, Miss., brings assurance that Dr. Countiss' operation for intestinal obstruction was successful and that he is making satisfactory progress toward recovery. This will be good news to his many friends throughout the church. The work on the Church School lesson will



be taken over by the editor until it can be resumed by Dr. Countiss.

Dr. Wilbur Fisk Tillett, dean emeritus of the School of Religion of Vanderbilt University, died at his home in Nashville on June 4. Dean Tillett was in his eighty-second year and was one of the most widely known and best beloved men in the Southern Church. He was a man of spotless character and through his contacts with preachers, his personality was stamped upon the life of the church as was that of no other man of his day.

It is with sincere regret that we announce that Brother J. H. Moore, Summit and Topisaw charge, has been released for the time being from his work. This is made necessary by reason of an obstinate trouble resulting in the impairment of his health to such extent as to make him unable to carry on the work of his charge. For the time being, he and Mrs. Moore will be with a daughter, Post Office Box 1104, Meridian, Miss., where all communications will reach him.

The Yazoo City Methodist Church observed an Every-Member Rally on Sunday, May 31. A large number of members were present who do not regularly attend the services. Seventeen members were added to the church by certificate and one on profession of faith. Rev. Victor G. Clifford of Flora preached at the morning hour. This was his first sermon in the Yazoo City church where, as a youth, he attended church for four years. He was graduated from the Yazoo City High School in 1910 and entered Millsaps College from that city. Only one of his high school classmates still lives in Yazoo City, Mrs. W. B. Luker, formerly Miss Laura Jones. She is now principal of the Junior High School.

ANNUAL MEETING OF THE BOARD OF FINANCE

(Continued from page 7)

The income from investments was considerably increased but the income from assessment was less by \$32,727.79.

3. Annual Conference Endowment. So far as the board has been able to obtain information on the subject, the Annual Conference now have a total endowment of \$4,363,386.36. Of this sum, \$680,538 represents the reported value of 205 superannuate homes owned by the Conferences; \$1,219,333 is in various securities handled by local trustees of the Conferences; and \$2,463,515.36 is in trust with the General Board of Finance.

The value of the Publishing House, which is in the nature of endowment for the support of the claimants, is not in-

cluded in the figures given above. Furthermore, it is doubtlessly true that the Annual Conferences have some other assets equivalent to endowment for the benefit of the claimants which the board is not able to report for lack of definite information concerning these holdings.

4. The Investment Reserve Fund. This fund was created for use in restoring capital losses as far as possible. Excess receipts over the book value of investments, any contributions so specified, and any other available amounts so directed by the Executive Committee, are credited to this fund. The amount in this

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fund as at March 31, 1936, was \$41,938.98.

5. Superannuate Endowment Bequests. The board has evidence in its files that bequests have been made to Superannuate Endowment, amounting to a considerable sum. Their actual value cannot be reported until they are collected. Furthermore, it should be noted that these bequests are only those of which the board has knowledge, and there must be many others which have not as yet been reported. The board received during the past year from bequests the total of \$5,290.65.

6. Contributions on the Annuity Plan. During the year the board issued \$3,600 in annuity bonds, and paid from investment income the annuities (\$25,256.49) on all such bonds outstanding.

7. Collections from the General Work Benevolent Budget. From this source the board collected during the year the sum of \$49,592.69 (as compared with \$82,320.48 for 1935). The \$49,592.69 collected for year ending March 31, 1936, was used as stipulated in paragraph 555 of the 1934 Discipline: \$1.00 for the General Superannuate Endowment Fund, \$26,354.78 for distribution to the superannuates and widows of preachers, and \$23,237.91 for the expense of the board.

For the previous quadrennium the board had approved askings of \$175,000 in the General Work Budget. But upon the recommendation of the General Commission on Budget, the last General Conference reduced the board's approved askings to \$90,000. Therefore, the board's income from this source for fiscal year ending March 31, 1936, was reduced \$32,727.79 as compared with income from the same source for the previous fiscal year.

8. Total Support of the Claimants. There are now 3,095 claimants. This is an increase of 59 claimants over the total number reported last year. The total amount paid these claimants from all sources during the year was \$630,390. The average per capita amount paid them for the year was \$287 for superannuates and \$147 for widows—which compares with an average per capita for the previous year of \$260 for superannuates and \$136 for widows. Since the endowment movement started, the church's claimants have received \$3,173,737.65 from this source for their support.

9. The Expense of the Board. The expenses for the regular work of the board for the year amounted to \$23,237.91; and for the Special Effort Department \$3,155.39, of which \$1,317.39 constituted the total expense for the Conference directors of Superannuate Endowment.

10. Payments on Adjusted Quotas. During the year the board received \$13,744.45 from various charges by payments on adjusted quota balances. Of a total of \$10,407,386.82 pledged to the endowment by the quarterly conferences in the Special Effort Campaign \$4,316,864.74 has been paid, and \$5,178,306.51 charged off by the quarterly conferences. Since the charge-off, certain charges reassumed \$1,041,568.12 on which they have paid \$182,714.05, leaving a balance of \$863,785.92 for them yet to pay.

Fanaticism consists in redoubling your effort when you have forgotten your aim.—George Santayana.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

"Lest We Forget."

The following resolution was unanimously adopted at the Conference meeting in Alexandria:

"Whereas, As a delegation of Church women representing six thousand Methodist women throughout the State of Louisiana, we are deeply concerned with social legislation; and

"Whereas, We are particularly interested in the welfare and protection of children;

"Be it therefore resolved, That we endorse the forming of a State Department of Public Welfare and request that the proposed bill for the Department of Public Welfare include provisions for the protection of children in their own homes and also for those who must be cared for in foster homes.

"Be it further resolved, That we favor the Child Labor Amendment to the Constitution of the United States and urge the Louisiana Legislature to pass this amendment.

"Be it further resolved, That the delegates at this Conference on returning to their local auxiliaries request each member of the auxiliaries to write or wire her legislators in regard to this proposed legislation.

"Be it further resolved, That copies of this resolution be sent Governor Leche and the press."

Missionary women, this vital legislation is before the Legislature at the present time for consideration. What have you done about it? Let us not lose a day in notifying our legislators where we stand on these all-important matters.

* * *

The annual meeting of the New Or-

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leans District was held in St. Mark's Church on May 29, with Mrs. J. W. Warren, district secretary, presiding.

The morning session opened with a devotional service led by Rev. Jolly Harper, pastor of St. Mark's. Mrs. Walter Grant, of Rayne Memorial Church, gave a splendid talk on "Children's Work." Mrs. R. W. Irvine spoke on "World Peace" and gave some startling facts concerning the cost of the World War. A most interesting Panel Discussion on "Character Building" was led by Mrs. L. D. Chaffee, president of St. Mark's Board, who was assisted by Deaconesses Margaret Young, Verna Webster, Julia Southland, Julia Sargent and Rev. Jolly Harper. A vocal trio was given by Mesdames Gunn, Raulins and Townsend.

Mrs. Warren spoke of the work of the New Orleans District, stressing both the strong and the weak points of the work. A surprise feature at the close of the morning session was a presentation of a life membership to Mrs. D. B. Raulins by the Carrollton auxiliary. The presentation was made by Mrs. S. E. Castles.

At the luncheon hour a candle lighting service for life members and Jubilee members was conducted by Mrs. J. B. Pollard. A beautiful birthday cake adorned the table in celebration of the fiftieth anniversary of Home Missions.

The afternoon session was opened with a most inspiring talk by Miss Suzie Lyons on "Inter-racial Co-operation and Industrial Relations." Mrs. W. L. Duren's talk on "Spiritual Life Groups" was most helpful. The afternoon session closed with the picture lecture of Louisiana Missions by Rev. W. H. Wallace.

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 Fifteenth St., Meridian, Miss.

To the Young Women of Mississippi Conference:

If you are not already affiliated with the Woman's Missionary Society, we cordially invite you to become a member this quarter during the Membership Campaign and the celebration of the Golden Jubilee of Home Missions.

We need you, your youth, your energy, your enthusiasm, your courage and your splendid way of putting things over.

Come, share the joy of service with us.

Scarritt Associates

What a wonderful privilege to know that we can make it possible for a large number of deserving students to study and prepare themselves for special Christian service! We can do this by becoming associate members of Scarritt College, and thus make possible a "Living" endowment for Scarritt. You simply send your name and whatever offering you care to make to me, or direct to the college. In a recent publicity campaign, Mississippi Conference quota has been set at 201 members. We should make this easily as we have around 230 auxiliaries. I am asking each district secretary to accept their share of this quota. Perhaps we might get the men interested in this worthy cause. If God has blessed you, I can think of no better investment than to make a donation that will help some worthy young woman to prepare to be a Christian worker. Send me your name if you are interested, and I shall be glad to forward you a Scarritt Associate invitation.

MRS. HOMER E. FRIZELL,
Secretary of Young Women and
Conference Representative of
Scarritt College.

Vaughan, Miss.

* * *

Columbia Missionary Society, Seashore District, is proud of the fact that its members have had a part in completing a project for the young people of the church. This is a "Dining Garden," located back of the church building.

Mrs. Sutherland, the pastor's wife, is leader of the young people, and it was her vision that made this project possible. This garden was once the most unattractive part of the church property, but with Mrs. Sutherland's planning, funds from the Missionary Society, and work and materials contributed by various friends, it has been transformed into a real beauty spot.

There are ornamental gateways, trellises, and adequate tables and benches for entertaining when the Leagues are socially-minded. There are tasteful shrubs and blooming flowers on every side, and to add to the practicability of the garden, there is an outdoor cabinet equipped with all the necessities in the way of dishes, silver, etc.

The young people dedicated their new meeting place on Mothers' Day with an inspiring service to which all the adult members of the church were invited.

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

We are rapidly approaching the end

of the second quarter which is the end of the first six months. As auxiliary president are we ready to report "finance paid in full." Our missionaries, workers, officers and institutions are handicapped when their rightful salaries or funds are not available. Let us be truly helpful auxiliaries. This is the first report that will carry the item—"Killingsworth salary." Let us be careful that it is included in our treasurer's report.

Have you sent your mission and Bible leader to Grenada?

Have you sent a Negro woman to Holly Springs. Mrs. Neblett and Miss Myrta Davis are at Holly Springs this week. Let us hold up their hands by our prayers.

Have you a Scarritt Associate in your auxiliary? If not, why not? Do you not believe in your own college?

Have you sent Rev. R. G. Lord at Grenada that Fourth Sunday Missionary Offering? If not, who is using it?

Have you made plans to assist in your Church School's Vacation Bible School? If you need help write Rev. R. G. Lord, Grenada, or get in touch with your district director of children's work. Be sure and report your school. Have you read Mrs. J. W. Conger's History of "Fifty Years of Missions in North Mississippi?" This is the month for presenting the work of the Woman's Missionary Society. So, turn to page 57 of your new Conference Minutes for a splendid report of the part North Mississippi women have had in this great movement.

Have you checked your quarter's work by the outline to be found on page 51 of

our new Conference Minutes?

For the first time in several years we have a full report of the work done at an Annual Conference. The report is attractively compiled and edited. We like its dress, its style, its print, its apparent durability. For this we thank all who made it possible, especially Mrs. Talbert, Mrs. Ratliff, and Mr. Cooke.

SUMMIT AND TOPISAW CHARGE

On account of continued failing health Rev. John H. Moore has been given an indefinite vacation from all pastoral responsibilities for rest and recuperation and Rev. David McCall Ulmer has been appointed to supply the Summit and Topisaw charge until the meeting of the Mississippi Annual Conference in Jackson, Miss., November 18.

CHAS. W. CRISLER, P. E.

A NEW TUPELO

Tupelo, Miss.,

June 10, 1936.

Dear Brother Duren: Several inquiries have come to us as to know how Tupelo was "coming back" from the wreckage of the storm's havoc. I am therefore replying through the columns of the Advocate believing that many others in this Episcopal District will be glad to hear.

Where people passed through our city just after the storm and saw the wreckage of hundreds of homes, buildings completely flayed to the ground, hundreds of great oak trees sprawling over the streets and lots, people upturning the debris to find "keepsakes" and other things precious to them, you now see the streets cleaned, new houses going up, everywhere you hear the sound of the hammer, the swish of the saw, the grind of the trowel and the cry of "mort." Tupelo is coming back fast. Many houses are already completed, others are near completion, and the people are coming back home, not the old home they so much loved but to a new house on the old lot, and it will soon be converted into a home. Workmen are here from everywhere, some of them splendid men, others just men seeking a job, but all doing their part.

They are not forgetting or neglecting their church. The Church School of the Methodists meets in the annex and shacks and the homes of friendly neighbors. The pastor preaches every Sunday morning in the Lyric Theatre to hundreds of people, to many more than when we were in the auditorium of the church. There seems to be a church going spirit on most of the people. They plan for it,

they bring their friends, many of the workmen who are here from other places are found in our congregations. As the pastor stands in his pulpit, he sees many sitting before him who were in the storm, some with bandages around their heads, others with an arm in a sling and some who walk with crutches, but all eagerly seeking to worship the God who kept them in the hour of destruction.

Our church is fast coming to completion, the east wall is nearly ready, the tower is beginning to tower again, the carpenters are hammering and sawing all around the building, the plasterers and bricklayers are busy, the painters and decorators are mixing their paints, and we will soon be ready for our reopening—July the 12th—when our own Bishop Hoyt M. Dobbs will be with us both morning and night to cheer us, inspire us, and lead us as we go into the service of our Gracious Lord and Master for this coming hour.

Our people are generously meeting the emergency, our local running expenses are being pretty well met, we have paid a little on our benevolences, thus far this year we have received 73 people into the membership of the church, things are looking brighter, work is plenty, business in the commercial lines is splendid, many merchants report increased sales, some of them the highest they have had, and with it they gladly divide of their substance with the church. We expect to meet our financial obligations to the church in full. Pray for us that we may be faithful and true.

HENRY FELGAR BROOKS.

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Christian Education

CHURCH SCHOOL LESSON,
JUNE 21, 1936

(By the Editor)

THE EXALTED CHRIST AND THE UN-FINISHED TASK

It was that brilliant French critic, Ernest Renan, who described the Gospel of Luke as "the hymn of a new people, full of laughter and tears." Those contrasting emotions did not run a parallel course in the narrative. It is a record of tearful experiences, and the laughter comes as the unexpected conclusion to a tragedy of seemingly hopeless and irremediable gloom. To both the Jew and the Roman, the cross had ended a career and a claim; and the stunned and stupefied disciples of Jesus were fast losing confidence in the hope of realizing that kingdom for which they had given their all. Despite every turn in the popularity or the fortune of their leader, their hope and their loyalty had been supported by that brilliant dream, but the agony of the cross and the entombment of His dead body, were facts beyond which even their imagination refused to go. When Jesus suddenly appeared in the midst of their secret session in the upper room, to their plodding thought he was simply an apparition—it was too good to be true. It became necessary, therefore, for him to identify himself by facts and by marks which they might not question.

Dr. Moffatt's translation indicates the difficulties of the text, but it is probable that such problems are due to an effort

to read into the account an exact chronological recording of events, rather than a purpose to summarize a great experience and to epitomize the evidence for renewed assurance as to their immortal hope. It is not improbable that copyists supplied links from other sources to clarify a record concerning which they were absolutely certain themselves—it would have been unnatural if they had done otherwise. But that certainty which they felt would itself be a corroboration of the facts summarized by Luke.

Suffice it to say, the effects of the exaltation of Jesus are not dependent upon the chronological sequence of the facts but, are revealed in the completeness of the change in attitude and conduct of those whose faith and loyalty had been almost destroyed by the cross. The sudden turn in events was immediately registered in the behavior of the followers of Jesus. Calvary was no longer the end of a career, but it became the beginning of an eternal ministry of blessing. The Scripture thus authenticated from being a means of consolation and comfort for those who trudged in sorrow toward Emmaus, was suddenly changed into a message with a world-horizon. The daily obedience to His will and His personal commands was transmuted into an apostolic impulse to evangelism, for the risen Christ gave new and divine meaning to repentance and remission of sin which was henceforth to be the heritage of all nations. The ascension which gave a permanent estate to the great Healer made equally broad his appeal to the sin-afflicted races of the earth.

The joy of the disciples was an evidence of the exaltation reflected in their own hearts. On Calvary, they had lost a priceless Friend by the most cruel process that human hands could devise; on Olivet they gained a victorious Lord; but in the glorious triumph they cursed not the hand that robbed them of their Friend, nor rejoiced that their enemies were beaten. They rejoiced that the gloom of the cross was lost in the assurance of his infinite love and in the certainty of eternal fellowship with Him. He was parted from them, but they were drawn with him into the unseen and the eternal. Once again theirs was the task of building a kingdom, but their new dream was stripped of every selfish and personal limitation.

But they were not ready for their sublime mission, their new-found joy was

not a sufficient equipment for so great a responsibility. The final fact of their preparation must be a heavenly endowment: "Tarry . . . until ye be endued with power from on high." In Jerusalem, where difficulty had been implemented by the devices of perverted wills, they must find the weapons and discover the strength for their new need. That heroic band were not commissioned as scribes to interpret truth filtered through the traditions of the ages; they were to be witnesses who would testify, "That . . . which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life."

PURVIS, MISS.

By W. H. Saunders

Our annual revival beginning May 31, closed last evening.

The preaching was done by Brother O. H. Scott of Raleigh and from the start it was of a high level of evangelistic quality and spirit. The exposition and appeal of his messages was both convincing and convicting and people returned the next service to hear and feel the touch of the truth. He also led the singing and the young folks' services all the way through, much good was accomplished and the standing of the church was raised to a higher level in the social life of the community. People are walking the streets of the town today discussing the meeting and wishing it had continued longer.

The church was revived, and six adults were added to the church by vows and baptism, the oldest was eighty-three years of age.

Next Sunday, June 14, we will have our Laymen's Day services.

Brother C. V. Hathorn, of Columbia, will be the visiting speaker, at the 11 o'clock service, with Brother John McCloud of Hattiesburg taking a part of the time. At the eight o'clock hour Brother Frank Tatum of Hattiesburg will be the visiting speaker.

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by

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TO THE PASTORS AND OTHER LEADERS OF ABERDEEN DISTRICT

Since we have not held a district preachers' meeting this month and accordingly I have not gotten to see all of our pastors face to face lately, I feel it not amiss to make this public appeal for Grenada College.

Interest is growing in the various districts in this campaign. Will you not make it the main issue in your work in these immediate several weeks? I feel that success will be assured in our district in proportion as the pastors and other leaders are able to carry the facts of the situation to the people.

Every one of us realizes the difficulties. But they are not insurmountable. And in most instances the greatest achievements have been in the face of real or fancied difficulties. At any rate, in this cause, there are great opportunities for all of us.

Permit me to suggest promptness, and a thorough canvass that reaches everyone in the community with the opportunity to contribute, and the carrying out of the plan in detail and faithfully.

Let us make every quarterly conference in the collection period a Grenada College occasion, for the most part.

And we trust that the pastors will not fail to call for the aid of those speakers promised by the leaders of the campaign.

Your past achievements lead me to feel that we will meet with success in this extremely important matter.

W. P. BUHRMAN, P. E.

MISSISSIPPI CONFERENCE YOUNG PEOPLE'S ASSEMBLY

Approximately 250 young people attended a very successful assembly, June 1-5, at Whitworth College, Brookhaven. The theme of the assembly—"In My Name Build"—was developed throughout the services. Co-operation instead of

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competition was stressed in the recreational activities.

Miss Aleen Moon of the General Board of Christian Education was an interesting and helpful addition to the faculty. The guest speaker, Rev. W. H. Wallace, Jr., from the First Methodist Church, New Orleans, greatly impressed the young people with his religious enthusiasm. Another guest was Rev. H. J. Lew, general secretary of the Board of Christian Education in Korea, who urged us to come to Korea in order to see what the missionaries are doing.

Annuity --Bonds--

Your gift in the form of an annuity will purchase an income that will not shrink.

Annuity bonds of the Board of Missions represent an investment of the highest type—the work of the Kingdom.

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J. F. RAWLS, Treasurer

General Work, Board of Missions

M. E. Church, South

BOX 510

NASHVILLE

TENNESSEE

PROTECTION AGAINST OLD AGE

The faculty included the following pastors: J. W. Sells, Forest; J. F. Campbell, Laurel; C. H. Gunn, Shubuta; J. V. Slay, Biloxi; J. L. Carter, Meridian; E. B. Emerich, Osyka; P. M. Carraway, Gulfport; J. B. Cain, Yazoo City. Rev. R. H. Clegg of Hazelhurst, served as dean. He was assisted by Rev. V. R. Landrum of Poplarville as dean of men and Mrs. Joseph A. Smith of Meridian as dean of women.

Miss Singleton Mills, of Carthage, was elected president for the coming year. Aubrey Smith of Liberty was named vice-president; Miss Mildred Clegg of Hazelhurst, secretary; Oswald Landrum of Poplarville, treasurer; Miss Phyllis Mat-

thews of Jackson, publicity superintendent.

The new officers will be greatly aided by the district directors: Mrs. A. E. Saums and Miss Lilla Mills, Jackson District; Mrs. Asa Bryant and Miss Maude Carmichael, Hattiesburg District; Miss Josephine Lewis and William Fulgham, Seashore District; Appleton Owen and Mrs. W. D. Hoff, Vicksburg District; and Clifton Peterson, Brookhaven District.

PHYLLIS MATTHEWS,
Publicity Superintendent.

NOTICE, HATTIESBURG DISTRICT

In accordance with the promise I made you about Brother Saucier's successor you will please carry the following announcement:

Bishop Hoyt M. Dobbs has authorized me to announce the appointment of Rev. Seth W. Granberry, of Wesson, Miss., to fill out the remainder of the year in the New Augusta charge, the vacancy having been caused by the death of Rev. Randolph Soule Saucier.

W. B. ALSWORTH, P. E.

NOTICE, CORINTH DISTRICT PASTORS

Sunday, June 21, is named as Grenada College Sunday in the Corinth District. This notice is to RE-mind you dear brethren of the message you have already received from me. I earnestly ask that every pastor see to it that his instructed committee, which I asked you to select and train over two weeks ago, canvass every member in each church before June 28. Truly, Jesus is calling us now to this special task of meeting our honest obligations for Grenada College. Believing in you brethren and the people you serve, I am

Brotherly yours,

J. D. WROTEN.



The Methodist Home

MEDITATION

By Rev. B. M. Hunt

At a district council of adult workers early in the year, Dr. B. E. Mitchell led a discussion on the problem of reaching the unreached. He listed on a blackboard the hindrances under two classifications.

The first division enumerated the shortcomings of the absentees. Reasons mentioned included the following: indifference; divided church affiliation in the home; Sunday recreation; amusements; social inequality (often imaginary); physical reasons (fatigue, nervousness, sickness); discomfort (due to guilty conscience in facing Christian standards that call for moral amendment); morbid sensitiveness.

The second classification dealt with the shortcomings of those who attend in some instances: indifference of church members toward reaching the absentees; small effort to win them; uninteresting teaching; unsociableness. We heard the chairman of a local church board of Christian Education say that the principal reason was the small effort made in reaching the absentees. Can it be that our people are unwilling to exert themselves to win people to Christ? If so, this complacency is an indication of a woe-ful and even fatal defect in Christian experience and in a sense of values, as well as a tremendous impediment to the work of God's Kingdom.

In Judges 5:23, we read the spiritual peril of inertia: "Curse ye Meroz, said

the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty." Jesus warned that there is no moral neutrality, "He that is not with Me is against Me, and he that gathereth not with Me, scattereth."

With our prayers and with our talents, let us come to the help of the Lord and become fellow-workers with God. We need a planned program for adults. And we need a sustained spirit of Evangelism. When they repent of their sins, may we bring them into fellowship with Jesus. They will learn how to live aright if they genuinely identify themselves with the Master and live in abiding fellowship with Him.

And certainly we must reach the children. Every child is born with a religious capacity and it is the duty of the parents and of the church to cultivate that capacity. Not to train a child is to wrong his soul; to limit his life; and to do him irreparable injury.

It is significant that our word "character" comes almost directly from the Greek and suggests an instrument cutting and engraving as on a die, and also suggests the inscription of the stamp in the seal or die. The young mind is a camera taking pictures of its surroundings, and these pictures will be hung on Memory's wall. These influences will help to hold the life by cables of steel to clean living and lofty character when we lead them to Christ, the Savior and Lord of life.

A REVIVAL

A successful revival meeting closed at the Richton Methodist Church, Richton, Miss., on May 29.

The pastor, Rev. L. D. Haughton, was assisted by Rev. B. L. Sutherland, of Columbia, Miss., who did the preaching. Brother Sutherland—a man of deep piety and consecration and one who has an unusual insight into the Scripture—brought wonderful messages from God's Word.

The theme of the messages, throughout the revival, was Christian Living. He did not preach the Christian Life as an easy life, but as the only life a sensible man or woman can afford to live.

Four were added to the church on profession of faith. Backsliders were re-

claimed and the church membership revived and strengthened.

We are praying that the seed sown during the meeting, may yet, bring forth an abundant harvest.

A MEMBER.

AN UNTIMELY DEATH

Sincere sympathy is extended to Brother and Sister George Granberry and other members of the family, valued and esteemed workers of our Wesson, Miss., congregation, over the death of Miss Elsie Marie Granberry, whose lamented passing resulted from an automobile accident.

The tender interest of friends over the larger section was expressed by the large attendance, exceeding the capacity of the Wesson Methodist Church, and by the lavish floral tributes.

Nine of the brethren of the Mississippi Conference occupied the pulpit platform. The pastor, the Rev. H. L. Daniels, was in charge of the services, assisted by the Rev. F. L. Applewhite, a former pastor, by presiding elders Dr. C. W. Crisler and W. B. Alsworth. Dr. J. Lloyd Decell, pastor Galloway Memorial Church, Jackson, an intimate friend of the bereaved family, who baptized Elsie in infancy, spoke a message of tribute and comfort.

The Rev. Seth Granberry, recent graduate of Asbury Seminary, and who now assumes our New Augusta pastorate, had the sad privilege of being with his sister in her last hours. To him and to other loved ones, Miss Elsie gave joyous testimony of her Christian hope. The testimony of the surviving members of the family is, "It is wonderful how Jesus sustains and comforts!"

S. E. CARRUTH.

Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUL. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardul has benefited them. Of course, if it does not benefit you, consult a physician. Cardul, for women, is sold by reliable druggists.

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Headache, due to Constipation.

BATON ROUGE DISTRICT CONFERENCE

The Baton Rouge District Conference of the Methodist Episcopal Church, South, met in annual session at the Keener Memorial Methodist Church in Baton Rouge over a two-day period, May 21, 22, 1936, with the newly appointed presiding elder, Rev. J. Henry Bowdon, in the chair. Although it was his first district conference, he "presided with ease, grace, and dignity." All the preachers were present at the Conference, though several did not answer the first roll call. There was a fine delegation of people present, and above the average number of alternates seated in place of their principals.

In addition to the usual committees appointed was the Christian Education Committee, also the Nominating Committee for Lay Delegates to the Annual Conference. All these committees did their work well. A great deal of time was saved by the nominating committee, composed of T. H. Henderson, Miss Ella Wood, and A. O. French. Only one ballot was necessary to elect the delegates to Annual Conference, and they are W. S. Holmes, Mrs. A. T. Jones, Mrs. A. S. Lutz, Mrs. R. B. McClendon, Dr. I. G. Nichols, Mrs. J. A. Alford, Miss Mary Searles, J. W. Stafford, Mrs. B. W. June, Mrs. E. W. Chaney, Garland Ford, Mrs. Wm. Schuhle, and Mrs. A. A. McKnight. It was decided to use the five receiving the next highest votes as the alternates, and they are Mrs. J. P. Bonnetcarre, Mrs. F.

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(Black-Draught dosage is easily determined—half a teaspoonful, perhaps a little less, in some cases a little more. You'll soon find just the right quantity for you, and you will not have to be increasing the dosage later on.)

Sold in sealed cardboard containers. So economical that every 25-cent package brings you about 25 doses.

N. Sweeney, Mrs. L. W. Raney, J. A. Pierce, and Mrs. F. H. Longsdorf. The names of the Licensing Committee are J. R. Spann, J. A. Alford, J. D. Fomby, and J. C. Rousseaux, with the presiding elder.

The Committee on Christian Education gave a summary of the reports as follows: Twenty-three reports from the pastors; Number of churches with boards of Christian Education, 14. Most of these meet monthly. Fifteen pastors and boards want help in getting the work to function. The "Special Days" feature—Number observing Young People's Day, 17. Church School Day, 21; Offering \$132.64; Orphanage Sunday 22, Offering, \$1065.67; Mercy Memorial Home, 19; Offering, \$123.25; Missionary Sunday, 18. Number of Church Schools, 62; Those observing Advocate Campaign, 5; Number of subscriptions on district 183.

Received on profession of faith 82, by certificate 182, total 264; Dismissed by death 42, by certificate 82, otherwise 30. Total removals 154. Net gain for the district of 110. On pastors' salaries assessed, \$24,703. Paid to date \$11,903. District work acceptances \$833, paid \$647, \$1,567 paid on benevolences, pledged \$5,240. Expended on churches and parsonages \$6,048. There are 31 young people's organizations with 749 members.

The conference recommended the Rev. Minns Sledge Robertson to the Annual Conference for admission on trial in the traveling connection.

The following local preachers were placed in examination of character and their licenses were renewed: J. F. Methvin, Pine Grove; Minns S. Robertson, Baton Rouge; P. W. Sibley, Gonzales; R. C. Williams, Livingston; Benedict A. Galloway, Baton Rouge. Ordained local preachers are: J. W. Harper, deacon, Ponchatoula; W. J. Newsom, elder, Tangipahoa. Our honored superannuates are: Cleanth Brooks, Baton Rouge; F. N. Sweeney, Franklinton; A. E. Barrett, Norwood; P. H. Fontain, Kentwood; G. P. White, and T. P. Turner. Only two were able to be present, Dr. Brooks and Brother Sweeney.

T. H. Henderson, Zachary, La., was elected lay leader; H. May and W. O. Burrus, associates. A feature of the conference was a young people's rally the first evening. A fine crowd listened and looked as Dr. Dana Dawson spoke and showed his pictures of the Holy Land.

Of course the conference was honored with men whose duty in addition to their pastoral duties is to visit all the district conferences: R. W. Vaughan, completing twenty-eight years as superintendent of the Louisiana Methodist Orphanage; G.

W. Dameron, newly appointed executive secretary of Conference Board of Christian Education; J. G. Snelling and Mrs. Snelling of the Memorial Mercy Home; S. A. Seegers, Hospital and Golden Cross director; Mrs. E. W. Chaney and Mrs. S. J. Fairchild, outgoing and incoming district secretaries of the women's societies.

An offering of about twenty-five dollars was taken to help pay the expenses of needy pastors to the Pastors' School in Shreveport. Among the resolutions passed was one requesting the bishop to place Bogalusa, Covington and Pearl River again in the Baton Rouge District. Professor Irby C. Nichols was delegated to look after this matter.

We missed the editor of the Advocate, Dr. Duren, but our elder intends to get the quota. R. S. Walton spoke of his work as chaplain of the State Hospital at Jackson, where he is also pastor. Also F. M. Mouser, chaplain of the State Penitentiary, told of his work and some money was raised to place the Advocate in the prison camps.

A feature was the afternoon group discussions conducted by Dr. J. Q. Schisler for pastors and general superintendents; the Rev. V. D. Morris, for adults; Miss Mary Searles, for young people; Mrs. J. M. Elcher, for workers in the children's division. Comments from various members of these groups showed that real good had been accomplished.

The sermon on the second morning by J. D. Fomby, pastor-host, was on Christian Education and was of high order. Dr. Briscoe Carter and the Rev. D. Milton, pastor of Trout and Good Pine were visitors.

The next conference will be held at Zachary.

KEEP YOUR HUSBAND'S LOVE



THE best of men get tired of irritable, complaining wives. If you are weak, nervous and rundown you cannot do your share to make a happy home. Take Lydia E. Pinkham's Vegetable Compound.

Mrs. Barbara Spears of Akron, Ohio, says, "I had no pep, and was in poor spirits. Your Vegetable Compound eliminated that awful tired feeling. My husband says I am my old self again."

Liquid and Tablet Form

Try Lydia E. Pinkham's
VEGETABLE COMPOUND

From the resolutions passed and from the comments of people over the district, Brother Bowdon is pressing on with vigor to care for all the interests of the church, is deservedly popular, and has the hearty co-operation of the workers.

The good people of Baton Rouge, especially of Keener Memorial, together with the pastor, Brother Fomby, were tireless and patient in their efforts to care for us. The conference was a fine one, and one of the best we have ever attended.

J. CUDE ROUSSEAU, Secty.

TO THE MINISTRY OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Dear Brethren: The Methodist Church is the relentless foe of the beverage liquor traffic in all its forms. From the beginning it has exacted of all who would be admitted to its communion an obligation to refrain from "drinking spirituous liquors unless in cases of necessity." Scientific medicine has demonstrated that the necessity for it is very rare, if, indeed, it ever exists. The Church further enjoins upon all of its preachers and members that they "abstain from the manufacture and sale of intoxicating liquors to be used as a beverage, from signing petitions for their sale, from becoming bondsmen for any person as a condition for obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any state, and from renting property to be used for such sale."

The position of the Methodist Church on the whole matter of the use and sale of alcoholic beverage is clear and unequivocal for the guidance of its membership. No change in the law of the land can change the nature of alcohol or the attitude of the church to this whole disastrous program. The Church must stand in its fidelity to Jesus Christ as the open protestant against every form of vice. In this matter there can be no compromise. Methodism must be found in the future, as in the past, battling against this iniquity and on the side of personal and public righteousness.

As unthinkable as it is, the American people are now confronted, under the program of repeal, with a gigantic campaign of sales promotion that will exempt no home and spare no youth from the appeal of alcoholic liquors. Thoughtful men and women must stand amazed at the evident purpose to overthrow every barrier that society has built by the struggle of a hundred years against the

WEEKLY REPORT, 1936 ADVOCATE CIRCULATION CAMPAIGN

Only 22 canvassing days remain before the close of the 1936 Advocate circulation campaign, July 15. In the 1935 campaign less than 50 per cent of the pastoral charges in Louisiana and Mississippi sent in subscriptions, yet it was the most successful year the Advocate has enjoyed since 1922. Our expenses are necessarily higher this year due to the fact that in 1935 the editor served as Orleans District, in order to assist the Publishing Committee in retiring the indebtedness of the paper. However, if every pastor would present the claims of the Advocate in the same manner that the small percentage did last year, we could again meet all obligations and be in better position to serve the church through the weekly visits of the Conference organ. Accordingly, we urge each pastor to look after this important part of the Church's program without further delay. We are counting on you.

ACKNOWLEDGMENT OF SUBSCRIPTIONS RECEIVED FROM JUNE 10 - JUNE 16, 1936

Rev. Martin Hebert, West Monroe, La.	32	Rev. R. S. Walton, Jackson, La.	3
Rev. Guy M. Hicks, Ruston, La.	18	Mrs. N. E. Cunningham, Vicksburg, Miss. ...	2
Rev. O. L. Tucker, New Iberia, La.	14½	Rev. L. W. Cain, Bunkie, La.	2
E. L. Gill, Homer, La.	13	Rev. L. T. Nelson, Summit, Miss.	2
Rev. J. A. McCormack, Mer Rouge, La. ...	10½	Rev. M. E. Armstrong, Mooreville, Miss. ...	2
Rev. J. H. Jolly, Jackson, Miss.	10	Rev. W. W. Moore, Bucatunna, Miss.	2
Rev. Jas. L. Sells, Mt. Olive, Miss.	8	Rev. C. W. Bale, Bellefontaine, Miss.	1
Rev. W. D. Kleinschmidt, New Orleans, La. ...	8	Rev. J. B. Cain, Yazoo City, Miss.	1
Mr. Wm. Hemingway, Oxford, Miss.	6	D. W. Greer, Holly Springs, Miss.	1
Rev. J. C. Wasson, Valden, Miss.	6	Rev. C. W. Crisler, Brookhaven, Miss.	1
Rev. W. C. Beasley, Byhalia, Miss.	5	Rev. B. M. Hunt, Jackson, Miss.	1
Rev. W. H. Waggoner, Columbia, La.	4½	Rev. F. O. Lewis, Mayersville, Miss.	1
Rev. L. E. Alford, Port Gibson, Miss.	4	Rev. C. D. Atkinson, Opelousas, La.	1
Rev. E. C. Driskell, Lake Cormorant, Miss. ...	4	Rev. G. P. McKeown, Woodville, Miss.	1
Mrs. L. D. Coats, Bastrop, La.	4	Rev. Wm. Schuhle, Plaquemine, La.	1
Rev. W. M. Campbell, Ruleville, Miss.	3	A. E. Rogillio, Tunica, La.	1
Rev. Thurmon Spinks, Alco, La.	3	Rev. W. L. Doss, Jr., Lake Charles, La. ...	1

HONOR ROLL OF QUOTA CHARGES

Following is a list of pastors who have already secured their 1936 Advocate subscription quotas which is based on obtaining one subscription for every 25 members.

Rev. J. B. Grambling, Epworth, New Orleans.	Rev. D. B. Watson, Pleasant Hill, La.
Rev. H. B. Hiner, Amite, La.	Rev. H. W. Rickey, Gilbert, La.
Rev. F. N. Sweeney, Franklinton, La.	Mrs. C. M. Purvis, Rayville, La.
Rev. Wm. Schuhle, Plaquemine, La.	Rev. A. A. Collins, Farmerville, La.
Rev. H. A. Rickey, McDonoghville, La.	Rev. W. J. Dawson, Itta Bena, Miss.
Rev. Jolly B. Harper, St. Mark's New Orleans.	Rev. R. E. Rutledge, Bonhomie, Miss.
Rev. A. Y. Brown, Ackerman, Miss.	Rev. O. L. Tucker, New Iberia, La.
Rev. D. R. McDougal, Hickory Flat, Miss.	Rev. V. D. Morris, Columbia, La.
Rev. A. W. Bailey, Sherman, Miss.	Rev. J. A. McCormack, Mer Rouge, La.
Rev. S. A. Brown, Inverness and Isola, Miss.	Rev. Martin Hebert, West Monroe, La.
Rev. Seamon Rhea, Como, Miss.	Rev. W. D. Kleinschmidt, New Orleans, La.
Rev. A. M. Broadfoot, Waynesboro, Miss.	Rev. B. C. Taylor, Homer, La.
Rev. Rolfe Hunt, Lauderdale, Miss.	Rev. Guy M. Hicks, Ruston, La.
Rev. J. M. Corle, Fayette, Miss.	Rev. J. L. Sells, Mt. Olive, Miss.
Rev. R. M. Bentley, Wisner, La.	Rev. E. C. Driskell, Lake Cormorant, Miss.

REPORT BY DISTRICTS

Louisiana Conference

District and Presiding Elder	Quota	Subscriptions Received
Alexandria, N. E. Joyner	332	62½
Baton Rouge, J. H. Bowdon	393	87
Lake Charles, Benj. F. Rogers	308	36½
Monroe, H. L. Johns	309	138½
New Orleans, Elmer C. Gunn	317	142
Ruston, Louis Hoffpaur	408	128½
Shreveport, Geo. S. Sexton	512	79

Total Louisiana Conference 2577 674

Mississippi Conference

Brookhaven, C. W. Crisler	518	72½
Hattiesburg, W. B. Alsworth	473	79½
Jackson, T. M. Brownlee	709	75
Meridian, W. B. Jones	556	57
Seashore, L. J. Power	469	50
Vicksburg, H. A. Gatlin	395	70

Total Mississippi Conference 3118 404

North Mississippi Conference

Aberdeen, W. P. Buhrman	672	47
Columbus, L. P. Wasson	547	53½
Corinth, J. D. Wroten	628	79½
Greenville, J. R. Countiss	269	19
Greenwood, A. T. McIlwain	402	60
Sardis-Grenada, W. L. Stormont	411	37

Total North Mississippi Conference 2929 296

Total all three Conferences 8624 1374

conscienceless liquor traffic.

The bishops of your Church would call upon all our ministry and membership to observe the directions of our Discipline in all fidelity. We would enlist the whole Church in an hour of crisis, when youth, the American home, and all social well-being are involved, to the end that the church may speak with such moral majesty as will mightily aid in arousing the nation's soul and averting the danger that is at our doors.

We are your servants for Christ's sake. Signed:

Edwin D. Mouzon, John M. Moore, Urban V. W. Darlington, William N. Ainsworth, James Cannon, Jr., Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

It is a mark of distinction to be a reader of this paper. Don't fail to set our advertisers know it. When answering their ads, mention this paper.

NEW ORLEANS Christian Advocate

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NEW ORLEANS, LA., THURSDAY, JUNE 25, 1936.

Whole No. 4188.

Drinking and Driving

By Georgia Robertson

Deaths from automobile accidents have reached the appalling rate in the United States of one every fifteen minutes! Authorities tell us most of these are the result of recklessness. Deny it as stoutly as you can, scientific tests have proved that even one or two cocktails or a bottle of beer makes one more careless, reckless, and willing to take a chance, and at the same time slows down, a split second, the time in which he can stop his car in an emergency, and that in that split second of time his car, when traveling at high speed, will cover a distance about the length of an ordinary car, which often causes an accident, killing or maiming someone, perhaps for life. What stronger reason for not drinking is needed than the knowledge that if one takes only one or two drinks before driving his car that he may unintentionally take the life of either himself or a fellow citizen? Or that if he takes a drink or two before going into the street he increases his danger of being injured by someone as he becomes less able to sense danger and to act instantly to avoid it?



Wallet of the Week



BAKER UNIVERSITY, BALDWIN, Kansas, is said to have prohibited dancing since its organization in 1858. This year the restriction was removed because of student pressure. It was insisted that the school had suffered in attendance because of the ban. So for the first time in the history of the Institution a college-wide dance was advertised, but it became necessary to call it off because the sponsors failed to sell enough tickets to pay the orchestra.

* * *

AGRICULTURAL EXPERIMENTERS at the University of Nanking have set themselves to the task of developing quick-growing crops to feed the multitudes in flood stricken areas. They have taken ordinary winter wheat and soaked it until it began to germinate and then stored it in a cold dry place for thirty days, until it became sufficiently resistant to cold to be planted in thawing ground. The experiment is being tested out on a small scale, and the outlook for success seems to be bright. The scheme is under the direction of a woman, Mrs. T. H. Shen.

* * *

THE ITALIAN GOVERNMENT, under the debt settlement of June 15, 1925, arranged a schedule of payments of principal and past due interest amounting to \$2,042,000,00. The first installment was paid on June 15, 1926, and since that time payments have been defaulted aggregating \$47,853,383.64. The excuse offered for the defaulted payments was inability to pay its indebtedness; but in 1935 that same Italy made a military conquest of Ethiopia which cost more than a billion dollars, and now proposes to expend another billion in exploiting that forlorn country. The two sums would have discharged the entire debt to the United States.

* * *

THE BALTIMORE CONFERENCE, of the Methodist Episcopal Church, was the first to vote on the Plan of Union. It is interesting to note that two hundred and two votes were cast for the Plan and only two against it. This was the Conference of the famous Westmoreland case, the Francis A. Harding case, and the Conference of A. Griffith, John A. Collins and J. Davis, the men of the "laboring oar" in the case against Bishop James O. Andrew. It is certainly as fitting as it was beautiful that the Baltimore Conference should have been the first to express itself upon the Plan of Union, and that it should have given it such enthusiastic endorsement.

ROGER W. BABSON says that the minister is not primarily responsible for poor attendance at church services. A minister of unusual attainments may attract crowds, he says, but good attendance as a rule, is dependent upon many other factors, and poor attendance is not to be blamed upon the minister, usually. The striking thing is that Mr. Babson expresses the conviction that "a dozen laymen combining could fill any church and keep it filled, minister or no minister."

* * *

PROFESSOR JAMES M. MENZIES, of the Honan Mission in China, is authority for the statement that the Shang and Chow dynasties attained a high standard of artistic achievement. He says that the particular forms of Chinese art belonging to this period resemble that of the period of Tut-ankh-amen in Egypt. They were sacrificial bronzes and particularly carved ivories. He holds also that there is little similarity of the Shang dynasty to that of the Near East. Dr. Menzies has been connected with the Honan Mission since 1910, and has had good opportunity for the study of his subject.

* * *

DOCTOR J. GRESHAM MACHEN and his followers were recently suspended from the ministry of the Presbyterian Church in U. S. A. on the ground of insubordination and rebellion against the regularly constituted authorities of the Church. The trouble, which grew out of a charge of doctrinal unsoundness of the leaders of the Church, has been a source of disturbance for a decade. The fact that these recalcitrant ministers have been suspended will necessarily make their way more difficult, but it will not end the trouble. Those who feel, with Dr. Machen, that the leaders are unsound will now insist that the deposed ministers were martyrs to truth.

* * *

A WORRY-GRAPH is a rather modern name which Dr. J. Fort Newton applied to a listing of the causes of mental distress as compiled by a wit of his acquaintance. The graph was made up of forty per cent of things that never happened; thirty per cent of fears as to the result of decisions that had been made; twelve per cent health, business failure and loss of job—all future; ten per cent of worries about his children and his friends; and only eight per cent were worries which had a real basis of fact. Ninety-two per cent of worry is over imaginary bogies and only eight per cent are real threats.

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W. L. DUREN, D.D., Editor

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Manager.

EDITORIAL

THE CHRISTIAN CENTURY

The editor of this paper has been a reader of the *Christian Century* for nearly a score of years. We have, with regret, observed its change from the advocacy of liberal and progressive faith to its becoming a voice of criticism of the churches, and downright intolerance. We have never appreciated its attitude toward the South and there have been many points of disagreement otherwise, but we have not permitted our dissent to close our minds to opposing opinion. The issue of June 3, sweeps the gamut of criticism and pessimism from a back-handed slap at the South, the "Vicious Unfairness" of the Townsend Investigation, "Nine old men stand grimly behind a barricade of dusty law books," and the anathematizing of the General Conference of the Methodist Episcopal Church. This tirade was followed in the issue of June 10, by what to us is an effort to foment factional strife between "liberals" and "conservatives" in the ranks of the Methodist Episcopal Church. Its New York correspondent apparently seeks to arouse sectional feeling against the Plan of Union by the statement that "The first Methodist conference to meet since the adjournment of the general conference in Columbus voted by an overwhelming majority—138 to 19" against "Negro segregation." We have the impression, gathered from the "Correspondence" column of the *Century*, that it may be a little less careful as to the fairness of its statements that it is insistent upon its own fixed opinions. The New York East Conference, under the presidency of Bishop McConnell, passed a resolution asking an amendment of Article VIII of the Plan so that "all Negro Conferences principally located within the areas of the Northeastern and North Central Jurisdictional Conferences may be affiliated with such Jurisdictional Conferences, if the Negro Conference so desire." It is plainly and specifically limited to Jurisdictional relation and not Conference relation, and only two Jurisdictions are involved in the request. We cannot see how it can be translated into even a remote justification for what appears in the *Christian Century*. The Methodist Episcopal Church

is capable of directing its own affairs, and we imagine that the *Christian Century* will not be a prime factor in fixing its judgments. We are sorry to have to say it, but we are hopelessly at odds with the spirit of the *Christian Century*.

"WARNING OR WISHFUL THINKING?"

It is not the desire of the editor to "befuddle" anyone by what he may publish. The *Wallet of the Week* is a page of fact and suggestion—a page intended to provoke thought rather than to dispense the opinion of the editor or those whom he quotes. The particular suggestion in connection with the paragraph of Mr. Ickes was provoked by a sheaf of county papers carrying a volume of legal advertisements—foreclosure sales under Federal Farm Loans. Not long before this we had an amazingly long list of properties which had been sold or voluntarily abandoned under similar loans. We look with alarm upon the concentration of land ownership in the hands of the National Government. We regard it as a step toward national tenancy which has never failed to prove fatal to civilization. The concentration of properties, for whatever reason, the control of business and a monopoly of employment, we regard as unwholesome tendencies in national life. The existence of such a condition would make a national conscription act, in the event of war, like a sentence to service in the army. The citizen would be reduced to a condition of starvation if he should dare to resist, and it would eliminate the need of a detention camp for the incarceration of pacifists. In the issue of last week, we carried an editorial concerning the sweeping penalties proposed by the Bolivian Government for those whom it designates as not "sufficiently sympathetic" in the war with Peru. We believe that power tends to absolutism and to the subversion of the values of citizenship. Such was the line of thought started in our minds by the paragraph which we quoted; but we threw out the suggestion that others might think it through for themselves and reach a conclusion which should be, not ours, but theirs.

ROBERT E. LEE

Bishop Dobbs' address on General Lee, delivered at First Methodist Church, New Orleans, last Wednesday evening, was in every way worthy of the great Southern leader under consideration, and of the Bishop who delivered it. We do not remember an occasion upon which Bishop Dobbs appeared to better advantage. Certainly no subject could better fit the thought and style of Bishop Dobbs than does that of the noble and princely Southerner whose life of tragedy and disaster served not to kill, but rather to reveal the inextinguishable grandeur of his soul. The address was not given over to the delineation of biographical details—it was an exquisite psychograph of Lee, the American citizen, soldier, and Christian.

REV. FRANK S. ONDERDONK, D. D.

In the death of Rev. Frank S. Onderdonk, who gave his life to missions in Mexico, the Church has lost one of its truest and most faithful missionary leaders. He was one of the most approachable and universally beloved men we have known. He was not a man of classic mold—he was as rugged as the mountains over which he rode in his passionate quest for souls. Whatever theory of missions he had was probably worked out on the field where he labored and in a first hand dealing with the sin and the ignorance of the Mexican whom he loved and for whom he gave his all. To the wife and four daughters who survive him, he leaves a glorious heritage, a record of heroic toil, unselfish devotion to his Lord and a name without taint or stain.

EMERGENCY SUBSCRIPTIONS TO SAVE JUNALUSKA

W. A. Lambeth, the director of the campaign, has requested this paper to open its columns for subscriptions, from loyal Methodists east of the Mississippi, to save the Assembly at Lake Junaluska from the hammer, and we are cheerfully doing it.

\$105,000.00 must be raised before Aug. 15, 1936!

The subscriptions will be printed each week in these columns, just as in time of flood or tornado. After each issue, the money and the printed list will be sent to the official treasurer of the campaign. Mr. S. C. Kirkman, treasurer, care of Wachovia Bank and Trust Company, High Point, N. C.

THE ADVOCATE CAMPAIGN

Again we call attention of our pastors and people to the Advocate campaign which CLOSES ON JULY 15. Much remains to be done if the results are to approximate what we had hoped for. We have be-

fore us a statement on behalf of the Executive Committee of one of the oldest and best Conference organs in the connection. It has a Methodist constituency sixty thousand greater than our own, but it has a thousand fewer subscribers and is faced with a possible deficit of \$5,000 at the end of the year. We do not want to make such an appeal to our people as is being made in behalf of the paper referred to. We do not believe that the people of Louisiana and Mississippi are going to allow such a situation to develop. But it is important that every preacher and layman shall do a worthy part by the Advocate and do it now. Everything depends upon the effort put forth during the next three weeks. This is not a distress call—it is a plain statement of fact that no distress call may be necessary later.

Editorial Miscellany

By Dr. H. T. Carley

THE DUTY OF BEING HAPPY

The state of being happy is generally looked upon as desirable, but not as obligatory. It is a privilege—rare, perhaps—but not a duty. Consequently, many unhappy people bewail their sad estate instead of repenting of their sin, complaining of their condition instead of consulting their consciences.

Too many of us depend upon a favorable economic background for happiness. We fondly imagine that if we had a prosperous business, a fine home, a good automobile, plenty of money, and a considerable amount of leisure, we could begin the day with a song and end it with a devotional service. We spend a good part of the day wishing we had things we don't possess, and a good part of the night worrying because we can't get them. We begin the day with a sigh, and end it with a groan.

If happiness were conditioned upon wealth, only a few could be happy—and it would be a duty to be rich, for it is a duty to be happy. As a matter of fact, the richest people are not notable for being the happiest, though dollar philosophy would make them so. One of the happiest persons we ever knew was a helpless cripple in a home for incurables.

Paul, who had plenty of troubles, did not hesitate to write to the Philippians: "Rejoice in the Lord alway; and again I say, Rejoice." He evidently thought it a duty to be happy. And then he added, after recounting many of his misfortunes, "I have learned in whatsoever state I am, therewith to be content." He believed in doing his duty.

Sinners have a right to be miserable; but Christians ought to be happy.



News and Views



HEADLINES

By Dr. D. B. Raulins

Last week I was talking about Admiral Byrd and his resolution to devote the balance of his life to the cause of peace when the editor's gong got me. So here is the continuation.

In the meantime I picked up an editorial entitled "Peace Crusader." The editor went on to say, "Since he is a man of such distinguished and daring action, we cannot dismiss his statement as the assertion of a mere dreamer. On the other hand, not many persons in this warring generation will do more than cherish a faint hope that any measure of success may attend his efforts."

And we may safely presume that this editor is one of those who is going to do little more than cherish the faint hope. But very probably should it be announced that the Admiral is to lead our navy in case of a war he would entertain and cherish high hopes of success as the honored and worthy attendants of his efforts.

Now just why is it that an editor of a great newspaper should not arrive at the same conclusion as Admiral Byrd and adopt the same resolution? Why is it that newspaper men raise a howl as soon as they feel that freedom of the press is being curtailed with regard to some matters and then prove so stiff in their joints when it comes to the exercise of their freedom to champion such a cause as that to which the Admiral has committed himself? Is it because some force is limiting that much boasted freedom already? Is it because editors of the great dailies have not taken the time to think upon the world situation as the Admiral has done?

Seems that this editor who feels so gloomy about the outlook for world peace rather leans toward the conclusion that that lonely vigil at the South Pole rather disqualified Admiral Byrd for arriving at a genuinely rational conclusion in the matter.

Really isn't it the same old argument: "You cannot change humanity?" And that usually means you cannot improve or remake humanity, human nature.

Now the one thing in which humanity has been engaged all along is changing. It has proven its ability to go up or

down. Jesus of Nazareth and the Apostle Paul, with some others, gave their lives to the conviction that human nature can both be changed and improved. Every schoolhouse and every church heralds the conviction to every passerby.

Admiral Byrd is admirably fitted to lead such a cause as he has resolved upon. First of all the program he proposes is a positive and constructive one. Too many believers in peace are mere opponents of war. They are on the negative side. Jesus said, "Blessed are the peace MAKERS."

Again, he enjoys such a relationship to our government as to give the cause under his leadership unusual dignity and proportions. We should make Admiral Byrd another of our great unofficial peace representatives to the world, a goodwill ambassador. As a country we must not forget our pledge to peace as a world power. And it is high time that we seek to implement the Peace Pact.

Then the Admiral is a heroic and dramatic figure in his own right. His achievements in the field of geographic explorations have fixed his place in the archives of our country. Having reached the bounds of this field he now turns to the geography of human life and relations. He enters a new field. Just what are all the achievements of discovery and invention in any field worth if we are to commit the supreme folly of destroying the people of the world.

The cause of peace needs to be dramatized and associated with the greatest names. It is here that the American Legion has its great chance. Apparently it has given itself to the negative policy of military preparedness when it might have committed itself to the positive and constructive work of heroic goodwill. Maybe it will yet.

ARCHAEOLOGY

By John F. Foster, D. D.

It is remarkable the things that are coming to light in the last few days, and more remarkable how they fit into the Bible story.

In Genesis we learn that, "Jubal was the father of all such as handle the harp and organ," and it is a striking fact that uncivilized savage peoples had a system of music and musical instruments before

advancing along lines of the arts and sciences.

Among the ruins at Tello in southern Chaldea, M. de Sarzec, the one-time director of the French Expedition, found a very interesting monument which dates back to B. C. 3000 representing a harper and other musicians playing pipes and cymbals. Further explorations at Tello furnish a hymn to the fire-god, the tablet now being in the British Museum, showing that the fire-god was associated with the working of metals. The hymn lies before me, but I will not copy it.

We find that silver, gold, copper, and tin were in use at an early date, as was also iron. The latter, centuries before many modern scientists place the beginning of its use.

The library of Sargon I found over 3000 years after his death has much for us, if we had the time to go into it.

The ancient Accadians in Mesopotamia did remarkable things for their day, for they used the sundial, the lever, the pulley, the water-clock, and optics were an advanced study. So much so that optical lenses were well known and in regular use.

It is even supposed, if not proven, that they used the telescope, for they wrote of the four moons of Jupiter. They had a remarkable calendar of twelve lunar months and three hundred and sixty days, divided into four seasons and used weeks of seven days each, calling the seventh, fourteenth, twenty-first, and twenty-eighth, the Sabbath, which once literally meant, "a day of rest for the heart," the word "heart" referring to the sacred.

In their calendar a minute consisted of sixty seconds and an hour was sixty minutes.

Egypt had a system of surgery well advanced, and a published list of prices, which a surgeon was allowed to charge for each type of operation. Many of the metal relics, among them surgical instruments, date far back into the centuries, some relics dating back to 4000 B. C.

UNAMBIGUOSITY

By Squintan Scribble

I make a plea for unambiguosity! Say what you mean, brothers. Make it straight and clear. On account of we're

tired of ambiguity. Even our editor sometimes leaves us guessing. In the Advocate of May 28, Wade Scott tells a plain tale plainly; McCormack, Jr., is clear. So is Walt Holcomb. Carley, too; but we were just ready to send a mechanic to start his story when he reached the moral: "Walk"!

The editor sort of befuddles us. "We wonder if Mr. Ickes had thought that the liege lord of the feudal control of our resources might come to be the state?" Is that a warning, or a bit of wishful thinking?

And here's our beloved **Safety Signals**. Why is a "foreignism," whether communism, socialism or fascism, worse than our American brands? Powerful and influential blocs, scattered through the country, are determined to give us one of the three. The vast majority of these are home-grown, hand-spanked Americans. Are they wolves? Or is that title reserved for the foreigner? What's inherently wrong with foreign ideas? Printing came from Germany; the steam engine from Britain; wireless from Italy. And Christianity came a good distance to get here! Britain's bright young king, returning from a trip abroad while he was Prince of Wales, said: "Great Britain must adopt, adapt and improve." So ought America to do. Our debt to other countries for ideas of value is already very great.

As to the vallant fireman who vented our blazing indignation upon the symbol of a probably tipsy school-boy's prank, and saved the dignity of the supreme court, we thank him for the redress—as far as it went! But, since we cannot identify the offender and deliver our indignation, we are diverting most of it toward the said court.

Yours for Unambiguosity, as above.

A NEW STORY PAPER

The young folks of the church will be interested to hear about the new story paper which is to come from the press in October. The name which has been chosen for this publication is **CARGO**. While the imagery suggested by this title brings to mind such interesting items as ships of the air carrying the mail of the world, the importance of **CARGO** is not limited to the name which appears at its masthead. In fact, its readers will find that no title can suggest all the important features which this weekly is to carry. To introduce it fairly we must merely suggest that **CARGO** be examined by the young people of the church.

Sample copies will be available early in September. Detailed information con-

cerning this new publication can be secured from the Methodist Publishing House at Nashville, Tenn., Richmond, Va., and Dallas, Tex.

THE INFLUENCE OF CHRISTIAN ETHICS IN THE PROMOTION OF GENERAL LAW OBSERVANCE

By Rev. Robert Alan Cross

The spread of the Christian gospel and a more widespread observance of law go hand in hand. In the laws of nations and peoples to whom the Christian message has been proclaimed are to be found more Christian principles than in the lands without this message. Lands without the Christian message are as a rule lands which are lacking in laws with the highest motivating force—the force which is built upon the universal law advanced by the Founder of the Christian faith, "By this shall all men know that ye are my disciples if ye have love one toward another." (John 13:35). In this universal law we find expressed the meaning of Christian ethics, which has been defined as the science of living well with one another according to Christ.

Through the more than nineteen centuries which have passed since Christ first enunciated the great principles of love, these principles have gradually worked their way into the organic law of states and nations, and their influence in the promotion of general law observance is by no means negligible. Laws based on force and disregarding human rights are difficult of enforcement while on the other hand laws which are based on the spirit of love and brotherhood may be enforced more easily and readily.

A nation which fails to enact laws for the benefit of all of its citizens, from the most influential to the least, cannot expect to have the loyalty and support of its citizenry, for they will not seek to observe laws which will drag them down rather than uplift them. Fortunately for our nation there has been the spirit of uplift and advance among the leaders from the very earliest days of our history. Christian principles have been from colonial times an important factor in American life.

The early Puritan colonists in particular, to whom the English version of the Bible was available at the beginning of their colonization period, laid particular stress on the importance of understanding the principles of the Christian religion, and, as early as 1655, the New Haven code provided that children must be able to read the Scriptures so that their principles could be understood. It

is evident that they felt that there would be a greater respect for law among those constituting the coming generation if they had instilled in them from the earliest years of their lives the great Christian ethical principles.

Even before 1655 there was a feeling among the colonists that law observance and Christian ethics went hand in hand. History tells us that in 1639 when the New Haven colony was being established the first question asked at the assembly met to consider the establishment of civil government was: "Whether the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men as well as in the government of families and the commonwealth as in matters of the church." Without a dissenting vote the answer was: "The word of God shall be the rule to be attended unto in ordering the affairs of government in this plantation."

Thus we see an example of the attitude toward Christianity and law observance of the early settlers of America, who had emigrated to this land because of the fact that the laws of the lands from which they came were subversive to their own individual rights and contrary to the teachings of their Master, who had greatly influenced their lives.

But in the course of time, affairs in the American colonies became unpleasant and there was much interference on the part of the British crown, which among other things did not countenance those truths which the colonists held to be self-evident—"that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." The printing of the Bible in America had been prohibited, and when the War for Independence came none could be brought from England. In 1777 we find the Continental Congress, which had recognized the fact that if the people were to continue law-abiding they must be supplied with the Bible with the great New Testament ethical teachings, considering the possibility of printing the Bible in America, and after finding that not practicable, it recommended that 20,000 English Bibles be imported from Scotland and Holland. In 1782 it gave its approval to the printing of the first English Bible in America by Robert Aitken of Philadelphia in these words: "That the United States in Congress assembled highly approve the pious and laudable undertaking of Mr. Aitken."

By 1789 the young United States had adopted the Constitution which Toyohiko Kagawa, the great Japanese Christian,

declares to be a Christian document. All law observance in the United States is based on this Constitution, and if it is Christian, the conclusion must therefore be reached that the promotion of general law observance in this country has been influenced by the principles of Christianity or Christian ethics.

As the frontiers of the new nation moved westward the frontiers of the Christian Church also moved westward. It is difficult to imagine what would have been the status of law observance in the newly opened territory had not the Christian Church with its great ethical teaching also found its way into these places. The guidance which the Christian Church and its leaders in the various branches gave, as they rigidly enforced the Scriptural standards of morality, was of immense value. Church courts, based on principles of Christian ethics, were important factors in preserving the moral integrity of the peoples, as Scriptural standards were rigidly enforced. There was, as a result of Christian teaching, less of crime and more of respect for law and law enforcing agencies than there otherwise could have possibly been.

Not only in the pioneer days of the first republic of the Western Hemisphere, but ever since the beginning of the Christian era, the propagation of the principles of the Christian faith—principles of Christian ethics—has served as a deterrent of crime and greatly aided the promotion of, respect for and observance of law. The great agency throughout the nineteen centuries of Christianity has been and still is the Christian Church, which in its various branches and denominations has so spread that the sun never sets on its activities. Through the work of the Church high ideals and lofty motives are built up in individuals, making the Church stand at the head of the list as a crime-preventing agency. There is nothing to compare with the Church whose message of love, brotherhood and fair dealing with one another is receiving particular emphasis at the present time. As a result of the championship on the part of the Christian Church of the common man, dealing with each person as an individual and according to each one more nearly his proper share of the world's goods, there will come a more widespread respect for law.

It is a noteworthy fact that in great reforms, their initiation has, in nearly all instances, been fostered by the Christian Church or one of its organizations. Social work, putting into practice some of the fundamental teachings of Christian ethics, first began as an activity of the Church. Activities of various welfare

organizations in dealing with the underprivileged class of people as well as the criminal type and in promoting social legislation have resulted in a greater respect for law and its observance. Without these agencies many of those in dire need would have thrown respect for the law to the whirlwind and assumed the role of unlettered barbarians.

A number of causes of crime are listed by sociologists. These include mental deficiency, confirmed alcoholism, resulting in the loss of original power of self-control, paresis, which is a mental disease resulting from syphilitic infection, and poverty. The old method of dealing with the criminal took no cognizance of the cause or causes of his delinquency and meted out punishment only. The new method, which is based on the principles of Christian ethics, also seeks ways and means whereby the criminal might have instilled in him loftier motives and higher aims in life, so that the desire to commit crime and act in an anti-social manner is lacking. The Christian aim is to eliminate the causes which operated to produce the criminal's unsocial behavior.

In considering the causes of crime, it is worthy to note that to a large extent they are brought about by failure to observe the Christian code of ethics. Impaired mentality often comes about as the result of an immoral act on the part of the impaired one's forbears. Confirmed alcoholism and paresis come when the laws of nature and the laws of God are violated. Poverty is often the result of conditions which could have been eliminated had the teaching of the Christian Church been followed.

A great part of crime is committed by those whose educational advantages have been meager or lacking. The elimination of illiteracy and the increasing of educational facilities now are receiving a great forward impulse. The forces behind this movement are largely the result of Christian ideals which have come down through the ages based on the principle that no one class of people should have advantages over and above those of another class. While educational advantages alone will not eliminate the criminal type yet it has been demonstrated that education based on Christian principles will go far toward the reduction of crime. It is noteworthy that the inauguration of educational work in prisons came as a result of attempts to teach prisoners to read Bibles and tracts which religious visitors interested in their welfare had brought them. The Church has fostered education for many years. In the pioneer days of America the only educational facilities were those furnished by the various Christian denominations. Illiteracy would have been more widespread and as a

result crime more general, had it not been for the wisdom and foresight of the Christian Church in providing not only for the literary training but also for training in the principles of Christian ethics.

Since the Christian Church fights crime and its causes and lays emphasis on a changed life in which the dominant motive is living according to Jesus Christ, it is evident that when a person has accepted the Christian faith with its great ethical principles, he will not be caught in the nets which are spread by officers of law for the detection of law violators. Hence when one person has been won over to the Christian faith, there is one less potential criminal. Without even considering the Christian converts of former generations, if we will multiply by one the number of genuine Christian converts alive in the world today, we can see the great extent of the influence of the Christian Church in the promotion of general law observance. This has been done by instilling such high ideals and standards of conduct in a vast army of people that their motivating force is based upon the desire to do right and uplift the human race rather than the desire to violate the laws both written and unwritten, which ultimately result in a criminal career and record. Add to the number of genuine Christian converts those persons whom the Christian Church does not claim as members, because of their failure to accept and follow certain teachings, yet having been reared under a more or less Christian atmosphere and having been influenced by the ethical teachings of Christ, are numbered with the highest of our citizenry, and the force of the Christian religion as an important factor in the promotion of general law observance is even more pronounced.

In their dealings with law violators it is apparent that the courts are quick to recognize the value of training in Christian ethics. We occasionally read of a case where a youthful violator of law, instead of being incarcerated following conviction, has been paroled with the proviso that he become a regular attendant at Sunday school or other Christian religious services. This is done with the idea that changed environment, association with those who have the Christian ideals of life, and the hearing a discussion of those ideals, will so change his manner of life that he will be motivated by Christian ethical forces to such an extent that he will no longer have the desire to lead the life of a criminal or violator of law. A further tribute of the influence of the Sunday school, a Christian institution designed

(Continued on page 9)

Mississippi and Louisiana

Mrs. W. O. Whitaker, Bentonla, Miss., has our thanks for a generous word of commendation which includes all the Advocate writers.

Rev. G. C. Gregory, now in his fifth year at Verona, Miss., says that he is very happy in his work and he greatly appreciates the loyalty of that splendid people.

Rev. Sam E. Ashmore, pastor at Iuka, Miss., sends us no report of his work, but he sends us a list of subscriptions completing his quota and continuing his record of unfailing loyalty to the Advocate.

Mrs. Ruth Kynerd, Calhoun City, Miss., upon leaving for an extended sojourn near Cedar Bluff, Miss., asks for the change of her paper. She has read it all her life and does not want to leave it behind.

Mrs. R. V. Dickey, Osyka, Miss., in a business note to the office, speaks very appreciatively of the family and work of Rev. Earl Emmerich of that charge. He is manifestly in great favor with all his people.

The Pastors' School at the Seashore Campground, was quite well attended, the morning devotions by Bishop Dobbs were helpful, and the noonday and evening addresses by Dr. Clovis G. Chappell were inspiring and uplifting.

Rev. Guy M. Hicks, Ruston, La., has our thanks for a list of seventeen subscribers which completes his quota in the Advocate campaign. Seven of the seventeen are new subscribers, and that really helps the cause.

Rev. J. G. Snelling, superintendent of the Memorial Mercy Home, assisted Rev. J. L. Lay in a meeting at Hall Summit recently. Like the loyal friend that Brother Snelling is, he made the Advo-

cate a primary consideration of the meeting.

Dr. W. L. Doss, Jr., Lake Charles, La., sends us some copies of his church bulletin. We note a list of some two hundred and twenty individuals and seven families who have paid their pledge in full for the first half of the year.

Brother S. J. Raynham, St. Francisville, La., expresses his appreciation of the Advocate—an appreciation not built upon the merits of its form and content today, but from the joys which it has brought him through many years.

Rev. P. H. Grice, Rolling Fork, Miss., is in the midst of a church-building project which he hopes to have completed in a few weeks. Despite the sound of the hammer and the saw, he still hears the call of the Advocate, as he has always done.

Rev. H. E. Pfost, Oak Grove, La., sends us a list of two new and three renewal subscriptions from his charge. He says also that he expects to secure his full quota. The entire Monroe District is marching consistently toward securing its quota.

Rev. H. B. Hines, pastor at Amite, La., called at the office in the editor's absence, much to our regret. Brother Hines reports his work as progressing in a favorable manner and he expects a happy and successful conclusion of the year's work.

Rev. Martin Hebert, West Monroe, La., held a "Dollar Day" in his church on Sunday, June 14, and he reports that the returns were quite gratifying. In addition to his work, he is doing splendidly in directing the Advocate campaign in the Monroe District.

Mrs. Mollie Williams Grant, Jackson, Miss., has been reading the Advocate for more than fifty years, and she says that every Thursday it is as the visit and the

voice of an old friend. We thank her for this expression of appreciation and for the personal word also.

Rev. J. A. McCormack, pastor at Mer Rouge, La., has sent in more than his quota in the Advocate campaign, and along with his list he has a good word to say about the Advocate itself. Brother McCormack can have anything in our office except the furniture.

Mrs. C. A. Martin, of Natchitoches, La., pleases us very much by the request that her paper be changed to Box 294, Carrizozo, New Mex., where she will sojourn until September. We like for our friends to feel that the Advocate is an important factor in their lives.

Rev. C. B. Powell reports a splendid meeting at Boyce, La., in which he was assisted by Rev. R. A. Bozeman, and Rev. Thurmond Spinks. The meeting closed on Sunday night, June 14, and only one member was received, but much good was done otherwise.

Rev. Henry A. Rickey, McDonoghville, La., says that his experiment of holding a continuous session of the Church School and the morning preaching service is proving very satisfactory. Last Sunday morning only two pupils did not remain for the preaching service.

Rev. C. W. Mason, Lockport, La., sends two subscriptions for the Advocate. Brother Mason is in the very heart of the French mission field, but he has raised seventy per cent of his benevolences and he is making progress in his work.

Rev. J. N. Hinson, pastor at Black Hawk, Miss., reports a great time at a joint quarterly conference of the Black Hawk, Acona, and Carrollton charges. One of the chief features of the Conference was the presence and participation of Mr. Fred McDonnell and forty-five children from the Orphans' Home at Jackson, Miss.

Dr. Walt Holcomb, First Church, Decatur, Ga., sails on his Oriental preaching mission on June 27. Arrangements have been made for services in Tokyo, Kobe, Seoul, and Shanghai. Other engagements have been made by the missionaries in addition to those announced. Dr. Holcomb will be away from his pulpit until September.

"Believe it or not," a good friend of ours used the June 11 issue of the Advocate in the preparation of a twenty-minute address on Subscribing for and Reading the Advocate, and his speech was so convincing that he sent us his own subscription for five years. If you would like to try it on yourself, we will give



you the address of the man to whom we refer.

Rev. A. R. Beasley, Tchula, Miss., sends us a list of subscriptions covering the quota for his charge—eleven renewals and three new subscriptions. To this, he adds "we do not plan to stop with our quota, and we rejoice that no member of the Advocate expects to block his progress." Thank you, Brother Beasley. We hope that every prospect for a great year may be fully received.

Rev. A. M. Shaw writes us that Brother R. T. Douglass made a very effective Layman's Day address in which the Advocate received a generous share of commendation, for all of which we are duly grateful. We regret to know that Dr. Shaw has been a little off-key in his health lately, but we hope that a let-up in heat conditions may soon bring him back to his normal status.

The Advocate has a letter from a friend who asks for the sending of sample copies of the Advocate for use in the circulation campaign. He makes the request also that we send him some young people's and children's papers. We are glad to furnish the Advocates, but we refer him to the Board of Education, 810 Broadway, Nashville, for the papers for young people and children, as we do not publish such.

Dr. Dana Dawson, First Church, Shreveport, La., held a Vacation Church School in which more than two hundred children were enrolled, and a staff of forty-five workers gave their time for instruction and administration. In addition to this, twenty-six people served on the transportation committee. The service last Sunday evening featured a Negro chorus of one hundred voices, assisted by Wiley College Male Quartet.

William Shuhle, Jr., received his M. A. degree June 12th, at Washington & Lee University, and was also awarded "The Algernon Sydney Sullivan Medallion. This valuable and artistic memorial established by the Southern Society of New York in honor of its first president is awarded each year by Washington and Lee University to that student in the graduating class who excels in high ideals of living, in spiritual qualities, and in generous and disinterested service to others."

Rev. J. P. Bonnacarrere, Natalbany, La., was assisted in his revival by Rev. H. A. Wood, Mississippi Conference Evangelist, and the meeting was a great success. Of the twenty-two additions, fourteen of them were on profession of faith. Brother Bonnacarrere is much pleased with the service rendered by

Brother Wood. This was the first of five meetings to be held on his charge and fifty-nine members have been added this year already. A new church is being planned for Tickfaw.

THE INFLUENCE OF CHRISTIAN ETHICS IN THE PROMOTION OF GENERAL LAW OBSERVANCE

(Continued from page 7)

to teach both children and adults basic Christian principles as well as Bible con-



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tent was made by Justic Lewis L. Fawcett of Brooklyn, New York. Justice Fawcett declared after twenty-one years of dealing with young men who had not yet reached their majority that he had only found three charged with crime who were regular attendants at Sunday school.

In addition to the Sunday school various Christian denominations maintain institutional churches in poorer areas of cities and smaller communities as well, in which their activities are considerably broadened. Attractive recreational facilities are provided under a favorable environment, resulting in many persons being drawn to them rather than turned

into the streets, dance halls, pool halls and other harmful places which are breeders of crime. The Young Men's Christian Association, the Young Women's Christian Association, the Knights of Columbus and other such organizations with a Christian foundation also provide facilities for recreation under an environment which is favorable, resulting in many being attracted who otherwise would seek amusements and recreations of a less wholesome sort, which would eventually lead to crime and a criminal career.

So in many ways the forces of Christianity with the highest standard which the world has ever known are making for law observance and righteousness. The Christian Church is ever the ally of the law in the making of a better state, a better nation and a better world.

NOTICE—CHRISTIAN ADVENTURE CAMP

A Christian Adventure Camp for the Hattiesburg District and surrounding territory will be held at Camp Dantzler, near Hattiesburg, July 6-11. The camp is for boys and girls from 12 to 14 years of age. Cost for board and registration \$4.25. Make advance reservation if possible. For further information, write the Director of the Camp, Miss Grace McCann, 408 Fourth Street, Hattiesburg, Miss.

RESOLUTIONS

In the early morning hours on May 1, 1936, the gentle spirit of Hazel Brumfield Alexander slipped back whence it came.

Hers was a beautiful life of service to her family, church and community.

The Woman's Missionary Society has lost a most dependable member, one who has filled creditably the highest and almost every office in her auxiliary.

Her cheering smile and willing hands were truly an inspiration.

It became the sad privilege of our auxiliary to express our appreciation of her life.

Therefore, be it Resolved, that we have lost a most valued and consecrated member.

That we extend to the family our deepest sympathy.

And that these resolutions be written in our minutes in memory of our co-worker and friend, a copy sent to the family and to the New Orleans Christian Advocate.

MRS. D. E. LAMPTON,
MRS. F. T. RAND, Com.

Methodist Women

LOUISIANA CONFERENCE

By Mrs. John B. Pollard,
1574 Jefferson Avenue, New Orleans

The annual meeting of the Baton Rouge District was held recently in Ponchatoula. Mrs. E. W. Chaney, retiring district secretary, and Mrs. J. S. Fairchild, the new secretary, presided jointly.

Mrs. R. F. Harrell, wife of the pastor of Ponchatoula, led the morning worship. Mrs. J. M. Eickes spoke on the children's work, using for her subject "How is the Child in Our District?"

Deaconess Verna Webster, of New Orleans, gave an interesting talk on St. Mark's Community Center. Field work of the district was discussed by the following zone leaders: Mrs. Wm. Schuhle, Plaquemine; Mrs. H. F. Felix, Franklin; Mrs. B. L. Kinchen, Watson; and Mrs. K. P. Roddy, Ethel.

A Jubilee Service was conducted by Mrs. Schuhle in celebration of fifty years of Home Missions, and all ladies who had served twenty-five years or more in the Woman's Missionary Society participated. Miss Lillie Hartwell, of Baton Rouge, spoke on the Golden Jubilee. At the luncheon hour a large golden birthday cake bearing fifty candles adorned the table. Three graduates of Scarritt College, Deaconesses Ella Hooper, Verna Webster and Julia Sargent, took part in the lighting of the candles.

Mrs. White, of Houma, who had much to do with the founding of the French Mission work, spoke delightfully on "Early Days at MacDonell School." Three little girls from the school sang a French song. Miss Julia Sargent told of the work of Scarritt College, and a Service of Remembrance was conducted by Mrs. R. A. Wooten, of Denham Springs. Mrs. Fairchild used for her subject "Our Missionary Heritage," and Rev. J. H. Bow-

don, presiding elder, closed the service with a devotional talk.

Mrs. Roy Stewart, of Amite, presented Mrs. Chaney with a very lovely Bible as a token of love and appreciation from the women of the Baton Rouge District.

* * *

Mrs. E. C. Gibson, of First Church, Monroe, has been elected district secretary of the Monroe District. Mrs. Gibson has been active in missionary work for many years and comes into the work highly recommended by all who know her. Welcome, Mrs. Gibson, into the official family of the Conference!

MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson
2212 Fifteenth St., Meridian, Miss.

Mrs. Joseph A. Smith has recently released the journal of the twenty-fifth annual session of the Woman's Missionary Society, Mississippi Conference. It is a most attractive volume, its cover corresponding to that of our 1936 year book. The frontispiece carries a splendid picture of our retiring president, Mrs. T. B. Cottrell, to whom the journal is dedicated. Within its cover is much valuable information, which each auxiliary should carefully study. During the past four years Mrs. Smith has worked untiringly to give us attractive programs, and journals, which is appreciated by the women of the Conference.

This is the last week of the second quarter. Remember that reports to Conference officers should be mailed July 1.

Presidents: Have you held your executive meeting?

Vice-presidents: Have you any spiritual life groups?

Corresponding Secretary: Does your report TALLY with each officers report?

Treasurer: Do you have in hand one-half of your 1936 pledge? Your part of the Mathilde Killingsworth fund? Wesley House pledge? Scarritt? Report to Miss Mary V. Weems, Shubuta, Miss.

Secretary of Children: Remember this is the time to report to Mrs. C. C. Clark, Philadelphia, Miss.

Secretary of Young Women: Report to Mrs. Homer Frizell, Vaughan, Miss., just how you are enlisting the young women. In Circles? In Adult Groups?

Superintendent of Study: Have you completed a study course this quarter?

What Bible study are you using?

Superintendent of "World Outlook": How many subscribers have you? Any new ones?

Superintendent of Publicity: Do you receive the Bulletin and how do you use it?

Superintendent of Christian Social Relations: What have you done about Good Citizenship? Law Observance? World Peace? Interracial Co-operation? Have you studied any of the New Packets? (See page 75 of new journal.)

Superintendent of Supplies: Have you sent boxes to any Wesley House, or to a superannuated preacher?

Superintendent of Local Work: Have you visited the shut-ins and un-churched?

NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Mrs. E. M. Sharpe, Mission and Bible superintendent, sends the following report of the Mission class at Grenada. She asks that you keep in mind the fact that after July 1st her permanent address will be Grenada College.

We have just closed a most profitable week at the Christian Workers' Training School at Grenada. In the class for leaders of Mission Study Groups, we had twenty-one women from twenty-one different auxiliaries. Mrs. W. M. Alexander, Nashville, Tenn., was instructor of the class, won the heart of every woman through her tactful and considerate manner of presenting the subject, "The American Negro." We used as one of our texts the fall study book, "A Preface Toward Racial Understanding," by Johnson. Those who attended this class have promised to assist in two coaching days for each district.

Please get in touch with those from your district who were at Grenada and start now with plans for the fall study.

Those who were at Grenada are: Mrs. T. B. Cottrell, Indianola; Mrs. J. W. Conger, Winona; Miss Mydta Davis, Tishomingo; Mrs. A. L. Davenport, Kosciusko; Mrs. Leona Eitel Dakan, Shaw; Mrs. Joel Gullledge, Durant; Mrs. F. A. Goodman, Amory; Mrs. Hugh A. Hopper, Corinth; Mrs. M. L. Kent, Greenwood; Mrs. C. M. Kolb, Aberdeen; Mrs. J. B. Long, Oakland; Mrs. F. W. Norwood, Greenville; Mrs. E. L. Outlaw, Baldwin; Mrs. Ruth Parish, Smithville; Miss Maxine Pickle, Hamilton; Miss Tryphena Rogers, Grenada; Mrs. Frances B. Rathburn, Charleston; Mrs. W. H. Ratliff, Sherrard; Mrs. E. M. Sharp, Rienzi; Mrs. A. Y. Sturdivant, Glendora; Mrs. Betty Contrell, Morehead.

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OAK RIDGE, LA.

Last Sunday was a great day with the Oak Ridge charge. Some young people who, having just graduated from the high school, were received into the church. One of these was a grandson of our beloved veteran servant of Christ, Rev. Dan. C. Barr. He was present and after delivering a fine message gave the vows to the new members. One young lady is the granddaughter of one of our good members and for many years a steward, Brother Sam McDuffie. Brother Barr had received into the church and baptized all the children and officiated at the marriages of this and many other families of this community where he, during the course of years, served this church in several pastorates. The service was impressive and all felt the presence of the Lord.

In the afternoon at our little church, Swartz, the pastor had the unusual privilege of baptizing and receiving into our church a man who will be eighty-six in August. We had present the largest congregation in months, and a very precious season of grace. Back to Oak Ridge at night we were greeted with the largest evening congregation in the more than one and a half years of our pastorate here.

All the departments of our church are functioning, and we are planning for three revivals having held one already, being assisted by Brother Hearn of Sterling. Brother Hearn is a sound, earn-

est preacher and helped us with his messages.

Brother Johns, our "district pastor," has appointed Rev. W. W. Lantrip of Columbia, to be my assistant until Conference. This will greatly relieve me of the heavy physical burden and will give the churches more time for services, enabling us to give Fairbanks two full Sundays. Brother Lantrip's work will be at Girard and Swartz. Doctor, you can count on us to stand by the Advocate.

Cordially,

J. M. ALFORD, P. C.

BERNICE-FARMERVILLE CHARGE

Because there has been no mention of the Bernice-Farmerville charge, doesn't mean that we have not been doing anything. Our silence has been from quite the opposite cause, we have been doing so much work that we haven't time to do much talking.

Two churches were able to report to the district conference that the preacher's salary had been over paid up to that date, and half of the General and Conference claims had been raised. The charge had the honor of entertaining the Ruston District Conference at the Farmerville Church.

The Bernice congregation is now ready to re-roof and make other improvements on their church.

We have reached our Advocate quota and are now ready to go over the top.

Our three Vacation Church Schools start in the next few weeks.

We ask for the prayers of our brethren that we might be found always diligent in the work of the Lord.

ALBERT A. COLLINS, P. C.

SUCCESSFUL REVIVAL HELD AT HUB

Both pastor and people of the Hub church, Oloh charge, are gratified, indeed, because of the splendid results of our recent revival. Rev. I. H. Sells, Mississippi Conference Executive Secretary, did the evangelistic preaching. Brother Sells' preaching was most forceful; his gospel messages were very inspiring. He led our people in Christian experiences and especially in worship in a way that will result in substantial progress in the spiritual life of our church. We regret that Brother Sells was compelled to leave us one day early because of an emergency call; we are proud, however, that we were able to secure the services of Brother D. W. Ulmer for the last day of the meeting. Brother Ulmer also brought very inspiring gospel messages.

Many of our people pledged anew their allegiance to the church and reconsecrated their lives to the Master. Two were received into the membership of the church on profession of faith. A high point of the meeting was the administration of the Sacrament of the Lord's Supper.

The Hub church is doing an excellent work. Money has already been raised to paint the church building. Plans have been completed for the unit "the educational work of the small church" in the Christian workers courses to be taught during the summer. Also we are planning for a vacation church school. Both pastor and people are looking forward to the completion of a good year's work.

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Christian Education

SUNDAY SCHOOL LESSON, JUNE 21

(By the Editor)

JESUS MEETING THE WORLD'S NEEDS

Peter's vision while he was praying at Joppa, the arrival of the deputation from the centurion in Caesarea, and the manifest change which took place in the attitude and character of Cornelius constitute one of the most convincing New Testament records of the operation of the Holy Spirit which we have. It is a record no less potent for shaping the social and spiritual attitudes of men today than it was for the upsetting of the traditional views of Peter and his associates.

Contrasted Views of Salvation. Here is a striking illustration of the limitations which are often set upon the work of God by the blindness of good and well-meaning men. Traditionally and apart from his personal experience, Peter, like the rest of us, was disinclined to go beyond the limits of the racial prejudice which he had as an inheritance. He believed that a Gentile must become a Jewish proselyte before he could share in salvation through Christ. It was not until he stood face to face with Cornelius, manifestly a man of Christian experience, faith and character, that he was constrained to admit, "God is no respecter of persons." His Christianity was developed under the view of God's favoritism for the Hebrew race, but his vision at Joppa and his experience in the house of Cornelius made untenable that belief and he was driven to the opposing view, "But in every nation he that feareth him, and worketh righteousness, is accepted with him." He expanded the revelation which was made to him into a doctrine of the purpose and work of God in providing through Christ a scheme of salvation which included Jews and Gentiles alike. He justified this doctrine not by the incident of Cornelius' conversion alone, but by what he now felt to be the obvious implications of the ministry of Jesus, and a plan and purpose anticipated by the words of all the prophets. The discourse of Peter was followed by a manifestation of the Spirit which has been called "the Gentile Pen-

tecost." It was a tradition of the Jews that "The Holy Ghost never fell upon a Gentile," but Peter could not deny the genuineness of the pentecostal experience and he, therefore, admitted to the sacrament of baptism those whom the Holy Ghost had plainly approved. Some years later at Antioch, Peter recanted somewhat, but the noble admission at Caesarea became the initial proclamation of the doctrine of universal salvation.

A World Ministry. When Peter became convinced of the practical application of salvation for the needs of all peoples he at once expanded the terms of the Great Commission to meet his new view. He related the Christian ministry and the Christian Church to the needs of the whole world, saying: "He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Every provincial shackle was stricken from his thought by the incontrovertible evidence of the divine purpose that Jesus should be the sin-bearer and the Savior of all men. Racial and national differences were fused in the jubilant and the ecstatic praise of their common pentecostal experience. "They heard them speak with tongues and magnify God."

A Marching Church. Another outpost in the program of Jesus for meeting the needs of the world is the fact that he does not depend upon abstract theories concerning his purpose, but that purpose is made present and kept flexible and alive through redeemed men and women of every generation. Human achievements, saved men and women, are always and everywhere the best credentials of Christianity. Our progress in Christian doctrine is the projection of spiritual manifestations that had to be accounted for. The transformation of a Roman centurion furnished the urge that pushed back the horizon of the early church. The same process has been responsible for an ever-widening effort to extend to the people of all the earth the privileges of the healing purpose of Jesus. The missionary record of the generation following the resurrection received its initial impulse in the house of Cornelius, and the far-flung battle line of faith today is the result of the impact of that experience repeated over and over again in the life of the Church.

A JAPANESE MISSIONARY TO AMERICA

The United States claims to be a Christian land. We send trained missionaries to foreign lands, supposedly to teach their people the Gospel of the Son of God.

Japan is professedly and aggressively non-Christian. Yet, when Toyohiko Kagawa, a Japanese religious worker, comes to America to preach his doctrine, he is hailed by many church leaders as a worthy exponent of Christian doctrine. Before he arrived, some church boards had discarded the Bible for a time from their Bible study circles and substituted for it one of Kagawa's books.

On what grounds is Mr. Kagawa considered a Christian teacher? Has anyone heard him teach the basic Christian doctrine that the natural man is a sinner under just condemnation, and that his only hope of redemption is through repentance and faith in the blood of the Son of God, and by grace? One utterance of Mr. Kagawa seems to answer this question in the negative, and to mark him as unsound in the faith, and a dangerous leader. He says: "I do not preach the doctrines of Christ; I preach the love of Jesus." Like our own modernists, he can talk piously about Jesus, but that does not always mean with them the Christ, the Son of God. Salvation through the divine love is conditional; and we cannot know or meet the conditions except from the doctrines or teachings of Christ, which Mr. Kagawa says he does not preach.

While the great heart of Christ was overflowing with love for the people of Jerusalem, those who would not accept His doctrines were going on to destruction. "Whosoever believeth on Him" of John 3-16 is essential Christian doctrine, and must be preached.

For the unspeakable love revealed in the Scriptures we should manifest the profoundest gratitude and reverence; but without the teachings of Christ, how may we have comfort and sustaining grace for the trials of this life, or a hope of glory in the life to come?

R. W. CARUTHERS.

Just Off the Press

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A history of the Methodist Episcopal Church, South

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HIGH POINTS OF MOUNT SEQUOYAH LEADERSHIP SCHOOL

Plans for the program under the auspices of the General Board of Christian Education, July 14-28, have been completed and unusually strong features are being offered. Studies have been arranged especially for workers with children, young people and adults. The Board of Missions is co-operating in offering courses that are of primary interest to those who have immediate responsibility in this work. A course on creative teaching will be led by Mrs. Mildred Moody Eakin, of Madison, N. J., and Miss Estelle Haskin will lead the study of the American Negro. Both of these courses will be helpful to leaders of mission study classes. Miss Jessie Dell Crawford, of New York, will direct studies in the interpretation of Christian education and in the enrichment of home life.

Bishop Paul P. Kern will conduct chapel services and lead a study of the Epistle to the Romans. Dr. Elbert Russel, of Duke University, will deliver some addresses. Dr. Karl R. Stolz, of Hartford, Conn., will speak on topics in the field of mental hygiene and lead a study on Counseling and Personality Adjustment. Many other very attractive features are listed for the program.

There will be worship, study, fellowship and recreation of the finest sort. Write the Division of Leadership Training, 810 Broadway, Nashville, Tenn., for a catalog giving full information.

THE PASTOR'S STUDY

By Rev. M. H. McCormack, Jr.

Same old story: Emerson, considered by many the greatest mind America has produced, had the following to say in 1874: "Society has played out its last stroke. It is checkmated. Young men have no hope. Adults stand idle in the streets. None call us to labor. The present generation is bankrupt of principle

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NETTIE WALKER, Registrar.

and hope as it is of prosperity" . . . Definition of the week: "A conservative is a follower of a dead radical" . . . Someone observes that those "all-expense" tours are most appropriately named . . . Ludicrous: "This advertisement is not intended to offer this product for sale or delivery in any state or community wherein the advertising, sale, or use thereof is unlawful."

Personal nomination for the preacher having the keenest understanding of the modern business man and his problems: Dr. John Loyd Decell . . . One of the best Cokesbury books of the year: "The Way, The Truth, and The Life," by Henry M. Edmonds (\$1.50) . . . Which reminds us to ask a very pertinent question: Why doesn't Bishop Dobbs publish a book of sermons? . . . A product of his pen would be in large demand . . . While we are on books and bishops allow us to say, that, Bishop Kern's latest book, "Basic Beliefs of Jesus" is one of the finest books in the history of Southern preaching . . . It contains the Cole lectures for 1935, which are generally conceded to be one of the finest series of lectures ever delivered for that famous foundation.

Joke of the week: Creditor: "I hear that you made \$40,000 in coal last year." Debtor: "That's approximately correct." "What do you mean by 'approximately correct'?" "Well, it was ice instead of coal; and it was four thousand instead of forty thousand; and it was lost instead of made" . . . Another good text: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then I am strong." (II Corinthians 12:10.)

TO THE PASTORS AND GOLDEN CROSS DIRECTORS OF THE MISSISSIPPI CONFERENCE

The following charges have reported on the Golden Cross Enrollment to June 12, to the Conference treasurer:

Brookhaven District—none.

Vicksburg District—none.

Hattiesburg District—Ellisville, Shubuta and Sumrall.

Jackson District—Canton and Harrisville.

Meridian District—Lauderdale and Electric Mills, Hawkins Memorial and East End, Meridian.

Seashore District—Leakesville, Moss Point, Logtown and Wiggins.

May I appeal to you, if you have not had your Golden Cross Enrollment that you put it on at the very earliest convenience, and if you have finished the Enrollment, please send the amount of the Enrollment to F. Y. Whitfield and indicate that it is for Golden Cross. Junior Enrollment, 14 years and under 25 cents; Adult Enrollment \$1.00. Please see what can be done on each charge, for the goal is an Enrollment in every charge.

W. D. HAWKINS, Conf. Director.

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The Methodist Home

MEDITATION

By Rev. B. M. Hunt

Mark 8:15—Beware of the leaven of the Pharisees and of Herod.

1. Jesus warns against two fatal leavens that shut God out of life by destroying the very sense of the need of God.

(1) The leaven of the Pharisees. Of course many of the Pharisees were exemplary characters, yet many of them were so proud of their scrupulous observance of the letter of the law that they became bigoted, contemptuous, and uncharitable. The Pharisee who prayed, "I thank Thee that I am not as other men" was so self-centered that he felt no need of God. He separated himself from God as well as men. Jesus in contrast commended the prayer of the publican, "God, be merciful unto me, a sinner." Self-righteousness is deadly. The severest invectives were against the Pharisees. These "whited sepulchers" were careful to clean the outside of the platter but within there was extortion and excess.

(2) The leaven of Herod. The deadly effects of indulgence in known sin are strikingly illustrated in the life of Herod. Herod Antipas had seduced the wife of his brother Philip. John the Baptist told Herod "It is not lawful for thee to have her." The wicked Herodias harbored malice. "Therefore Herodias had a quarrel against him and would have killed him; but she could not: for Herod was a just man and a holy." She bided her time. She knew Herod's weakness. When Herod entertained the captains and lords of Galilee she sent out her daughter dressed in scanty and lascivious garb to arouse the passions of Herod as she danced. Herod was an easy victim. "Ask of me whatsoever thou wilt, and I will give it thee," said Herod with an oath. "And

she being instructed of her mother, said: "Give me here John the Baptist's head in a charger." But Herod still had a conscience. He was sorry. But because of his oath and because of his wicked associates, he yielded. Indulgence in known sin leavened his soul. Up to this time there still remained some good in him. In Luke 9:7-9, we read of Herod's perplexity over the reports that Jesus was one of the prophets who had risen from the dead. He feared that John had arisen from the dead. His troubled conscience and his "desire to see Jesus" show his conscience was still alive. But it was not enough to desire to see Jesus. He should have carried out that desire. Because he did nothing about it, his conscience was hardened even more. The leaven of indulgence in sin brought its inevitable results until he was spiritually dead and doomed. He crossed the deadline. When Jesus was told of the danger that Herod would kill him, He told his informers: "Go ye and tell that fox that I cast out devils." Jesus had no more respect for Herod. The leaven of sin had branded him as a fox. Sin had stultified his conscience. He was wholly given over to the dominance of evil.

When Jesus faced Herod at his trial, Herod was glad to see Jesus, but his motive was merely that of curiosity. He "hoped to have seen some miracle." "He questioned Him with many words, but Jesus answered him nothing." There was nothing to which Jesus could appeal in Herod. The leaven of sinful indulgence had completely shut God out of Herod's soul. No wonder Jesus warns against the leaven of Herod.

(3.) But there is another kind of leaven. Leaven is remarkable for its diffusive and penetrating power, and is emblematic of moral influence as well as evil influence. Jesus used the symbol of leaven to illustrate the growth of His kingdom. Though slow, "a little leaven leaveneth the whole lump."

There are spiritual capacities in every child, youth, and adult. "There is a light that lighteth every man that cometh into the world."

While we are warned against the leaven of self-righteousness and the leaven of self-indulgence, Christians find great encouragement in the leaven of the kingdom of God. It is pervasive and powerful. Beginning with an infant's cry in Bethlehem's manger, it has made millions willing subjects and obedient slaves. The

unsearchable riches of Christ give power over sin, comfort in sorrow, strength for the burdens of life, and assurance of an endless life in the presence of God.

MARTIN LUTHER WHITE 1856—1936

By Rev. J. L. Decell, D.D.

Martin Luther White was born in Wilkinson County near Woodville, Miss., Feb. 3, 1856, and died in Jackson, Miss., on Jan. 25, 1936, having reached the advanced age of 79 years, 11 months, and 22 days. He was a son of Rev. Archibald White, local Methodist preacher and his wife, Amy Jane Coon. His grandfather, Robert White, when a boy of 17 years, was decoyed from England by British soldiers and forced into the Revolutionary War. At the battle of King's Mountain he was captured. His grandfather escaped and was aided by a young girl, Miss Hux, who lived nearby. After the war ended they were married. In 1810 he moved to Mississippi and settled on Buffalo Creek in Wilkinson County. His first wife having died, the grandfather married Catherine Caswells. Here in Wilkinson County the White family lived from 1810 and grew in numbers and usefulness.

On August 8, 1878, Martin Luther White was married to Frances Gordon Haynes, who also lived in Wilkinson County. She became his life-long and devoted companion, sharing with him all of the trials and triumphs of those early post-war years and the long itinerancy to which they consecrated themselves. To their home were born seven children: H. Otis White, who preceded his father to the great beyond by a few months; L. Preston White, Nashville, Tenn.; Mrs. Lillian Woodward, Indianola; Mrs. Ethel White Clifford, Flora; Martin Luther White, Jr., Jackson; Mrs. Gordon P. Lipcomb, Flora; and Miss Elizabeth Haynes White, Jackson. Six of the children remain with their mother and his brother, Rev. George P. White, Louisiana Conference, to treasure his memories and translate his ideals into the world about them.

On November 14, 1885, at the fourth quarterly conference of the North Wilkinson Circuit, Woodville District, Rev. D. A. Little, presiding elder, Brother White was licensed to preach. And at the Annual Conference held at Crystal Springs in December, 1889, Bishop Charles B. Galloway, presiding, he was admitted on trial into the travelling connection of the Mississippi Annual Conference. At this same Conference, December 22, 1889, he was ordained to the order of Deacons by Bishop Galloway. At

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CAPUDINE

the Annual Conference held at Hazlehurst, December, 1893, Bishop Joseph S. Key, presiding, he was admitted into full connection; and was ordained to the order of Elders, by Bishop W. W. Duncan at the Annual Conference held in Yazoo City, December, 1895.

From Crystal Springs he went out to begin a romantic itinerant life devoted largely to the rural peoples of Methodism in Mississippi. His charges were as follows: Vancleave, 1890-91; Mt. Carmel, 1892-95; Montrose, 1896-97; Decatur, 1898; Carthage, 1899-1902; Walnut Grove, 1903-06; Pearl Haven, 1907-08; Prentiss, 1909-12; Richton, 1913; Flora, 1914-15; Homewood, 1916-19; DeKalb, 1920-24; Lake, 1925-28; Florence, 1929-32.

At the age of 76 years Martin Luther White completed his quadrennium on the Florence circuit and came up to the 1932 session of the Annual Conference to ask for the superannuate relation, which honored position he graced from that time until his death. Members of the Annual Conference who were present will not soon forget the note of victory and the voice of triumph which he sounded in his valedictory. In part he said:

"I was licensed to preach 46 years ago and have been a member of the Mississippi Conference 43 years. I owe practically everything that I am to the Mississippi Conference. If I hadn't come into the Conference I do not know what would have become of me. I didn't sacrifice anything by joining the Conference, I won. I have heard preachers say that they sacrificed a lot when they joined the Conference, but I didn't believe what they said. If you'd turn them loose they couldn't make a living at anything else.

"During these 43 years I have had the best circuits in the Conference! I never had a poor one. I haven't moved much

because I behaved myself and 'preached well.' I usually stayed four years and I have served 14 circuits in 43 years, spending 33 years on eight of these circuits.

"I never left a circuit owing a penny. We reared seven children and every one of them was educated at Whitworth and Millsaps Colleges. Sixteen or seventeen young men have been licensed to preach under my ministry and I have received between five and six thousand people into the Church. I go out with love in my heart for every one of my brethren."

This farewell statement does not reflect any receding light; it rather fore-flashes the coming of triumph and rich reward. The name "Martin Luther" was not misplaced, for Martin Luther White was in many respects one of the remarkable men of his day. He was ignorant of the art of doing nothing. Born just prior to the Civil War, and his childhood and youth being spent in those years of deprivation, he did not require the scholastic finish which his native capacities could have so richly attained, though he applied himself and acquired stable knowledge.

In his early days he knew what it was to plow the green tendril, rejoice over blossoms first unfurled, and be exultant in the rich harvest of autumn. He knew the weathered blue and the rain-blended gray, though he did not complain at the bars of circumstance for he knew:

"With time the tenderness of brooks will sing

A deeper melody in sun and shade,
And the young grass will deepen and grow sweet

Beneath the richer garment summer wears."

Out of discipline and toil he early developed those qualities of patient persistence and joyous expectancy that marked him throughout his life. Against nature, circumstance, or men there was no malice in the music of his soul or brittle bitterness in his mind. He was a man from the people and for the people, a plain man of strong personality and great power. He cared nothing for the pomps and plausibilities of the world. Though he built castles instead of dungeons there were no iridescent dreams, incompatible desires, nor inordinate ambitions to mar his noble career. He was not like those, who, unable to fly, are determined to crawl because they will not walk. He was willing "to walk" and his was the walkway of "the just which shineth more and more to the perfect day."

Professor Andrew Gainey, one of his converts said of him: "He was God's

apostle to the rural sections of Mississippi. He did not preach politics, or philosophies of Socrates and Plato; he preached Jesus Christ and him crucified and the people heard him gladly. He lived up to his opportunities.

Brother White was a natural theologian and a Methodist to the manner born. He experienced the great facts of the gospel of Christ and proclaimed its creative and regenerative truth with power and success.

As a pastor he was faithful to all classes; none too rich nor too poor to be the object of his interest and the subject of his prayers. He was not a cringing crusader; he was a general in the forefront on the field of battle. He himself kept up with the best methods and saw that his young people were trained, and that the older ones enlisted in the building of "the beloved community."

Bradford said of John Quincy Adams: "He was eaten up by conscience and had never known an hour of amusement in all his life." Brother White was a radiant soul; he reveled in exquisite mirth and never held back the smile he knew, though he never gave time nor strength to cheap trivialities. He fed the flame that burned in the heart of youth and many have gone out from the altar of his ministry as "bearers of the light" in professions and pulpits who now rise up and call him blessed.

As a man and as a pastor he gave his soul in courage to the responsibilities of his high office. When an important issue was involved he stood like some stalwart cliff surviving the beating onslaughts of wind and rain and sea. He stood unswervingly for God, for Church and home. He was not like one of whom it was said: "He thinks one thing, feels another, and does still a third." He knew his place and took his stand for the right. With Woodrow Wilson he would say: "I would rather fail in a cause that

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J. H. SHUMAKER, General Secretary
Home Office: Association Building, 808
Broadway, Nashville, Tennessee.

I knew some day would triumph than win in a cause that I knew some day would fail."

Martin Luther White never faltered; he stood true to the end of the way. A young Confederate soldier who was a telegraph operator in Lee's army was dying and his last words were: "The connections are all up." So it was with our hero of many campaigns. With him the "connections were all up." Early on the morning of Saturday, January 25, the shadow of light crept faintly up the East until the vast tide of glory was flooding gold on the shores of eternity and Martin Luther White found himself in the land of his dreams and in the home of his faith—with God.

The last services were conducted from the Galloway Memorial Church which respected and honored him, and which he loved and served. The writer was assisted by Revs. C. A. Schultz, B. M. Hunt, and J. H. Jolly, and Mr. A. G. Gainey. A number of his brethren of the Conference and many friends were present. Conference members were honorary pallbearers; D. W. Bufkin, R. L. Ezell, Eli Flowers, T. H. Naylor, H. T. Newell, J. M. Stevens, J. M. Sullivan, and R. B. Whitehurst, Stewards of Galloway Memorial, were active pallbearers. His body was laid to rest in peaceful Lake-wood Memorial Cemetery.

In his last words at Conference he said: "Whenever you see my name in the paper as dead you may say 'that Methodist preacher has gone to heaven.'" We know where to find him but it will be lonely to go on without him. It would be a tragedy if the death of Martin Luther White should prove to be the death of a type instead of the death of only one good man.

Farewell, our brother, you have left luminous footprints toward the City of God, and we your fellow servants in Christ pledge to carry on in the making of the kingdoms of this world become the Kingdom of our God and His Christ.

HOME, AT LAST

"What is death? Oh, what is death?
'Tis slumber to the weary;
'Tis rest to the forlorn;
'Tis shelter to the dreary;
'Tis peace amid the storm;
'Tis entrance to our home;
'Tis the passage to that God
Who bids His children come,
When their weary course is trod."

JACOB SELLERS SMITH

On June 11, just at daybreak, Jacob Sellers Smith gently closed his eyes and went to his eternal rest. As sincerely as

WEEKLY REPORT, 1936 ADVOCATE CIRCULATION CAMPAIGN

ACKNOWLEDGMENT OF SUBSCRIPTIONS RECEIVED FROM JUNE 17--JUNE 23, 1936.

Rev. S. E. Ashmore, Iuka, Miss.	14
Rev. A. R. Beasley, Tchula, Miss.	14
Rev. J. W. Booth, Houma, La.	8
Rev. H. E. Pfost, Oak Grove, La.	5
Rev. T. M. Bradley, Holly Springs, Miss.	5
Rev. A. M. Shaw, Belcher, La.	5
Rev. G. A. Broadus, Rose Hill, Miss.	4
Rev. T. W. Lewis, Calhoun City, Miss.	3½
Rev. J. N. Hinson, Black Hawk, Miss.	3
Rev. L. T. Nelson, Summit, Miss.	3
Rev. W. L. Blackwell, Montrose, Miss.	2
Rev. L. E. Alford, Port Gibson, Miss.	2
Rev. W. C. Mason, Lockport, La.	2
Rev. A. W. Townsend, Jr., New Orleans, La.	2

Rev. O. J. Thibodeaux, Houma, La.	2
Rev. A. S. J. Neill, Gueydan, La.	1
Rev. E. A. Kelly, Laurel, Miss.	1
Rev. J. R. Spann, Baton Rouge, La.	1
Rev. Otto Porter, McComb, Miss.	1
Rev. W. O. Hunt, Shannon, Miss.	1
Rev. G. C. Gregory, Verona, Miss.	1
Rev. T. F. Sartain, Greenwood Springs, Miss.	1
Rev. B. M. Hunt, Jackson, Miss.	1
Rev. W. W. Moore, Bucatunna, Miss.	1
Rev. S. M. Young, Walnut Grove, Miss.	1
Rev. C. C. Clark, Philadelphia, Miss.	1
Rev. T. E. Nicholson, Philadelphia, Miss.	1
Rev. C. D. Atkinson, Opelousas, La.	1

HONOR ROLL OF QUOTA CHARGES

Following is a list of pastors who have already secured their 1936 Advocate subscription quotas which is based on obtaining one subscription for every 25 members.

Rev. J. B. Grambling, Epworth, New Orleans.
Rev. H. B. Hiner, Amite, La.
Rev. F. N. Sweeney, Franklinton, La.
Rev. Wm. Schuhle, Plaquemine, La.
Rev. H. A. Rickey, McDonoghville, La.
Rev. Jolly B. Harper, St. Mark's New Orleans.
Rev. A. Y. Brown, Ackerman, Miss.
Rev. D. R. McDougal, Hickory Flat, Miss.
Rev. A. W. Bailey, Sherman, Miss.
Rev. S. A. Brown, Inverness and Isola, Miss.
Rev. Seamon Rhea, Como, Miss.
Rev. A. M. Broadfoot, Waynesboro, Miss.
Rev. Rolfe Hunt, Lauderdale, Miss.
Rev. J. M. Corle, Fayette, Miss.
Rev. R. M. Bentley, Wisner, La.
Rev. D. B. Watson, Pleasant Hill, La.
Rev. H. W. Rickey, Gilbert, La.

Mrs. C. M. Purvis, Rayville, La.
Rev. A. A. Collins, Farmerville, La.
Rev. W. J. Dawson, Itta Bena, Miss.
Rev. R. E. Rutledge Bonhomie, Miss.
Rev. O. L. Tucker, New Iberia, La.
Rev. V. D. Morris, Columbia, La.
Rev. J. A. McCormack, Mer Rouge, La.
Rev. Martin Hebert, West Monroe, La.
Rev. W. D. Kleinschmidt, New Orleans, La.
Rev. B. O. Taylor, Homer, La.
Rev. Guy M. Hicks, Ruston, La.
Rev. J. L. Sells, Mt. Olive, Miss.
Rev. E. O. Driskell, Lake Cormorant, Miss.
Rev. W. W. Holmes, New Orleans, La.
Rev. T. W. Lewis, Calhoun City, Miss.
Rev. S. E. Ashmore, Iuka, Miss.
Rev. A. R. Beasley, Tchula, Miss.

REPORT BY DISTRICTS

Louisiana Conference

District and Presiding Elder	Quota	Subscriptions Received
Alexandria, N. E. Joyner	332	63½
Baton Rouge, J. H. Bowdon	393	87½
Lake Charles, Benj. F. Rogers	306	37½
Monroe, H. L. Johns	309	143½
New Orleans, Elmer C. Gunn	317	158
Ruston, Louis Hoffpauir	408	138
Shreveport, Geo. S. Sexton	512	81
Total Louisiana Conference	2577	707

Mississippi Conference

Brookhaven, C. W. Crisler	516	76½
Hattiesburg, W. B. Alsworth	473	83½
Jackson, T. M. Brownlee	709	77
Meridian, W. B. Jones	556	64
Seashore, L. J. Power	469	50
Vicksburg, H. A. Gatlin	395	72

Total Mississippi Conference

North Mississippi Conference

Aberdeen, W. P. Buhrman	672	53½
Columbus, L. P. Wasson	547	53½
Corinth, J. D. Wroten	628	98½
Greenville, J. R. Countiss	269	19
Greenwood, A. T. McIlwain	402	77
Sardis-Grenada, W. L. Stormont	411	37

Total North Mississippi Conference

Total all three Conferences

REMEMBER, CAMPAIGN CLOSES JULY 15.

those left behind grieve over his departure, his passing was so natural, so free from suffering, so in keeping with his serene and peaceful life, death seemed only a welcome and needful slumber.

Born January 14, 1853, at his ancestral home near Norwood, La., where he lived all his life, his death at the age of eighty-three years marked the passing of the last member of his generation in the community. He was buried beside his wife, Theresa Fishburn, Rev. R. S. Walton of Jackson, officiating, in the Pisgah cemetery, near the site of the old old Pisgah Church, of which he had been a member since his youth. It was here that he served as steward and superintendent of the Sunday school for many years. Throughout his life he was ac-

customed to hold family prayer nightly. A faithful husband, a devoted father, a good neighbor, he was widely known as a true Christian without reproach.

He saw all of his children join his church; and with only the meagre and uncertain income of a small farm to depend upon, he saw them all through college. He is survived by six children, thirteen grandchildren, and one great-grandchild. His daughters are: Mrs. H. M. Faust, of Gold Dust, La.; Mrs. F. I. Kelone and Mrs. J. C. Etheridge, both of Norwood, La., and his sons are: Alex F. Smith and Walter F. Smith, both of Shreveport, La., and William I. Smith of New Orleans, La.

"And God shall wipe away all tears from their eyes."